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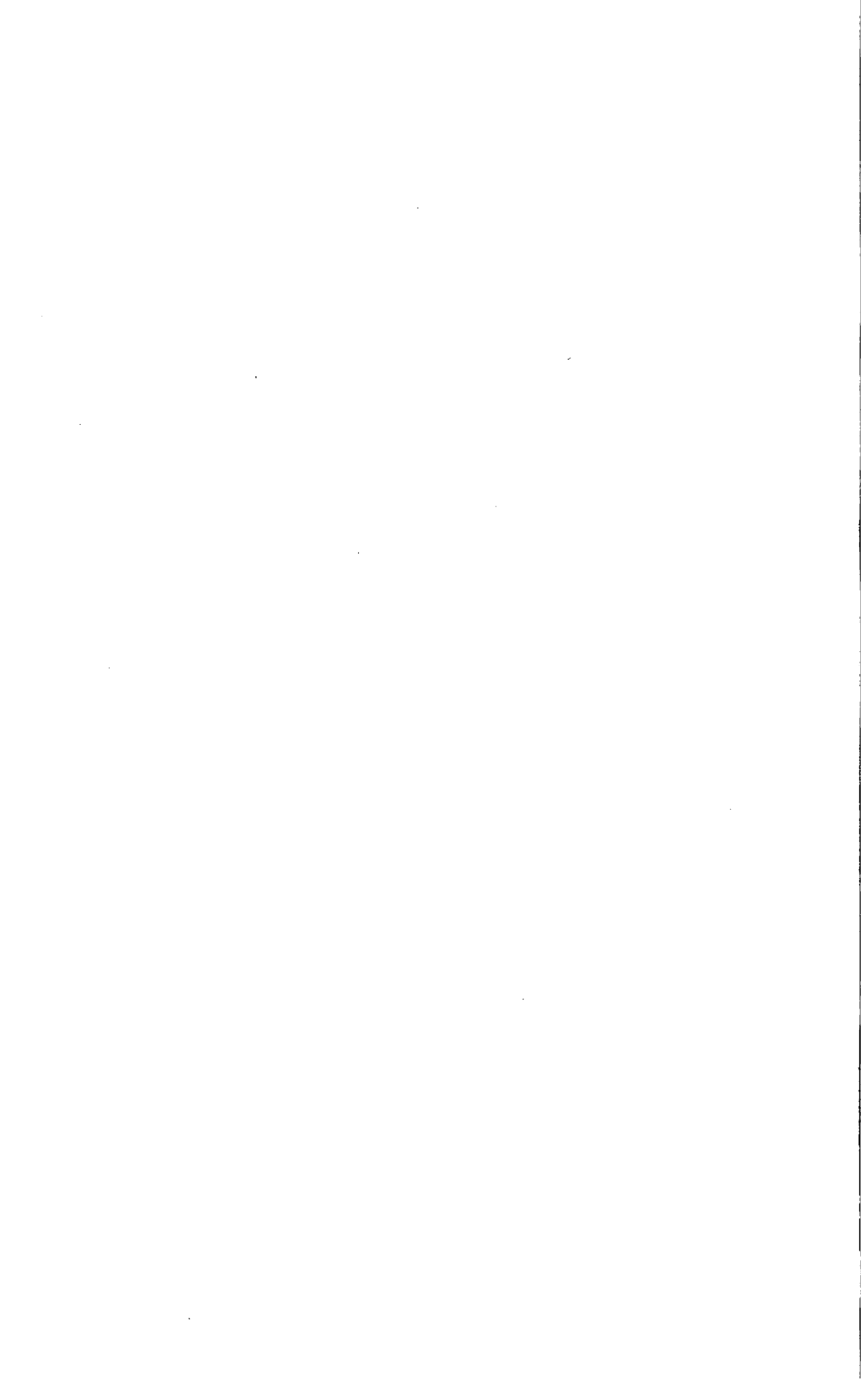
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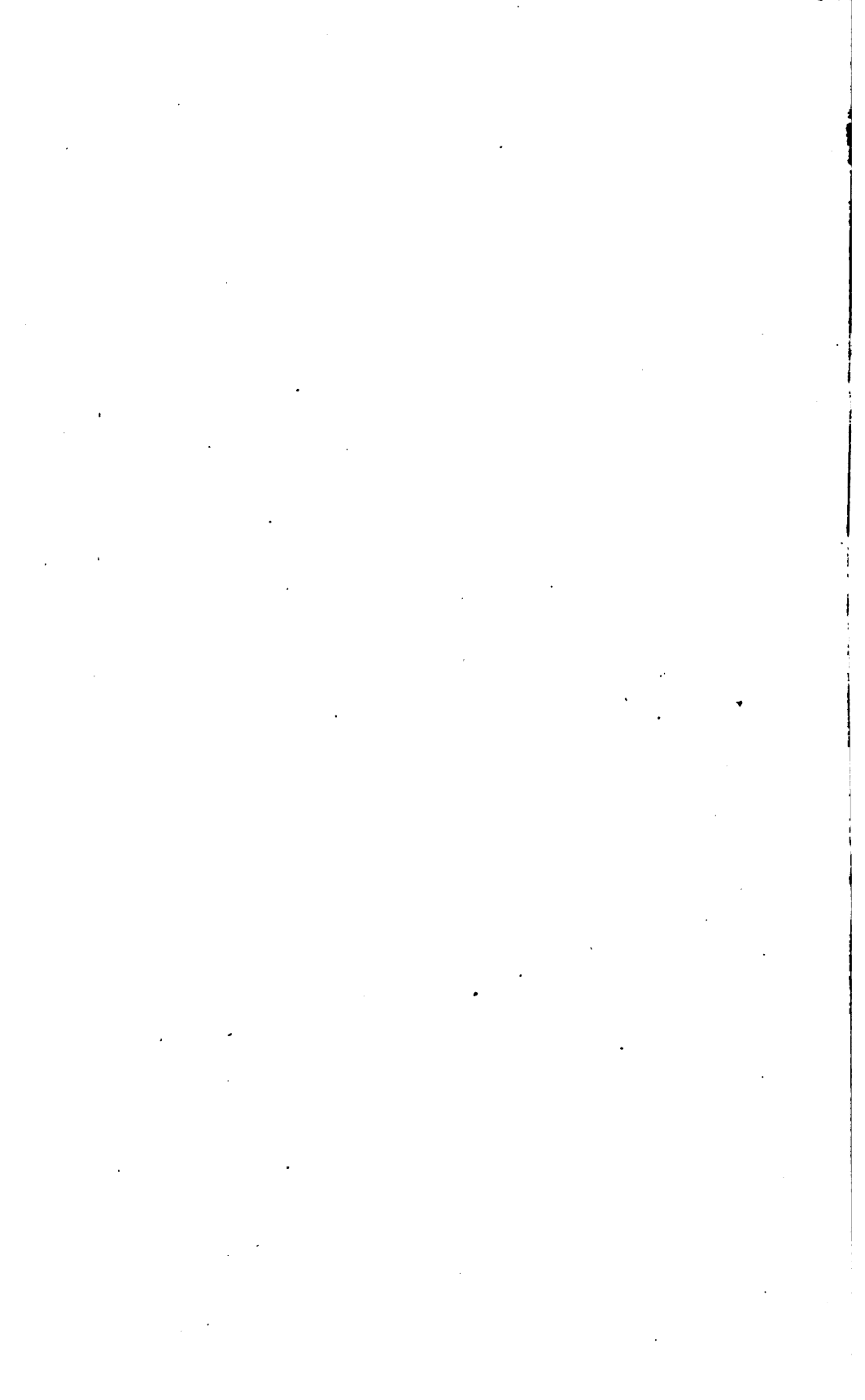
GESENIUS'
HEBREW GRAMMAR,
WITH
CHRESTOMATHY.



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GESENIUS'
HEBREW GRAMMAR:

SEVENTEENTH EDITION,

WITH NUMEROUS CORRECTIONS AND ADDITIONS,

BY

DR. E. RÖDIGER.

Miss Emma H. Taylor
TRANSLATED BY

T. J. CONANT,

PROFESSOR OF HEBREW IN ROCHESTER THEOLOGICAL SEMINARY.

WITH

GRAMMATICAL EXERCISES

AND

A C H R E S T O M A T H Y,

BY THE TRANSLATOR.

NEW AND REVISED EDITION.

NEW YORK:

D. APPLETON & COMPANY, 443 & 445 BROADWAY.

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TRANSLATOR'S PREFACE.

THE apparatus for the grammatical study of the Hebrew language, contained in this volume, consists of three parts :

1) A translation of Dr. Rödiger's seventeenth edition of the Hebrew Grammar of Gesenius.

2) A course of grammatical exercises, to aid the learner in acquiring and applying a knowledge of the elementary principles of reading and inflection, and in the analysis of forms.

3) A Chrestomathy, consisting of explanatory notes on select portions of the Hebrew Bible.

The translation has been prepared from the manuscript revision for the seventeenth German edition, furnished by Dr. Rödiger in advance of its publication in Germany. This has been strictly followed in the revision of the translation, which has been in great part rewritten, so as to make it an exact representation of the original work, in its present improved form, and of the present state of Hebrew philology, as it is exhibited by Dr. Rödiger.*

* In consulting the references to the grammar, in Gesenius' Hebrew Lexicon (Dr. Robinson's translation, fifth, revised edition, 1854), and in other works, it should be remembered that the numbering of the sections, in this edition, is increased by *one* after § 48, by *two* after § 86, and by *three* after § 126, of the former editions.

The grammatical exercises have been entirely rewritten, on an improved plan. The attention of teachers is respectfully requested to the method of study, proposed on page fourth of the Exercises, which has been found to lighten greatly the labor both of the teacher and learner.

A new and much more extended selection has been made of Hebrew reading lessons, with grammatical and exegetical notes suited to the wants of the student. It is the plan of these notes, to repeat nothing which is contained in the grammar and lexicon, and for the statement of which they can be referred to. On a different plan, the same information might have been spread over many times the number of pages, with no other effect than to embarrass the learner, and retard his real proficiency.

No pains have been spared to secure perfect accuracy in the printing of the book. My thanks are due to the conductors of the press of Mr. Trow, especially to Mr. W. F. GOULD, for the extraordinary care bestowed upon the proofs, before they were sent to me for examination. They have since been subjected to several careful revisions; and it is believed that no error, of any importance, has escaped detection.

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𐤀 𐤁 𐤂	𐤀 𐤁 𐤂 𐤃	𐤀 𐤁	𐤀	א
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INTRODUCTION.

§ 1.

OF THE SEMITIC LANGUAGES IN GENERAL.

1. THE Hebrew language is only a single branch of a great parent-stock in western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia; that is, in the countries extending from the Mediterranean sea to the Tigris, and from the mountains of Armenia to the southern coast of Arabia. But in very early antiquity, this family of languages had spread from Arabia over Ethiopia, and through Phœnician colonies over several of the islands and coasts of the Mediterranean sea, and particularly over the whole Carthaginian coast. There is no ancient name for the collective nations and languages of this stock. The now generally received name, *Semites*, *Semitic languages*, borrowed from the fact that most of the nations who spoke these languages were descended from Sem (Gen. x. 21), may be retained in the want of one more appropriate.*

2. From this Semitic stock have proceeded three principal branches. I. The *Arabic*, in the southern part of the Semitic domain. To this belongs the Ethiopic, as an offshoot of the South-Arabic (Himyaritic†), and the language of the Sinaitic inscriptions, a descendant of the North-Arabic.‡ II. The *Ara-*

* From Sem proceeded the Aramæan and Arabic branches, as well as the Hebrews; but not the Ethiopians (Cush), and the Canaanites. The two latter are referred to Ham (va. 7, 15, f.); though their language belongs decidedly to those called Semitic. Among the Semites are reckoned also (v. 21) the Elamites and Assyrians, whose language has not yet been thoroughly investigated.

† *Rödiger*, Excursus to Wellsted's *Reisen in Arabien*, Halle, 1842, Bd. II., S. 361.

‡ *Tuch*, in the *Zeitschrift der deutschen morgenl. Gesellschaft*, Bd. III., S. 129. f

mæan, in the northern and northeastern division. It is called *Syriac*, in the form which it takes in the Christian Aramæan literature, and *Chaldee*, as it exists in the Aramæan writings of Jews. To these writings belong some later portions of the Old Testament, viz. Ezra iv. 8—vi. 18, and vii. 12–26; Dan. ii. 4—vii. 28.* To the Aramæan belongs also the *Samaritan*, in its fundamental character; though, like the Chaldee, it often has a strong tincture of the Hebrew. The Aramæan of the Nestorians is a very debased and corrupted dialect, as is also the present Vulgar-Syriac. III. The *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) nearly coincide; holding a relation, in its character as well as geographical position, about midway between the Arabic and the Aramæan. All these languages are related to each other in much the same manner as those of the Germanic family (Gothic, Old-northern, Danish, Swedish; high and low German, in the earlier and later dialects): or as those of the Slavic tongues (Lithuanian, Lettish; Old-Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as is the case with the Phœnician, or they exist only in altered and decayed forms, as the modern Syriac among the Jews and the Syrian Christians in Mesopotamia and Curdistan;† the Ethiopic in the modern Abyssinian dialects (Tigre, Amharic); and also the Hebrew, among a part of the modern Jews, though the latter in their writings aim at the reproduction of the language of the Old Testament. The Arabic alone, has not only retained to this day its original seat, Arabia proper, but has encroached in all directions upon the domains of other tongues.

The Semitic stock of languages is bordered, on the east and north, by another of still wider extent, which has spread itself from India into the western parts of Europe. This stock, as it comprehends, under the most varied ramifications, the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, the Gothic with the other Germanic languages, is hence called the **INDO-GERMANIC**. With the Old-Egyptian language, an offspring of which is the Coptic, the Semitic has had, in very high antiquity, manifold points of contact. Both have much in common; but their relation is not yet precisely determined.‡ The Chi-

* The most ancient passage, where Aramæan words as such occur, is Gen. xxxi. 47. Comp. also the Aramæan verse in Jer. x. 11.

† See *Rödiger* in der Zeitschrift für die Kunde des Morgenlandes, B. II., S. 77. ff.

‡ For comparisons of the Egyptian and Semitic, see *Geenius* in d. Allg. Lit. Zeitung, 1839, No. 77. ff., 1841, No. 40, and in his Thea. ling. Hebrææ; *Schwarz* in d. Alten Ägypten; *Bunsen's Ägypten* I. S. 520. ff.

nese, the Japanese, the Tartar and other languages, exhibit a radically different character.

3. The Semitic stock, in its grammatical structure compared with that of other languages, particularly the Indo-Germanic, exhibits many peculiarities, which collectively constitute its distinctive character, although many of them are found singly in other languages. These are : *a*) among the consonants (which, in general, form the body and substance of these languages) a number of gutturals, of different gradations in sound ; the vowels proceeding all from the three primary sounds (*a, i, u*), and serving rather to mark subordinate distinctions : *b*) word-stems, mostly consisting of three consonants : *c*) in the Verb, only two tense-forms, each having a peculiarly defined usage ; and a marked regularity pervading the formation of verbals : *d*) in the Noun, only two genders, and a very simple designation of case : *e*) in Pronouns, the designation of oblique cases by appended forms (*suffixes*) : *f*) scarcely any compounds, either in the Noun (many proper names excepted), or in the Verb : *g*) in the Syntax, a simple succession of members, with little of periodic structure in the subordination of clauses.

4. In the province of the Lexicon also, the Semitic languages differ essentially from the Indo-Germanic ; though there is here apparently more agreement than in grammatical structure. Very many stem-words and roots are coincident in sound with those of the Indo-Germanic stock. But, aside from expressions directly borrowed (see below), the actually similar restricts itself, partly to words imitative of natural sounds (onomatopoetic), partly to those in which the sameness or similarity of meaning follows of itself from the nature of the same sounds, after the universal type of human speech. Neither of these establishes any *historical* (gentilic) relationship ; to the direct proof of which, the agreement also in grammatical structure is essential.*

* The points of connection, between the Semitic stock and the Indo-Germanic, Gesenius has endeavored to point out in his later lexical works ; and others have carried this comparison still farther, or have taken it up in their own way. But nowhere is illusion more easy, or more common, than in investigations of this kind ; and one requires great circumspection, and especially a comprehensive knowledge of the whole system of sounds in both families, in order to be secure from error in these obscure paths. It is here as indispensable, to be strict in noting what does not fulfil all the conditions of a common origin, as to be able to discover superficial points of agreement. So much, at least, is to be held as certain : that these two

As examples of stems originating in the same natural sound (*onomatopoeic*), we may class together the following: לָקַק, לָחַק, לֵיֶלֶק, *lingo*. San. *lih*, Fr. *lecker*, Germ. *lecken*, and Eng. *to lick*; לָלַל (kindr. אָגַל, אָגַל), אִלְלַו, אֵלְלַו, אִלְלַו, *volvo*, Germ. *quellen*, *wallen*, and Eng. *to well*, אָרַר, אָרַר, אָרַר, אָרַר, *grattare*, Ital. *grattare*, Fr. *gratter*, Germ. *kratzen*, and Eng. *to grate*, *to scratch*; אָרַק, *frango*, Germ. *brechen*, Eng. *to break*, &c. An example of another kind is *am*, *ham* (*sam*), *gam*, *kam*, in the signification *together* [gathered]; e.g. in Heb. אָמַם (hence אָמַם people, prop. assemblage), אָמַם *together-with*, אָמַם (hence אָמַם also), Arab. (Arab. *am*), אָמַם, אָמַם, אָמַם, *to collect*; Pers. *ham*, *hama*, at once; San. *am*, with, Gr. *ἄμα* (ἀμψα), ὄμῶς, ὄμῶς, (ὄμιλος, ὄμαδος), and hardened, κοινός, Lat. *cum*, *cumulus*, *cunctus*, and with the corresponding sibilant, San. *sam*, *sín*, ξύν, ξυνός = κοινός, Goth. *sama*, Germ. *sammt*, *sammeln*: though doubts may still be raised in regard to some of the instances quoted.

Essentially different from such internal coincidence, is the adoption and naturalization of single words from other languages (borrowed words). Thus,

a) When Indian, Egyptian, Persian objects are expressed in the Hebrew by their native names. E. g. יָרֵד (Egypt. *ior*, *iero*, *iatro*) river, Nile; אָחִי (Egypt. *ake*, *achi*) Nile-grass; אָרַם = *παράδεισος*, Persian pleasure-grounds, park; אָרַם, אָרַם, daric, Persian gold-coin; אָרַם, from the Indian (Tamul.) *togai*, peacocks. Several of them are found also in Greek: *as*, אָס (San. *kapi*) ape, *αἴπος*, *αἴβος*; אָרַם (San. *karpása*) cotton, *κάρπασος*, *carbasus*.

b) When Semitic words, names of Asiatic products and articles of trade, have passed over to the Greeks along with the objects themselves. E. g. אָרַם *βύσσος*, *byssus*; אָרַם, *λίβανωτός*, frankincense; אָרַם, *κάννη*, *canna*, reed; אָרַם, *κύνιον*, *cuminum*, cumin; אָרַם, *μυρρῖνα*, *myrrha*; אָרַם, *κασσία*, *cassia*; אָרַם, *κάμηλος*, *camelus*; אָרַם, *ἀρράβων*, *arrabon*, *arrha*, pledge. Such transitions would be facilitated, especially, by the commercial dealings of the Phœnicians.

5. The written form of a language is never so perfect, as to express all its various shades of sound. The writing of the Semites has one very remarkable imperfection; viz. that only the consonants (which do indeed constitute the kernel and body of language) were written out as real letters; whilst, of the vowel-sounds, only the more prolonged ones, and not always even these, were represented by certain consonants (§ 7). At a later period, in order to represent all the vowel-sounds to the

families do not hold a sisterly, or any near relationship to one another; and that the characteristic structure of each must first be dissected and analyzed, before any original elements, which they may have in common, can be discovered. This comparison, moreover, belongs more to the Lexicon than to the Grammar.

eye, there were attached to the letters (§8) small, separate signs (points, or strokes, above or below the line); though, for more practised readers, they were wholly omitted. The letters are always written, moreover, from right to left.*—Dissimilar as the different Semitic alphabets may appear, they yet all proceed, by various tendencies and modifications, from one and the same original alphabet. Of this the truest copy, among all existing specimens of alphabetic writing, is preserved in the Phœnician, from which sprang the old Greek, and mediately all the European written characters.

For a complete view of the Phœnician alphabet, and of all those which have proceeded from it, see *Gesenius Monumenta antiqua Phœnicia* (Lipsiæ, 1837, 4.) p. 15. ff. and Tab. 1–5, and his article *Palæographie*, in *Ersch and Gruber's Encyclop.* Sect. III. Bd. 9.

6. In regard to the relative age of these languages, the oldest written works are found in the Hebrew (§2); the Aramæan commence about the time of Cyrus (in the book of Ezra); those of the Arabic branch not earlier than the first centuries of the Christian era (Himyaritic inscriptions, Ethiopic translation of the Bible in the fourth century, North-Arabic literature after the sixth). But it is still another question, which of these languages longest and most truly held to the original Semitic type; in which of them, as they have come to us, we trace the earlier phase of their development. For the more or less rapid progress of language, in the mouth of a people or of tribes of the same people, is determined by causes quite distinct from the growth of a literature; and often, before the formation of a literature, the organism of a language has already become shattered, especially by early contacts with other tongues. Thus, in the Semitic domain, the Aramæan dialects suffered the earliest and greatest decay,† and next to them the Hebrew-Canaanitish. The Arabic

* The Ethiopic is written from left to right. But this is probably an innovation of the earliest missionaries, by whom Christianity was introduced into Ethiopia; for an ancient inscription still exhibits the reversed direction, as does also the South-Arabic (Himyaritic) writing, which is most nearly related to the Ethiopic, and which regularly runs from right to left. See *Rödiger*, in the *Zeitschr. f. d. Kunde des Morgenl.* Bd. II., S. 332. ff. and his *Excursus* to *Wellsted's Reisen in Arabien*, II. 376. ff.

† A new element must be taken into account, should the language of the cuneiform inscriptions, found within the Aramæan district, prove to be of the Semitic stock. But this is still so doubtful, that we here leave it out of view.

longest retained the natural fulness of its forms ; remaining undisturbed, among the secluded tribes of the wilderness, in its fully stamped organism. But at length, in the Mohammedan revolutions, this also became greatly impaired ; and hence, at this so much later period, it begins to exhibit about the same stage as the Hebrew had reached, so early as the times of the Old Testament.*

Hence the phenomenon, accounted so strange, that the ancient Hebrew accords more, in its grammatical structure, with the later than with the earlier Arabic ; and that the latter, though first appearing as a written language at a late period in comparison with the other Semitic tongues, has yet preserved a structure in many respects more perfect, and greater freshness in its system of sounds ; holding among them a relation similar to that of the Sanscrit among the Indo-Germanic languages, or of the Gothic in the narrower circle of the Germanic. How a language can preserve its fuller organism, amidst decaying sister tongues, is seen e. g. in the Lithuanian compared with the Slavic languages, properly so called. So the Doric held tenaciously to earlier sounds and forms ; so the Friesic and Icelandic, among the German and northern languages. But even the firmest and most enduring organism of language often decays, in single forms and formative tendencies ; and *vice versa*, in the midst of universal decline, the ancient and original form is here and there preserved. Such is the fact, in regard to the Semitic tongues. The Arabic too, has its chasms, and its later accretions ; but in general, it may justly claim the priority, especially in the system of vowel-sounds.

To establish more definitely these principles, and carry them out fully, belongs to a Comparative Grammar of the Semitic languages. But, from what has been said it follows : 1) That the Hebrew language, as found in the ancient, sacred literature of the people, has already suffered more considerable losses, in respect to its organism, than the Arabic at the much later period, when it first comes historically within our field of view. 2) That notwithstanding this, we cannot award to the latter an exclusive priority in all points. 3) That it is a mistaken view, when many regard the Aramæan, on account of its simplicity, as nearest to the original form of Semitism ; for this simplicity it owes to a decay of organism and the contraction of its forms.

On the character, literature, grammatical and lexical treatment of these languages, see Gesenius' preface to his *Hebräisches Handwörterbuch*, eds. 2-4.—[Biblical Repository, vol. III.]

* Among the Bedouins of the Arabian desert, the language still preserves many antique forms. See *Burckhardt*, *Travels in Arabia*, Append. VIII. p. 466 ; his *Notes on the Bedouins and Wahabys*, p. 211 ; and *Wallin*, in the *Zeitschrift der deutsch. morgenl. Gesellschaft*, Bd. V. (1851,) p. S. 1. ff. VI., S. 190. ff. 369. ff.

§ 2.

HISTORICAL VIEW OF THE HEBREW LANGUAGE.

See Gesenius' Geschichte der hebräischen Sprache und Schrift, Leipzig, 1815, §§ 5-18.

1. This language was the mother-tongue of the Hebrew or Israelitish people, during the period of its national independence. The name, Hebrew language (לְשׁוֹן עִבְרִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί), is not found in the Old Testament, and seems rather to have been in use among those who were not Israelites. We find instead of this, *Language of Canaan* (Is. xix. 18) from the country where it was spoken; and יְהוּדִית, *Judicite* (2 K. xviii. 26, comp. Is. xxxvi. 11, 13; Neh. xiii. 24). The latter term belongs to the later usage, which arose after the return of the ten tribes from captivity, and in which the name *Jew, Jews*, came gradually to comprehend the whole nation. (Jer. Neh. Esth.)

The names, *Hebrews* (עִבְרִיִּים, Ἑβραῖοι, Hebræi) and *Israelites* (בְּנֵי יִשְׂרָאֵל), were distinguished as follows. The latter bore the character of a national name of honor, which the people applied to themselves, with a patriotic reference to their descent from illustrious ancestors. The former was probably the older and less significant name of the people, by which they were known among foreigners. For this reason, it is used in the Old Testament particularly when they are to be distinguished from other nations (Gen. xl. 18; xliii. 32); and where persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12). Compare Gesenius' Hebr. lexicon, Art. עִבְרִי. On the contrary, among the Greeks and Romans, e. g. in Pausanias, Tacitus, and also Josephus, it is the only name in use. As an appellative it might mean, *belonging to the other side, people of the land on the other side* (with reference to the country beyond the Euphrates), from עֲבָרָה *land on the other side*, and the formative syllable יָ- (§ 86, 5). It might then have reference to the colony, which under Abraham migrated from regions east of the Euphrates into the land of Canaan (Gen. xiv. 13); though the Hebrew genealogists explain it as a patronymic, by *sons* (posterity) of *Eber* (Gen. x. 21; Num. xxiv. 24).

At the date of the writings of the New Testament, the term *Hebrew* (Ἑβραῖοι, John v. 2; xix. 13, 17, 20. Ἑβραῖς διούλεκτος, Acts xxi. 40; xxii. 2, xxvi. 14) was applied also to the language then vernacular in Palestine, in distinction from the Greek. Josephus (ob. about A. D. 95) uses it in this sense, and also for the ancient Hebrew.

The name *lingua sancta* is first given to the Hebrew in the Chaldee paraphrases of the Old Testament, as the language of the sacred books, in distinction from the *lingua profana*, or the Chaldee popular language

2. In the very earliest writings, as they have come down to us in the Pentateuch, we find the language in nearly the same form which it continued to bear till the time of the exile, and beyond it; and we have no historical facts respecting the earlier stages of its formation. So far as we can learn from history, its home was Canaan. It was substantially the language spoken by the Canaanitish, or Phœnician* races, who inhabited Palestine before the immigration of Abraham and his descendants, by whom it was transplanted to Egypt, and again brought back with them to Canaan.

That the Canaanitish races in Palestine spoke the language now called Hebrew, is shown by the Canaanitish proper names. E. g. מְלִכֵי-צֶדֶק i. e. *king of righteousness*; קְרִית סֵפֶר i. e. *city of books*.

There is an equally close agreement with the Hebrew, in the remains of the Phœnician and Punic language. These are found, partly in their own peculiar character (§ 1, 5) in inscriptions, about 130 in number, and on coins. For copies of them, see *Gesenius*, *Monumenta Phœnicia*; *Judas*, *Etude démonstrative de la langue phénicienne*, Paris 1847; *Bourgade*, *toison d'or de la langue phénicienne*, Paris 1852. Partly, they are found in Greek and Roman characters, scattered here and there in ancient writers, and among them is one continuous passage in *Plautus*, *Pœnulus*, 5, 1, 2. From the former, we learn the native orthography; and from the latter, the pronunciation and vocalization. The two together furnish a distinct image of this language, and of its relation to the Hebrew.

As examples of variations in orthography and in forms, may be cited, 1) the almost constant omission of the vowel-letters (§ 7, 2); as, בַּח for בֵּיחַ *house*; קַל for קוֹל *voice*; צֶדֶק for צִדְקוֹן *priests*; כְּהֹנֵם for כְּהֹנִים; 2) the feminine ending ה (*ath*) in the absolute state (§ 80, 2), and א (*o*), besides many others. In pronunciation they are still more remarkable, especially in the Punic. In this, *i* was pronounced commonly as *u*; e. g. שֹׁפֵט *shufet* (*judge*); שְׁלוֹשׁ *shalus* (*three*); ראש *ras* = ראש *ras* (*head*): for short *i* and *e*, it has often the obscure, dull sound *y*; e. g. יְהִי *yhny* (*ecce eum*), יֵה *yth*: the *o* it sounds as *o*; e. g. מוֹכַר *mochar* (*comp. מוֹכַח* Sept. *Mochar*). For the entire collection of these grammatical peculiarities, see *Gesenius*, *Monum. Phœn.* p. 430 sqq. and *Movers*, *Art. Phœnicien*, in *Ersch and Gruber's Encyclop.* Sect. III. Bd. 24, S. 434. ff.

3. In the language of the ancient documents which have come down to us in the Old Testament, we can distinguish no more than two distinct periods: the first, extending to the end of

* מְלִכֵי-צֶדֶק, קְרִית סֵפֶר is the native name both of the Canaanitish tribes in Palestine, and of those who dwell at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they are called מְלִכֵי on their own coins. Also the people of Carthage gave themselves the same name.

the Babylonian exile, which may be called its *golden age*; and the second, or *silver age*, after the exile.

To the first belongs the greater part of the books of the Old Testament: viz. of prosaic and historical writings, the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings; of poetical writings, the Psalms (a number of later ones excepted), Solomon's Proverbs, Canticles, Job; the earlier prophets, in their chronological order, as follows: Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habacuc, Nahum, Obadiah, Jeremiah, Ezekiel. The last two, as they lived and taught shortly before, as well as during the time of the exile, and also the latter part of the book of Isaiah (chs. xl.-lxvi. with some earlier chapters), stand on the borders of both ages.

The point of commencement for this period, and in general, of the literature of the Hebrews, must certainly be fixed as early as the time of Moses; even though we should regard the Pentateuch, in its present structure and form, as modelled by a later hand. It suffices for the history of the language and for our object to remark, that the Pentateuch has certainly peculiarities of language, which may be regarded as archaisms. The words *היא* *he* (§ 32, R. 6), and *נערה* *a lad*, as there used are of common gender, and mean also *she* and *maiden*, like *ὃ* and *ἡ παῖς*; and certain harder forms of words, e. g. *קָצַף*, *קָחַף*, are here the usual ones, whilst in other books they are exchanged for the softer forms, as *קָצַן*, *קָחַשׁ*.

On the other hand, there are found in Jeremiah and Ezekiel, clear instances of approximation to the Aramæan coloring of the second, or silver age (see No. 5).

4. The different writers and books, though each has certainly peculiar characteristics, exhibit no very important differences bearing on the history of the language during this period; as, indeed, the date of composition of many of these books, especially the anonymous historical ones, cannot be determined with entire certainty. On the contrary, the poetic diction is every where distinguished from prose, not only by a rhythmical movement in measured parallel members, but also by words, forms and significations of words, and constructions, peculiar to itself: a distinction not so strongly marked, however, as in the Greek for example. But most of these poetic idioms are employed in the kindred languages, particularly the Aramæan, as the common forms of speech. They may in part be regarded as archaisms, which the poetic diction retained, in part as additions made to the stores of the language, by poets to whom the Aramæan was

familiar.* The prophets, moreover, at least the earlier ones, in language and rhythm are to be ranked almost as poets; except that with these poetical speakers, the sentences often run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are strictly poets. The language of the later prophets keeps more closely to the form of prose.

On the poetic rhythm in Hebrew, see *De Wette*, Commentar über die Psalmen (4th ed. Heidelb. 1836), Einleit. § 7; † *Ewald*, die poetischen Bücher des alten Bundes, Th. I. (Göttingen 1839); and (briefly treated) *Gesenius*, Hebr. Lesebuch, Vorerinnerungen zur 2ten Abtheilung.

Of *poetic words*, (occurring along with those used in prose,) the following are examples: אָנוּשׁ *man*, = אָדָם; אַרְחַ path, = דֶּרֶךְ; אָחָה *to come*, = בּוֹא; מִלָּה *word*, = דְּבָר.

To the *poetic significations* of words belongs the use of certain *epithets* in place of substantives: e. g. אֱלֹהִים *strong* (one), for God; אֲבִיר *strong* (one), for bullock, horse; לְבָנָה *alba*, for *luna*; יְחִידָה *unicus*, *dearest*, for *life*.

Of *poetic forms*, we may note, e. g. 1) the longer forms of prepositions denoting relations of space (§ 103, 3); as, עַל = עָלַי, אֶל = אֶלַי. עַד = עָדַי; 2) the endings הַ, וֹ, in the noun (§ 90); 3) the *suffixes* מִי, מִיְּ-, מִיְּ-, for מִי, מִיְּ-, מִיְּ- (§ 57); 4) the plural-ending יָן for יָן- (§ 87, 1, a).

To the *poetic peculiarities* in syntax belong, e. g. the far more sparing use of the article, of the relative pronoun, of the accusative-particle אֵת; the construct state before a preposition; the shortened form of the imperfect, in the signification of the usual form (§ 128, 2. R.); and in general, a concise vigor of expression.

5. The second or silver age, from the close of the exile to the times of the Maccabees (about 160 B. C.), is marked chiefly by an approximation in the language to the kindred Aramæan (Chaldee); the Jews having the more easily accustomed themselves to the use of it, during their residence in Babylonia, on account of its near resemblance to the Hebrew. After the return from the exile, the Aramæan came more and more into use; its influence was felt more and more on the old Hebrew language of books (and now also upon the style of prose), which was thus gradually banished from common use, though it continued to be understood and written by the learned.

* That in Isaiah's time (2d half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood Aramæan is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxxvi. 11.

† Biblical Repository, No. IX.—Tr.

We may form a conception of the relation of the two languages, at this later period, by comparison with that of the High and Low German in Lower Saxony, or with that of the High German and the popular dialects in the south of Germany and in Switzerland; for here also, even among the more educated, an influence is commonly exerted by the popular dialect, on the oral and written expression of the High German. It is a false view, founded on an erroneous interpretation of Neh. viii. 8. that the Jews had at this time wholly lost the knowledge of the ancient Hebrew, and must learn its import from priests and adepts in the language.

The writings of the second period, all of which exhibit this Chaldee coloring, though in various shades, are the following books of the Old Testament: Ezra, Nehemiah, Chronicles, Esther; of the prophetic books, Jonah, Haggai, Zechariah, Malachi, Daniel; of the poetical books, Ecclesiastes, and the later Psalms. In their character also as literary compositions, they stand far below the writings of earlier times; though there are not wanting productions of this period, which, in purity of language and æsthetic worth, are little inferior to those of the golden age. Such e. g. are many of the later Psalms (cxx. ff. cxxxvii. cxxxix).

Examples of later *words* (Chaldaisms) for which the earlier writers employ others: זמן = עת *time*; לקח = קבל *to take*; סוף = קץ *end*; מלכות = מלכה *to rule*.—Of later *significations*: אמר (to say) *to command*; ינה (to answer) *to begin speaking*.—Of later *grammatical usages*: the frequency of the *scriptio plena* ו and ך, e. g. הויר (elsewhere היר), even קורש for קרש, רוב for רב; the interchange of final ה and א; the more frequent use of substantives in ן, ך, etc.

But the peculiarities of these later writings are not all Chaldaisms. Some do not occur in the Chaldee, and must have belonged to the earlier *popular-dialect* of the Hebrews, especially, as it seems, in the northern parts of Palestine. There the book of Judges and Canticles may have been written; and hence the occurrence, in these earlier writings, of the form ש for שׁ (§ 36), which was the common form in the Phœnician.

Rem. 1. Of diversities of dialect, in the old Hebrew language, only a few, and those but slight, traces are found; namely, in Judges xii. 6, according to which the Ephraimites appear to have pronounced ש as שׁ or ס; and in Neh. xiii. 23, 24, where an Ashdod (Philistine) dialect is spoken of.

2. The remains of Hebrew literature, which have come down to us, cannot be supposed to contain the entire stores of the old Hebrew language; and we must regard it as having been far more rich and comprehensive, than it now appears in the canonical literature of the Old Testament, which is itself but a part of the entire national literature of the ancient Hebrews.

§ 3.

GRAMMATICAL TREATMENT OF THE LANGUAGE.

(*Gesenius*, Geschichte der hebr. Sprache, §§ 19—39.)

1. At the time of the gradual extinction of the old Hebrew language, and when the collection of the Old Testament writings was closed, the Jews began to apply themselves to the explanation and criticism of this their sacred codex, and to the preparation of translations from it into the popular languages now prevalent among them. The oldest is the Greek translation of the so-called *seventy interpreters* (LXX), commenced at Alexandria in Egypt with the translation of the Pentateuch, under Ptolemy Philadelphus, and completed in later years. It was in part made from knowledge of the original Hebrew as a living tongue, for the use of Jews whose language was the Greek, particularly those who resided at Alexandria. Somewhat later, the Chaldee translations (the Targums, תַּרְגּוּמֵי מִיָּוֶן, *translations*) were composed in Palestine and Babylonia. The *explanations*, professedly derived in part from tradition, have almost exclusive reference to civil and ritual law and dogmatic theology, with as little scientific value as the remarks on various readings. Both are contained in the *Talmud*; the first part (*Mishna*) composed in the third, and the second (*Gemara*) in the sixth century. The *Mishna* is the beginning of the *new Hebrew* literature; in the *Gemara*, on the contrary, the language has more the form of the Chaldee.

2. In the interval between the composition of the *Talmud* and the earliest grammarians, falls mainly the *vocalization* of the yet unpointed text (§ 7, 3); as also the collection of critical remarks, under the name of *Masora* (מִסְרָה, *traditio*), to which the manuscript copies of the *Textus Receptus* of the Old Testament have ever since been conformed, and from which it is called the *Masoretic* text.

One of the oldest and most important portions of the *Masora* is the collection of various readings, called *Qeri* (§ 17). The punctuation of the text, moreover, is not to be confounded with the compilation of the *Masora*. The former was settled at an earlier date, and is the fruit of a much more thorough work than the *Masora*, which was finished considerably later.

3. It was about the beginning of the 10th century, that the first collections in grammar were made by Jews, in imitation of the Arabic grammarians. The first attempts, by Rabbi Saadia (ob. 942) and others, are lost; but those of R. Judah Hhayug (called also Abu Zacharia Yahya) about the year 1000, and of R. Jonah (Abu-'l-Walid Marvan ibn Ganach) about 1030, composed in the Arabic language, are still extant in manuscript. Assisted by these previous labors, Abraham ben Ezra and R. D. Kimchi, especially, (the former about 1150, the latter about 1190–1250,) won for themselves a classic reputation as grammarians.

From these earliest grammarians proceed many methods of arrangement and technical terms, which are still in part retained; e. g. the designation of the derivative and irregular verbs, after the old paradigm **פעל**, the *voces memoriales*, as **פָּעַלְתָּ**, and the like.*

The father of Hebrew philology among Christians was *John Reuchlin* (ob. 1522), to whom Greek literature also owes so much. But he, as also the grammarians of the next succeeding period down to *John Buxtorf* (ob. 1629), still adhered almost exclusively to Jewish tradition. It was not till after the middle of the 17th century, that the field of view began gradually to extend itself; and that the study of the sister tongues, chiefly through the labors of *Albert Schultens* and *N. W. Schröder*, was made tributary to the grammatical knowledge of Hebrew.

The comparative value of such subsequent works as have any claims on the ground of enduring, scientific merit, must be estimated by comparison with what is required in the grammar of every ancient language: viz. 1) that all the phenomena of the language shall be fully and accurately exhibited, in their organic connection (the empirical and historico-critical element); 2) that these facts of the language shall be *explained*, partly by comparison with one another and with the analogy of the sister tongues, and partly from the general philosophy of language (the philosophical element, or rationale).

* On the rise of Hebrew lexicography, and its early history, see *Gesenius'* Preface, &c. (as quoted above, p. 6); and also, on the earliest grammarians, *Sam. David Luzzatto*, Prolegomeni ad una gramm. ragionata della lingua ebraica, p. 26. f.; *H. Ewald and L. Dukes*, Beiträge z. Geschichte der ältesten Auslegung u. Sprach-erklärung des A. T.; *Hupfeld*, de rei grammaticæ apud Judæos initiis antiquissimisque scriptoribus; and *Munk*, notice sur Abou'l-Walid et sur quelques autres grammairiens hebreux du X^e et du XI^e siècle, in *Journal asiatique*, 1850.

§ 4.

DIVISION AND ARRANGEMENT.

These proceed naturally from the three constituent parts of every language : viz. 1) articulate sounds denoted by written signs, and their connection in syllables ; 2) words ; 3) sentences.

Accordingly, the first part (the elements) includes the doctrine of the *sounds*, and of the manner of designating them in writing. It describes, therefore, the nature and relations of the speaking sounds, the manner of reading written signs (orthoepy), and the customary mode of writing (orthography). It then treats of the combination of sounds into syllables and words, and of the laws and conditions of this union.

The second part (doctrine of forms) treats of words in their character as *parts of speech*, and contains : 1) the doctrine of the formation of words, or of the rise of the different parts of speech from the roots or from one another ; 2) the doctrine of inflection, i. e. of the varied forms which words assume, according to their relation to one another and to the sentence.

The third part (syntax) teaches : 1) the use of the various inflections, existing in the language, for expressing different modifications of the ground-thought ; and the manner of expressing, by periphrasis, others for which no forms have been coined in the language ; 2) the laws, by which the parts of speech are combined into sentences (doctrine of the sentence, or syntax in the strict sense).

PART FIRST. OF THE ELEMENTS.

CHAPTER I. OF READING AND ORTHOGRAPHY.

§ 5.

OF THE CONSONANTS, THEIR FORMS AND NAMES.

1. THE Hebrew alphabet consists of twenty-two consonants, some of which have also the power of vowels (§ 7, 2).

Form.	Pronunciation.	Hebrew name.	Sounded as	Signification of the name.	Numerical value.
Final. א	'	אֵלֶּפֶת	<i>A'lēph</i>	Ox	1
ב	b, bh	בֵּית	<i>Bēth</i>	House	2
ג	g, gh	גִּמְלָה	<i>Gi'mēl</i>	Camel	3
ד	d, dh	דֹּלֶת	<i>Dā'lēth</i>	Door	4
ה	h	הַיָּחַץ	<i>Hē</i>	Window	5
ו	v	וָו	<i>Vāv</i>	Hook	6
ז	z	זָוַךְ	<i>Zā'yīn</i>	Weapon	7
ח	ch	חֵטֶה	<i>Chēth</i>	Fence	8
ט	t	טֵת	<i>Tēth</i>	Snake	9
י	y	יָד	<i>Yōdh</i>	Hand	10
ך	k, kh	כַּף	<i>Kāph</i>	Bended hand	20
ל	l	לֹמֶד	<i>Lā'mēdh</i>	Ox-goad	30
מ	m	מֵם	<i>Mēm</i>	Water	40
נ	n	נֵן	<i>Nūn</i>	Fish	50
ס	s	סָמֶךְ	<i>Sā'mēkh</i>	Prop	60
ע	or c	עֵין	<i>A'yīn</i>	Eye	70
פ	p, ph	פֵּה	<i>Pē</i>	Mouth	80
צ	ts	צָדִי	<i>Tsā-dhē'</i>	Fish-hook	90
ק	q	קֹפֶה	<i>Qōph</i>	Back of the head	100
ר	r	רֵשֶׁת	<i>Rēsh</i>	Head	200
ש	sh	שֵׁן	<i>Shīn</i>	Tooth	300
ת	s	שֵׁן	<i>Sīn</i>		
ת	t, th	תָּו	<i>Tāv</i>	Cross	400

2. The letters now in use, with which the manuscripts of the Old Testament are written (called the *Assyrian* or *square* character), are not of the original form. On the coins of the Maccabæan princes* is found another character,† which at an earlier period was doubtless in general use, in form strongly resembling the Samaritan, and connected immediately with the Phœnician letters‡ (§ 1, 5). The square letter may also be traced back to the Phœnician; but it has most agreement with certain Aramæan inscriptions found in Egypt§ and at Palmyra.||

An important document, for illustrating the history of the Hebrew *square-letter*, has been recently discovered by Col. Rawlinson in the Babylonian district; viz. an Inscription found at *Abushadr*, just above the junction of the Tigris and Euphrates. In its characters, there is retained a resemblance, partly to the Phœnician, and partly to the Palmyrene. See: The Inscr. of Abushadr, expl. by *Prof. Dietrich*, Lond. 1854.

3. The five characters which have a different form at the end of a word (*final letters*), ך, ם, ן, ב, ג, terminate (with the exception of ב) in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, certain letters (*dilatables*) are at times dilated. These are in our printed books the five following :

ם, ן, ב, ג, ד (אֶתְהִלְתֶּם.)

1. The *figures* of the letters were originally hasty and rude representations of visible objects, the names of which began with the sounds of the several characters; e. g. *Gimel*, in the older alphabets the rude figure of a camel's neck, ג denotes properly a *camel* (גִּמְלָה = גִּמְלָה), but as a letter only the initial ג; *Ayin*, prop. *eye*, א, stands only for א, the initial letter of this word. In the Phœnician alphabet, the similarity of the *figures* to the object signified by the *names* may still be seen for the most part, and even in the square character it appears yet in some letters; e. g. ב, ג, ד, ה, ו, ז, ח.

The most probable signification of each name is given in the alphabet.

However certain it is, on the one hand, that the Semites were the first to adopt this alphabet, yet it is highly probable, on the other, that

* And on some ancient signet-stones. See *Rödiger*, On the Old-Hebrew signet-stones, in the *Zeitschr. der d. morgenl. Gesell.* Bd. III., S. 243 u. 347.

† Table of Alphabets, col. 2. ‡ Ibid. col. 1. § Ibid. col. 3. || Ibid. col. 4
¶ Ibid. cols. 1, 2, 3.

the Egyptian writing (the so-called phonetic hieroglyphics) suggested the principle though not the figures; for these hieroglyphic characters, for the most part, indicate the initial sound in the name of the pictured object; e. g. the hand, *toi*, indicates the letter *t*; the lion, *laboi*, the letter *l*.*

2. The order of the letters (on which we have an ancient testimony in the alphabetical poetic compositions in Ps. xxv., xxxiv., xxxvii., cxix. Lam. i.—iv.) certainly depended originally on a grammatical consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and dental sounds, viz. כ, ג, ד, also of the three liquids, ל, מ, נ, and other similar arrangements (see *Lepsius' sprachvergleichende Abhandlungen*, Berlin, 1836, No. 1); but yet other considerations and influences must also have had some effect upon it, for it is certainly not a mere accident, that two letters representing a hand (*Yodh* and *Kaph*), also two exhibiting the head (*Qoph* and *Resh*), are put together, as is done also with several characters denoting objects which are connected (*Mem* and *Nun*, *Ain* and *Pe*).

Both the names and the order of the letters (with a trifling alteration) passed over from the Phœnician into the Greek, in which the letters, from *Alpha* to *Tau*, correspond to the ancient alphabet; whence proceeded also, directly or mediately, the Old-italic, the Roman, and those derived from them.

3. The letters are used also for *signs of number*, as the Hebrews had no special arithmetical characters or ciphers. But this numeral use did not, according to the existing MSS. take place in the O. T. text, and is found first on coins of the Maccabees (middle of 2d cent. B. C.). It is now employed in the editions of the Bible for numbering chapters and verses. As in the numeral system of the Greeks, the units are denoted by the letters from א to ט, the tens by י—צ, 100—400 by ק—ת. The hundreds, from 500—900, are sometimes denoted by the five final letters, thus, ה 500, ו 600, ז 700, ח 800, ט 900; and sometimes by ט = 400, with the addition of the remaining hundreds, as טק 500. In combining different numbers the greater is put first, as יא 11, קכא 121. Fifteen is marked by טו = 9 + 6, and not by יח, because with these the name of God [יהוה] commences; and 16 by טז, for a like reason. Thousands are denoted by the units with two dots above, as כ 1000.

4. *Abbreviations* of words are not found in the text of the O. T. On coins, however, they occur, and they are in common use by the later Jews. The sign of abbreviation is an oblique stroke, as יִשְׂרָאֵל for יִשְׂרָאֵל יִשְׂרָאֵל, 'מ for מְלִיכָא *aliquis*, 'ג for גְּבוּרַת *et completio = et cætera*, יִי or יִי for יִיִּי.

* See the works of *Young*, *Champollion*, and others on the Hieroglyphica. *Lepsius* exhibits the chief results in his *Lettre à Mr. Rosellini sur l'alphabet hiéroglyphique*. Rom. 1837. 8vo. Comp. *Gesenius* in der *Allgem. Litt. Zeitung*, 1839. No. 77—81. *Hitzig*, *die Erfindung des Alphabets*. Zürich, 1840, fol. *J. Olshausen* über den Ursprung des Alphabets. Kiel, 1841, 8vo.

§ 6.

PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical peculiarities and changes (§ 18, &c.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews adopt the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, more properly prefer the Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters, furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language, e. g. ש, ש, which is true also of Jerome's expression of Hebrew words in Roman letters, after the Jewish pronunciation of his time. For that of the Jews now in northern Africa, see *Barges*, Journ. Asiat. 1848.

2. The following list embraces those consonants whose pronunciation requires special attention, exhibiting in connection those which bear any resemblance in sound to each other.

1. Among the *gutturals*, א is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to ה, but softer. Even before a vowel, it is almost lost upon the ear (אָהַר, ἀμαρ) like the *h* in the French *habit, homme* [or Eng. *hour*]. After a vowel it is often not heard at all, except in connection with the preceding vowel sound, with which it combines its own (אָהַר *mátsá*, § 23, 2).

ה before a vowel, is exactly our *h* (*spiritus asper*); after a vowel at the end of words, it may like א unite its sound with that of the preceding vowel (הָאָהַר *gááh*), or it may retain its character as a guttural (הָאָהַר *gá-áh*), which is regularly the case at the end of a syllable in the middle of a word, as in אָהַר *néh-pákh* (§ 7, 2, and § 14).

* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See on this subject *Liskovius' Theorie der Stimme*, Leipzig, 1814, *J. Müller's Handbuch der Physiologie*, Bd. II., S. 179, &c., also *Strodtmann's Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute*, Altona, 1837. In its reference to grammar, see *H. Hupfeld* in *Jahn's Jahrbücher f. Philologie*, 1829, H. 4, and *H. E. Bindseil's Abhandlungen zur allgem. vergleichenden Sprachlehre* (Hamb., 1838). I. Physiologie der Stimm- und Sprachlaute, S. 1, &c.

׃ is nearly related to ם; and is a sound peculiar to the organs of the Semitic race. Its hardest sound is that of a *g* slightly rattled in the throat, as צָבָרָה, LXX. Γόμοῦσα; צָרָה, Γύζα; it is elsewhere, like ם, a gentle breathing, as in עָלִי, *Hil*; קָמַלְךָ, *Amalék*. In the mouth of the Arabian, the first often strikes the ear like a soft guttural *r*, the second as a sort of vowel sound like *a*. To pass over ׃, as many do in reading and in the expression of Hebrew words by our letters (e. g. עָלִי *Eli*, קָמַלְךָ *Amalek*), and to pronounce it simply as *g*, are equally incorrect. The best representation we could give of it in our letters would be *gh* or *ʿg* (but softer), as אָרְבַּע, something like *arbaʿ^h*, צָבָרָה, *ʿg^amora*. The nasal pronunciation, *gn* or *ng*, of the Polish Jews, is entirely false.

ן is the hardest of the guttural sounds. It is a guttural *ch*, as uttered by the Swiss, e. g. *Macht*, resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.*

ך also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in many respects, it belongs also to the class of gutturals. (§ 22, 5.)

2. In *sibilant* sounds the Hebrew language is rich, more so than the Aramæan, which in part adopts instead of them the flat, lingual sounds.

ש and שׁ were originally one letter ש (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into שׁ *sh* (which occurs most frequently), and ש *s*.

ש resembled ס in pronunciation: it differed from this letter, however and was probably uttered more strongly, being nearly related to שׁ. Hence צָבַר to *close up*, and שָׁבַר to *reward*, have different meanings, being distinct roots, as also סָבַל to *be foolish*, and שָׁבַל to *be wise*. At a later period this distinction was lost, and hence the Syrians employed only ס for both, and the Arabians only שׁ. They also began to be interchanged even in the later Hebrew; as סָבַר = שָׁבַר to *hire*, Ezr. iv. 5; שָׁבַל for סָבַל to *folly*, Eccles. i. 17.

י was a soft, murmuring *s*, the Gr. ζ (by which the LXX. represent it), the Fr. and Eng. *z*.

3. ק and ט differ essentially from כ and ת. The former (as also צ) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth, answering to *k* and *t*.

* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of ׃ and ן (as well as the different pronunciations of ך, ש, צ), are indicated by diacritic points. Two letters are thus made from each: from ׃ the softer ع *Ain*, and the harder ح *Ghain*; from ן the softer ح *Hha*, and the harder ك *Kha*.

3. The six consonants (the so-called *Mutes*),

א, אֲ, אַ, אָ, אִ, אֵ, אֶ, (אֲפִרְסֵי, אֲפִרְסֵי, אֲפִרְסֵי)

have a twofold pronunciation :* 1) a harder, more slender sound (*tennis*), as *b, g, d, k, p, t*, and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The former is the original sound. It is found at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Daghesh lene*), as אֲ *b* (§ 13). The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphe* (§ 14, 2), but in the printed text it is known by the absence of the *Daghesh*. In some of these letters (especially אֲ) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly β, γ, δ, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as אֲ *x*, אֲ *χ*, אֲ *π*, אֲ *φ*, אֲ *τ*, אֲ *θ*.

For the precise cases in which the one pronunciation or the other occurs, see § 21. The modern Jews sound the aspirated אֲ as *v*, and the אֲ nearly as *s*, e. g. רֶאשִׁית *reshis*, רַב *rav*.

4. After what has been said, the usual division of the consonants according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows :

- | | |
|--------------------------------------|-------------|
| a) Gutturals, א, ה, ו, ע, אַ, | (אֲפִרְסֵי) |
| b) Palatals, ק, כ, ג, י, | (קִיכֵי) |
| c) Linguals, ט, ז, ד, with נ, ל, | (הֲטִלְטֵי) |
| d) Dentals or sibilants, צ, ש, ס, ז, | (שִׁצִּי) |
| e) Labials, פ, ב, מ, ר, | (פִּרְמֵי) |

The letter ר partakes of the character of both the first and third classes.

The liquids also, ל, נ, מ, ב, which have in many respects a common character, are to be regarded as a separate class.

In the Hebrew, as well as in all the Semitic dialects, the strength and harshness of pronunciation, which characterized the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

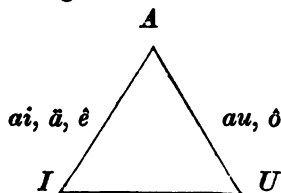
* Sound אֲ as *t*, אֲ as *th* in *thick*; אֲ as *d*, אֲ as *dh* as *th* in *that*; אֲ as *p*, אֲ as *ph* or *f*; אֲ as *b*, אֲ as *bh* as *v*; אֲ as *g* in *go*; אֲ as *k*. To give the aspirated sound of אֲ and אֲ, pronounce *g* and *k*, rolling the palate with the same breath.—Tr.

This appears, 1) in the preference of the softer letters; e. g. פֶּזֶף, פֶּזֶף (see § 2, 3, Rem.), Syr. פֶּזֶף; 2) in the pronunciation of the same letter; thus in Syriac פֶּ has almost always a feeble sound; the Galileans uttered it as well as פ like פ; in Æthiopic פ has the sound of s, פ that of h.

§ 7.

OF THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS.

1. The origin of the scale of five vowels, *a, e, i, c, u*, in the three primary vowel-sounds *A, I, U*, is even more distinctly seen in the Hebrew, and its cognate dialects, than in other languages. Here, *E* and *O* have in all cases arisen from a blending of two pure vowel-sounds into one; viz. *ê* from the union of *I*, and *ô* from the union of *U*, with a preceding short *A*. Hence, they are properly diphthongs contracted, *ê* arising from *ai*, *ô* from *au*, according to the following scheme :*



The more ancient Arabic has not the vowels *ê* and *ô*, and always uses for them the diphthongs *ai* and *au*; e. g. ائى, Arabic *bain*, ائى, Arab. *yaum*. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin (e. g. *Cæsar*, *Καῖσαρ*; *θαῦμα*, Ion. *θῶμα*), from the French pronunciation of *ai* and *au*, from the Germanic languages (Goth. *auso* *auris*, old High-Germ. *ora* *Ohr*; Goth. *snaiws*, old High-Germ. *snêo* *Schnee*), and even from the German popular dialects (*Oge* for *Auge*, Goth. *augo*; *Steen* for *Stein*, Goth. *Stains*).

The Arabic, as now pronounced among the Bedouins, departs less from the three primary vowel-sounds, *a, i, u*, than that spoken in Syria and Egypt (*Wallin*, as quoted p. 22, note). A similar fact is stated by *Barges*, respecting the Jews in the province of Oran (*Journ. Asiat.* 1848, Nov.).

2. With this is connected the manner of indicating the vowel-sounds in writing. As only three principal vowel-sounds were distinguished, no others were designated in writing; and even

* For the sound of these vowels, see note on § 8.—Tr.

these were represented not by appropriate signs, but by certain consonants, whose feeble sounds had a very close affinity with the vowel-sounds to be expressed. Thus, ו (like the Lat. *V* and the old Ger. *W*) represented *U* and also *O*; י (like the Lat. *J*) represented *I* and *E*. The designation of *A*, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,* except at the end of a word where long *a* was represented, in Hebrew, by א, and more seldom by א.† These two letters stood also for final *e* and *o*.

Even those two *vowel-letters* (ו and י) were used but sparingly; primarily, and regularly, only when the sounds represented were long.‡ In this case, also, they were sometimes omitted (§ 8, 4). Every thing else relating to the one and quantity of the vowel-sounds, whether a consonant should be pronounced with or without a vowel, and even whether ו and י were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus for example, קטל might be read *qatal*, *qatel*, *qatol*, *q'tol*, *qotel*, *qittel*, *qattel*, *quttal*; דבר, *dabhar* (a word), *debher* (a pestilence), *dibber* (he hath spoken), *dabber* (to speak), *dobber* (speaking), *dubbar* (it has been spoken); מוֹת might be *mavelh* (death), or *mulh*, *molh* (to die); בֵּין might be read *bin*, *bën*, *bāyin*.

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a spoken language, no other signs for vowels were employed. Reading was, therefore, a harder task than with our more adequate modes of writing, and much must have been supplied by the reader's knowledge of the living mother-tongue.

* So in Sanscrit, the ancient Persian cuneiform writing, and Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the simple consonant is pronounced with this vowel.

† The close connection between א, א, and the *A*-sound, ו and the *U*-sound, י and the *I*-sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel *A* is formed by opening the mouth without changing the position of the organs; so also א and א. *U* is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also ו [English *w*]. *I* is formed at the fore part of the palate; so also י [our *y*]. *E* is formed at the back of the palate, between *i* and *a*; *O* in the under part of the mouth, between *u* and *a*.

‡ The Phœnicians did not indicate even the long vowels, except in very rare cases; their oldest monuments can hardly be said to have any designation of vowels. See Mon. Phœnicia, pp. 57, 58; and above, § 2, 2.

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel-signs* or *points* were invented, which minutely settled what had previously been left uncertain. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system was not completed till about the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians.

See *Gesch. d. hebr. Spr.* S. 182 ff. and *Hupfeld* in *Den theolog. Studien und Kritiken*, 1830, No. 3, where it is shown that the Talmud and Jerome make no mention of vowel-points.

4. This vowel system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. It seems to have expressed, however, not so much the pronunciation of common life, as the traditional one which had become customary in the public and solemn reading of the sacred books. Its authors have labored to exhibit by signs the minute gradations of the vowel-sounds, carefully marking even half-vowels and helping sounds, spontaneously adopted in all languages, yet seldom expressed in writing. To the same labors we owe the different marks by which the sound of the consonants themselves is modified (§§ 11-14), and the accents (§§ 15, 16).

In Arabic, the vowel system is much more simple. It has only three signs for vowels, according to the three primary vowel-sounds. The Syriac punctuation is likewise founded on a less complicated system. It is possible that the Hebrew also had at an earlier period a more simple vowel system, but no actual traces of it are found.

§ 8.

OF THE VOWEL-SIGNS.*

1. The full vowels (in distinction from the *half-vowels*, § 10, 1, 2), are exhibited in the following table, classed according to the three primary vowel-sounds.

* The vowels, as represented in this translation, are sounded as follows:—*a* and *ā* as *a* in *father*; *ā* as the second *a* in *abaft*; *ä* as *e* in *error*; *ē* and *ē* as *a* in

☞ Vowels essentially long (§ 25, 1) are denoted by *a*, *ē*, *ō*; tone-long vowels (§ 9, 1, 2; 7; 10, 3) by *ā*, *ē̄*, *ō̄*; short vowels by *ă*, *ĕ*, *o*. For the *i* and *u* sounds, only the first and third of these signs (*î* and *ī*, *û* and *ū*) are required (§ 9).

First Class. For the A sound.

- a) ֶֿ *Qāmets*, *ā*, *ā*, יֶֿ *yādh*, קָֿ *qām*.
 b) ֶֿ *Pattāch*, *ā*, בָֿ *bāth*.
 c) ֶֿ *Sēghól*, *ā*, as in the first syllable of מָלֶֿךְ *mālēkh*, where ֶֿ has sprung from ֶֿ^* [מֶֿלֶֿךְ], and also in union with יֶֿ , as יָדְהָֿכְהָ *yādhākhā*, גְּלָנָֿה *g'lanā*, like the French *ê* in *mère* [or nearly as our *e* in *there*].

Second Class. For the I and E sound.

- I { a) יֶֿ and ֶֿ long *Chîrēq*, *î*, צִדְדִּיקִים *tsāddîqîm*.
 b) ֶֿ short *Chîrēq*, *ī*, יְמוֹד *ymōd*.
 E { c) יֶֿ and ֶֿ *Tsērē* with and without *Yodh*, *ē*, *ē*, בֵּית *bēth*, שֵׁם *shēm*.
 d) ֶֿ *Sēghól*, obtuse *ē*, סֵפֶֿר *séphēr*, שֵׁן *shēn*, accented *ē*, חֹזֶֿה *chōzē*.

Third Class. For the U and O sound.

- U { a) וֶֿ *Shûrēk*, *û*, מִיֹּת *mîth*.
 b) ֶֿ *Qîbbûts*, *ū*, סִלָּם *sillām*; but also *û* (Shureq defectively written, No. 4), מִיֹּת (for מִיֹּתִי) *mîthî*.
 O { c) וֶֿ and ֶֿ *Chólēm*, *ō*, *ō*, קוֹל *qól*, רֹב *rōbh*.
 d) ֶֿ *Qāmets-chātúph*, *o*, חֹדֶֿק *chōq*.
 e) also ֶֿ , obtuse *ē*, so far as it springs from *u* or *o*, as in אֲתֵֿם *attēm*, אֶת *eth* (from אֹת).

The names of the vowels are, according to the usage of the Semitic grammarians, almost all taken from the form and action of the mouth in uttering the sounds. Thus פִּתּוּחַ signifies *opening*, צִרְרִי (also צִבְרִי) *bursting* (of the mouth), חִירָק *gnashing*, הוּלָם *fulness*, from its full tone (also פִּתּוּחַ מְלֵא *full mouth*), שִׁירָק properly *σφισμός*, קִבּוּץ *closing* (of the mouth). This last meaning belongs also to קִבּוּץ ; and the reason why long *a* and short *o* (קָמֶץ חֹזֶה *Qamets correptum*) have the same sign and name is, apparently, that long *a* was sounded rather obscurely, nearly as *o*,

fate; *ē* as *e* in *met*; *î* as *i* in *pique*; *ī* as *i* in *pick*; *ō* and *o* as *o* in *holy*, *ō* as *o* in *wholly*; *ū* as *oo* in *moon*, *ū* as *u* in *full*; *au* as *ou* in *found*; *ai* sounded as *eye*. The long and short sounds of the same vowel should differ only in length.—T.

* The Jewish grammarians call *Sēghol* also "small Pattach."

the full sound of which it now has among German and Polish Jews . comp. the Syr. *a*, among the Maronites = *o*, the Swedish *a*, and the early change in Hebrew from *a* to *o*, § 9, 10, 2.* The distinction between them is shown in § 9. Only *Seghol* (כִּבְּזֵי cluster of grapes) appears to be named after its form.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write *Saghol*, *Qomets-chatuph*, *Qübbuts*.

2. As appears in the above examples, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, רַ *rā*, רָ *rā*, רֵ *rē*, רֹ *ru*, &c. There is an exception to this rule in *Pattach*, when it stands under a guttural at the end of a word (*Pattach furtive*, see § 22, 2, *b*), for it is then spoken *before* the consonant. We must also except *Cholem* (without *Vav*), which is put to the left *over* the letter, רֹ *rō*.

When *Cholem* (without *Vav*) and the diacritic point over ש (שׁ, שׂ) come together, one dot serves for both, as שְׁנָא *sc-nē* for שׁנָא, מֹשֶׁה *not* מֹשֶׁה *moshe*. שׂ (with two points), when no vowel stands under it, is *shō*, as שׂמֵר *shō-mēr*; when no vowel goes before it, *os*, as שׂרָף *yir-pōs*.

The figure וּ is sometimes sounded *ov*, the וּ being a consonant with *Cholem* before it, as לוֹנֵה *lō-vē* (lending); and sometimes *vo*, the *Cholem* being read after the *Vav*, as וְסִין *a-vōn* (sin) for וְסִין. In very exact impressions a distinction is made thus: וּ *ov*, וּ *vo*, and וּ *ō*.†

3. The vowels of the first class [for the *A* sound] are, with the exception of וְ in the middle and of וּ, אּ at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the

* It has been conjectured that the signs for these vowels were originally different (as *·*, *·*, *·*) and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former (*·*) being only the original, and the latter (*·*) the modified form.

† Of late there has come to our knowledge a system of vowel-signs, differing in many respects from the common one. It is found in certain Manuscripts, originating among Persian Jews, which are now at Odessa. The vowel-signs, all except וּ, stand *over* the consonants. In form also they are almost wholly different, and even, to some extent, in respect to the representation of sounds. For example: *Pattach* and *Seghol*, when accented, are represented by one and the same sign; and on the contrary, the unaccented short vowels are indicated by different signs, according as they stand in a syllable sharpened by *Daghesh forte*, or not. In the accents there is less variation; and they also stand, in part, under the line of consonants. See farther in *Pinner's Prospectus der der Odessaer Gesellschaft für Geschichte u. Alterthümer gehörenden ältesten hebr. u. rabbin. MSS.*, Odessa 1845; and a general description of this Persian-Jewish vowel-system by Rödiger, in the *Halle Algem. Lit. Zeit.* 1848, Aug. No. 169

long vowels are mostly expressed by vowel-letters, the uncertain sound of which is determined by the signs standing before or within them. Thus,

י may be determined by *Chireq* (י־), *Tsere* (י־), *Seghol* (י־).
י by *Shureq* (י) and *Cholem* (י).*

In Arabic the long *a* is regularly indicated by the vowel-letter *Aleph* (א־) written in the text, so that there, three vowel-letters answer to the three vowel-classes. In Hebrew the relation is somewhat different (§ 9, 1, and § 23, 2).

4. When in the second and third classes the long vowel is expressed without a vowel-letter, it is called *scriptio defectiva*, when with a vowel-letter, *scriptio plena*. Thus קִיל and קִים are written *fully*, קִלָּה and קִם *defectively*.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus the full form is necessary at the end of a word, e. g. מַלְכֵי, יָדֵי, קַמְלָתֵי, קַמְלָה; but the defective is most usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. גִּיִּים for גִּיִּים.

But in other cases much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הִקְיִמֹתִי Ezek. xvi. 60, הִקְמִתִּי Jer. xxiii. 4, where other editions have הִקְמִיתִי. It may be observed, however,

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward [see § 29, 2], as צַדִּיקִים, צַדִּיק; קִלֹּחַ, קִל; זָבִיל, זָבִיל;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual.†

* The vowel-sign which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "the vowel-letter rests (*quiesces*) in the vowel-sign." Hence the letters י and ו (with א and ה, see § 23) are called *literæ quiescibiles*; when they serve as vowels, *quiescentes*, when they are consonants, *mobiles*. But the expression is not suitable: we should rather say, "The vowel-letter is sounded as this or that vowel, or stands in place of the vowel." The vowel-letters are also called by grammarians, *matres lectionis* [because they are used as guides in reading the unpointed text].

† The same historical relation may be shown in the Phœnician and (in the case of א as a vowel-letter) in Arabic—in the latter especially by means of the older Koran MSS. and the writing on coins.

5. In the kindred dialects, when a vowel-letter has before it a vowel-sign that is not kindred or homogeneous, a diphthong is formed, e. g. אַו *au*, אֵו *eu*, אִו, אֵו *ai*. But in Hebrew, according to the pronunciation handed down by the Jews, א and י retain in such cases their consonant power,—as *av*, *ev*, *ay*,* e. g. וַי *vāv*, גֵּו *gēv*, חַי *chāy*, גֵּוֹי *gōy*. In sound אֵו is the same with אַו, namely, *āv*, as אֵבְרָרֵי *d'bhārāv*.

The LXX. give generally in these cases an actual diphthong, as in the Arabic, and this must be considered as an earlier stage of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek; in which *av*, *ev* sound like *av*, *ev*. In the manuscripts *Yodh* and *Vav* are, in this case, even marked with *Mappiq* (§ 14, 1).

§ 9.

CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Numerous as these signs appear, they yet do not suffice to express, completely, all the various modifications of the vowel-sounds, particularly in reference to their quantity, as long or short, acute or grave; and, moreover, the designations of the speaking sounds, by these signs, cannot always be said to be perfectly adequate. We give here, therefore, for the clearer understanding of this subject, a brief commentary on the character and value of the several vowels, with special reference to their *quantity*, but having respect at the same time to their *mutability* (§ 25 and § 27).

I. *First Class. A sound.*

1. *Qamets* is always long *a*; but yet it is in its nature of two kinds:

1) The essentially long and unchangeable *ā*, for which the Arabic has اَ, as كَثَابَ *k'thabh* (writing), غَنَابَ *gannābh* (thief), قَامَ *qām* (surrexit), written at times قَامَ. 2) The prosodially long *ā*,† both in the tone-syllable and close before or after it. This sound always comes from short *a*,‡ and is found in an open syllable (i. e. one ending with a vowel, see § 26, 2), e. g. אַוֵּ,‡

* When *y* represents the consonant power of א, it should have its full sound, as in *you*.—Tn.

† See § 25, and § 26, 3.

‡ In Arabic, the short *a* is every where retained.

נָדוּל, יָקוּם, and also in a closed (i. e. one ending with a consonant), as יָד, עוֹלָם. In the closed syllable, however, it can stand only when this has the tone, דְּבָר, עוֹלָם; but in the open, it is especially frequent *before the tone-syllable*, as דְּבָר, זָקֵן, נָדוּל. When the tone is moved forward or lessened, this vowel becomes, in the former case, short *a* (Pattach), and in the latter, vocal *Sh'va* (§ 27, 3), דְּבָר, דְּבַר (*a'bhâr*); חָכָם, חֶכֶם (*ch^akhâm*); קָטָל, קֶטֶל.

As the closing sound of a word, Qamets can stand by itself (קָטָל, קָה); but here, it is often represented by ה, among the original consonant-letters (אֶתְהוּ, אֶשְׁהוּ).

2. *Pattach*, or the shorter *a*, stands properly only in a closed syllable, with and without the tone (קָטָל, קָטָלָם). Most of the cases where it now stands in an open syllable (נָעַר, נָבִיחַ), were originally closed (נָעַרְיָ, נָבִיחַיָ, see § 28, 4); and in such cases it has generally become long *â*.

On the union of Pattach with א (א-) see § 23, 2: on *a* as a helping sound (*Pattach furtive*), see § 22, 2, b.

3. *Seghol* (*â, ê*) belongs chiefly to the second class of vowels, but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of *a* (like the German *Gast, Gäste*, e. g. אָרַץ from אֶרֶץ. Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of אֶדְרֵק *tsüdëq*, and even in the gravest tone-syllable at the end of a clause or sentence (in *pause*).

II. Second Class. I and E sound.

4. The long *i* is most commonly expressed by the letter י (a *fully* written *Chireq* יִ-); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g. צִדְקִים pl. יִרְאָה pl. יִרְאִי. Whether a *defectively* written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26) or from the position of *Methgh* (§ 16, 2) at its side, as in יִרְאִי.

5. The *short Chireq* (always written without י) is specially frequent in sharpened syllables (אֶמְרִי, קֶטֶל),* and in closed unaccented syllables (לֶקְטֵל). Not seldom it comes from *a* by shorten-

* For this sharp *i* the LXX. mostly use ε, Ἰμμουρουήλ.

ing, as in בְּתָרִי (my daughter) from בְּתָרָה, דְּבָרִי from דְּבָרָה, יִקְטֹל out of יִקְטֹלָה. Sometimes also it is a mere helping vowel, as in בְּרִיתָה for בְּרִיתָ (§ 28, 4).

The Jewish and older grammarians call every *fully* written Chireq *Chireq magnum*, and every *defectively* written one, *Chireq parvum*. In respect to the sound, this is a wrong distinction.

6. The longest *e*, *Tsere* with Yodh (ִי־), comes from the diphthong *ai* יִי־ (§ 7, 1), which also stands for it in Arabic and Syriac, as הַיְקָל (palace) in Ar. and Syr. *haikal*. It is therefore a very long and unchangeable vowel, longer even than יִי־, since it approaches the quantity of a diphthong. This יִי־ is but seldom written defectively (עֵינִי for עֵינֵי Is. iii. 8), and then it retains the same value.

At the end of a word יִי־ and יִי־ *must* be written fully: very rare is the form קִטְלָה (§ 44, Rem. 4).

7. The *Tsere* without Yodh is the long *e* of the second rank, which stands only *in* and *close by* the tone-syllable, like the *Qamets* above in No. 1, 2. Like that, it stands in either an open or a closed syllable, the former *in* the tone-syllable or *before* it (שָׁמָרָה, שָׁמָרָה), the latter only *in* the tone-syllable (בָּן, קָטַל).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse *e* sound, a shortening of the (ִי־), בָּן from בָּן (son). It arises also out of the shortest *e* (vocal *Sh'va*, § 10, 1), when this is heightened in pronunciation by the tone, as וְיָדָהּ for וְיָדָהּ, וְיָדָהּ for וְיָדָהּ; and besides it appears as an involuntary helping sound, סָפָר for סָפָר, יָגַל for יָגַל (§ 28, 4). The *Seghol* with Yodh (ִי־) is a long but yet obtuse *ä* (*e* of the French) formed out of *ai*, גְּלִיָּה, *g'lèna*, and hence it belongs rather to the first class.

See more on the rise of *Seghol* out of other vowels in § 27, Rem. 1, 2, 4.

III. Third Class. U and O sound.

9. In the *third class* is found nearly the same relation as in the second. In the *u* sound we have: 1) the long *ü*, whether *a*) fully written וְ *Shureq* (answering to the יִי־ of the second class), e. g. דְּבָרִי (dwelling), or *b*) defectively written without *Vav* וְ (analogous to the long יִי־ of the second class), *Qibbutz*, namely, that which stands *for* *Shureq*, and which might more properly be called *defective Shureq* (דְּבָרִי, דְּבָרִי), being in fact a

long vowel like Shureq, and only an orthographic shortening for the same ;

2) The *short ũ*, the proper *Qibbuts* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as שִׁלְחָן (table), קַמְרָה (bedchamber).

For the latter the LXX. put *o*, e. g. שִׁלְחָן, Ὀδολλάμ, but it by no means follows that this is the true pronunciation ; indeed, they also express *Chireq* by *o*. Equally incorrect was the former custom of giving to both kinds of *Qibbuts* the sound *ũ*.

Sometimes also the short *u* in a sharpened syllable is expressed by *y*, e. g. יַיִל = יֵל, § 27, Rem. 1.

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations : 1) the longest *ô*, viz. from the diphthong *au* (§ 7, 1) ; it is mostly written in full, י (Cholem plenum), as שׁוֹט (whip), Arab. *saut*, עוֹלָה (evil) from עוֹלָה ; sometimes it is written defectively, as שְׂרָה (thy bullock), from שׁוֹר ;

2) The long *ô*, which has sprung from an original *a* (corruptly sounded) ; it is usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קָטֵל Arab. and Chald. *qâtel*, אֱלֹהִים Arab. and Chald. *êlah*, plur. אֱלֹהִיִּם Arab. and Chald. *‘ûlam* ;

3) The tone-long *ô*, which is a lengthening of short *o* or *u* by the tone, and which becomes short again on its removal, as כֹּל (all), כֹּל (kôl), כֻּלָּם (küllâm), יִקְטֹל, יִקְטְלוּ, יִקְטְלוּ (in this last instance it is shortened to vocal Sh^{va}, *yigtlu*). In this case the Cholem is *fully* written only by way of exception ;

4) The *Qamets-chatuph* (ֿ), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tsere*, כֹּל *kôl*, וָיָקָם *vây-yâ-qôm*. On the distinction between this and *Qamets*, see below in this section.

11. The *Seghol* belongs here also, so far as it arises out of *u* or *o* (No. 3), e. g. in קָטֵם, קָטְמוּ. (§ 27, Rem. 4, b.)

On the *half-vowels* see the next section.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions which occur in the language, but yet it furnishes a view of those in more frequent use.

First Class. A.	Second Class. I and E.	Third Class. O and U.
$\bar{\text{a}}$ longest <i>a</i> (Arabic אָ). $\bar{\text{a}}$ tone-lengthened <i>a</i> (from short <i>a</i> or $\bar{\text{a}}$) in and by the tone-syllable. $\bar{\text{a}}$ short <i>a</i> . $\bar{\text{a}}$ obtuse <i>a</i> . Greatest shortening to $\bar{\text{a}}$ or $\bar{\text{a}}$ in an open, and to $\bar{\text{a}}$ in a closed syllable.	$\bar{\text{a}}$ $\bar{\text{e}}$ diphthongal (from <i>ai</i>). $\bar{\text{a}}$ $\bar{\text{e}}$ (from <i>ai</i>). $\bar{\text{a}}$ or $\bar{\text{a}}$ long <i>i</i> . $\bar{\text{a}}$ tone-lengthened <i>e</i> (from $\bar{\text{a}}$ $\bar{\text{e}}$ or $\bar{\text{a}}$ obtuse <i>e</i>) in and immediately before the tone-syllable. $\bar{\text{a}}$ short <i>i</i> . $\bar{\text{a}}$ obtuse <i>e</i> . Greatest shortening to $\bar{\text{a}}$ or $\bar{\text{a}}$ in an open syllable, besides the $\bar{\text{a}}$ $\bar{\text{e}}$ or $\bar{\text{a}}$ in the closed.	$\bar{\text{a}}$ $\bar{\text{o}}$ diphthongal (from <i>au</i>). $\bar{\text{a}}$ or $\bar{\text{a}}$ $\bar{\text{o}}$ corrupted from <i>a</i> . $\bar{\text{a}}$ or $\bar{\text{a}}$ long <i>u</i> . $\bar{\text{a}}$ tone-lengthened <i>o</i> (from $\bar{\text{a}}$ $\bar{\text{o}}$ or $\bar{\text{a}}$) in the tone-syllable. $\bar{\text{a}}$ short <i>u</i> , especially in a sharpened syllable. $\bar{\text{a}}$ short <i>o</i> . $\bar{\text{a}}$ obtuse <i>e</i> . Greatest shortening to $\bar{\text{a}}$ or $\bar{\text{a}}$ in an open syllable, besides the short $\bar{\text{a}}$ or $\bar{\text{a}}$ $\bar{\text{o}}$ in the closed.

ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.*

Of the inadequate representation of the vowel-sounds, there is a striking example in the use of the same sign (,) both for long *a* (Qamets) and for short *o* (Qamets-chatuph). In distinguishing between them, the learner, who has not yet a knowledge of the grammatical derivation of the words to be read (the only sure guide), will be directed by the two following rules :

1. *The sign (,) is o in a closed syllable which has not the tone [or accent] ; for such a syllable cannot have a long vowel (§ 26, 3). Examples of various kinds are—*

a) When a simple *Sh^eva* follows, dividing syllables, as in חֵכֶם חָכְמָה *chokh-má* (wisdom), זֶכֶר זָכוֹרָה *zokh-ra* ; with a *Methegh*, on the contrary, the (,) is *a*, and closes the syllable, but then the following *Sh^eva* is a half-vowel (*vocal Sh^eva*), as זָכוֹרָה זָכוֹרָה *za-kh^era*, according to § 16, 2.

b) When *Daghesh forte* follows, as בָּתִּים בֹּתִים *böttim* (houses), חֲנֹנֶנִי חֲנֹנֶנִי *chön-né-ni* (pity me) ; also בֹּתִיכֶם בֹּתִיכֶם *böttikhém* (notwithstanding the *Methegh*, which stands by the vowel in the second syllable before the tone).

c) When *Maqqeph* follows (§ 16, 1), as כָּל־הָאָדָם כֹּל־הָאָדָם *köl-haadhám* (all men).

d) When the unaccented closed syllable is final, as וַיָּקֹם וַיָּקֹם *vayyáqôm* (and he stood up).—There are some cases where *a* in the final syllable loses its tone by *Maqqeph* (§ 16, 1) and yet remains unchanged, e. g. כָּתֹב־הַסֵּפֶר Esth. iv. 8 ; וְשֵׁנִי־לִי Gen. iv. 25. *Methegh* usually stands in these cases, but not always.

* This portion must, in order to be fully understood, be studied in connection with what is said on the syllables in § 26, and on *Methegh* in § 16, 2.

In cases like לָמָהּ , לָמָהּ *lámma*, where the (◌) has the tone, it is *a*, according to § 26, 5.

2. The sign (◌) as short *o* in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs *a*) when *Chateph-Qamets* follows, as פָּעִלּוֹ * *pō-^olō* (his deed); *b*) when another *Qamets-Chatuph* follows, as פָּעִלּוֹ-כַּחַת *pō-^ol'-khat* (thy deed); *c*) in two anomalous words, where it stands merely for (◌), which are found so even in manuscripts, viz. קְדוֹשִׁים *qō-dha-shim*, sanctuaries, and שְׂרָשִׁימ *shō-ra-shim*, roots. (§ 93, 6, 3.)

In these cases (◌) is followed by *Methegh*, although it is *o*, since *Methegh* always stands in the second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as בַּאֲרִי in *the ship* (read: *ba-^ori*) 1 Kings ix. 27, with the article included; on the contrary בְּחֹרִי *bō-ch^ori aph* Ex. xi. 8, without the article.

§ 10.

OF THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SH^oVA).

1. Besides the full vowels, of which § 9 chiefly treats, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*.† We may regard them in general as extreme shortenings, perhaps mere traces, of more full and distinct vowels in an earlier period of the language.

To these belongs, first, the sign ◌, the slightest and most indistinct half-vowel, something like an obscure half *e*. It is called *Sh^ova*,‡ and also *simple Sh^ova* to distinguish it from the *composite* (see below, No. 2), and *vocal Sh^ova* (*Sh^ova mobile*) to distinguish it from the *silent* (*Sh^ova quiescens*), which is merely a divider of syllables (see below, No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal *Sh^ova*, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as קָטֹל *q^otōl*, מַמְלָא *m^omalle*, or *b*) in the middle of the word, as

* That פָּ ought here to be considered and divided as an open syllable פָּעִלּוֹ appears from § 26, 7.

† This case is connected with the foregoing, the second *Qamets-Chatuph* having originated in *Chateph-Qamets*.

‡ In the table § 9, 12, the half-vowels have already been exhibited for the sake of a complete view. They are expressed by small letters.

§ The name שְׂרָשִׁימ (written also שְׂרָשִׁימ) is of doubtful origin and signification.

קוֹסְלָה *qô-t'lä*, יִיקְטְלוּ *yiq-t'lä*, קִיתְלוּ *qit-t'lä*. So also in cases like הַלְלוּ *ha-l'lä* (which stands for הַלְלוּ *hal-l'lä*), לַמְנַצֵּחַ *la-m'nats-tse^ach* (for לְמַן); farther, הַמְשִׁיל *ha-m'shöl* Judges ix. 2 (where the interrogative הַ makes a syllable by itself), מַלְכֵי *mal^a-khê*. In the last examples the Sh^{va} sound is specially slight, in consequence of a very short syllable preceding.

The sound *ē* may be regarded as representing *vocal Sh^{va}*, although it is certain that it often accorded in sound with other vowels. The LXX express it by *ε*, even *η*, גְּרִיבִים *Χειροβίμ*, רַחַם *ἀλληλουία*, oftener by *α*, שְׂמוּאֵל *Σαμουήλ*, but very often they give it a sound to accord with the following vowel, as כְּרָם *Σοδόμ*, שְׁלֵמָה *Σολομών*, צְבָאוֹת *Σαβαώθ*.^{*} A similar account of the pronunciation of Sh^{va} is given also by the Jewish grammarians of the middle ages.†

How the Sh^{va} sound arises from the slight or hasty utterance of a stronger vowel, we may see in בְּרַכָּה (for which בְּרַכָּה occurs, see No. 2) from *barakha*, as this word also sounds in Arabic. This language has regularly for *vocal Sh^{va}* an ordinary short vowel.

The vocal Sh^{va} is too weak to stand in a closed syllable; but yet it can with the consonant before it form a hasty open syllable, as appears from the use of *Methegh* (see § 16, 2), and also from the fact, that it can become an accented *־ָ*, as לְחַיִּי from לְחַיִּי. Comp. § 26, 4.

2. With the simple *vocal Sh^{va}* is connected the so-called *composite Sh^{va}* or *Chateph (rapid)*, i. e. a *Sh^{va}* attended by a short vowel to indicate that we should sound it as a half *ā, ē, or ō*. We have, answering to the three principal vowel-sounds (§ 7, 1), the following three:

(־) *Chateph-Pattach*, as in חַמּוֹר *ch^amor* (ass).

(־) *Chateph-Seghol*, as in אָמַר *am^or* (to say).

(־) *Chateph-Qamets*, as in חָלִי *ch^oli* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be more distinctly sounded.

Rem. Only (־) and (־) occur under letters which are not gutturals.

The *Chateph-Pattach* stands for *simple vocal Sh^{va}*, but without any fixed law, especially *a*) under a doubled letter, since the doubling causes a more full utterance of the Sh^{va}, as צָלִי *Zech. iv. 12*; also where the sign of doubling has fallen away, עָנְנִי for עָנְנִי Gen. ix. 14. וְהִצַּלְתֶּם

* This law obtains in the Phœnician language, e. g. מַלְכָּה *Malaca*, גְּבוּלִים *gubulim* (see Mon. Phœnicia, p. 436; Movers, Art. *Phönizien in Ersch and Gruber's Encyclop.* S. 436); comp. the Latin augment, in *memordi*, *pupugi*, with the Greek in *τέτυφα*, *τετυμμένος* and the old form *memordi*.

† See especially *Juda Chayúg*, p. 4, f. and p. 200 of the ed. by *Dukes*, and also in *Ibn Ezra's Tsachoth*, p. 3; *Gesenius*, *Lehrgebäude der heb. Sprache*, S. 68.

Judges xvi. 16; *b*) after a long vowel, e. g. זָרָב (gold of), but זָרָב Gen. ii. 12; שָׁמַע (hear), but שָׁמַע Deut. v. 24, comp. Gen. xxvii. 26, 38.

The *Chaleph-Qamets* is less restricted to the gutturals than the first two, and stands for *simple vocal Sh'va* when an *O* sound was originally in the syllable, and requires to be partly preserved, e. g. רָאָי for רָאָי *vision* (§ 93, VI), קָרָנָה for the usual קָרָנָה Ez. xxxv. 6 from קָרָנָה; קָרָנָה *his crown* from קָרָנָה. It is used also, like (־), when *Daghesh forte* has fallen away, לָקַחַהּ for לָקַחַהּ Gen. ii. 23. In וְטַעַמָּה 1 Kings xiii. 7 and וְצַדִּיקָי Jer. xxii. 20, the choice of this *composite Sh'va* is occasioned by the following guttural and the preceding *U* sound.

3. The sign of the *simple Sh'va* (־) serves also as a mere *syllable-divider*, without expressing any sound, and therefore called in this case *silent Sh'va* (*Sh'va quiescens*), the Arabic *Sukun*, i. e. *rest*. It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in final ך, e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נָרַךְ (nard), אַתָּה (thou, *fem.*), קָטַלְתָּ (thou hast killed), וְיִשְׁבֵּב, אֶל־תִּשְׁבֵּב, אֶרֶץ (proper name), &c.

Yet in the last examples *Sh'va* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתָּה *att* from אַתָּה *attā*, קָטַלְתָּ from קָטַלְתָּה *yishbē* from וְיִשְׁבֵּב, * &c. The Arabic actually has a short vowel in the analogous forms. In נָרַךְ, borrowed from the Indian, this is less clear. קֶשֶׁט (truth) Prov. xxii. 21, seems to have been sounded *qōshht*.

§ 11.

SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connection with the vowel-points, stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of װ and ױ, a point is used *in* a letter in order to show that it has a stronger sound or is even doubled; and on the contrary a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point *in* the letter is *threefold*: *a*) as *Daghesh forte* or sign of *doubling*; *b*) as *Daghesh lene* or sign of *hardening*; *c*) as *Mappiq*, a sign that the vowel-letter (§ 7, 2), especially the ך at the end of a word, has the sound of a consonant. The stroke *over* a letter, *Raphe*, is scarcely ever used in the printed text.

* So thought *Juda Chayáy* among the Jewish grammarians.

§ 12.

OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. Daghesth, a point written in the bosom* of a consonant, is employed for two purposes: *a*) to indicate the *doubling* of the letter (Daghesth forte), e. g. קָטַל *qit-tel*; *b*) the *hard* sound of the aspirates (Daghesth lenē).

The root טָגַל, from which קָטַל is derived, in Syriac signifies to *thrust through*, to *bore through* (with a sharp iron). Hence the word Daghesth is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language טָגַל means, 1) *acuere literam*, to *sharpen* the letter by doubling it; 2) to *harden* the letter; to utter it without aspiration. Accordingly טָגַל means *sharp* and *hard*, i. e. sign of sharpening or hardening (like Mappiq, מַפְיָק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stylus* (*punctum*). In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them. The opposite of Daghesth lenē is רַחַק *soft* (§ 14, 2). That דָּגַשׁ, in grammatical language, is applied to a *hard pronunciation* of various kinds, appears from § 22, 4, Rem. 1.

2. Its use as Daghesth forte, i. e. for *doubling* a letter, is of chief importance; (compare the *Sicilicus* of the ancient Latins, e. g. *Luculus* for *Lucullus*, and in German the stroke over *m* and *n*.) It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 20

§ 13.

DAGHESH LENE.

1. Daghesth lenē, the sign of *hardening*, belongs only to the aspirates (*literæ aspiratæ*) בְּנִיכָסִי (§ 6, 3). It shows that they are not aspirated, but have their original *slender* or *pure* sounds

* *Daghesth* in ו is easily distinguished from *Shureq*, which never admits a vowel or *Sh'va* under or before the ו. The *Vav* with *Daghesth* (וּ) ought to have the point not so high up as the *Vav* with *Shureq* (וֹ). But this difference is often neglected in typography.

(*literæ tenues*), e. g. מֶלֶךְ *mā-lekh*, but מַלְכוֹ *mal-ko*; תַּפְּרָה *ta-phar* but יִתְּפֹר *yith-por*; שְׁתָּה *sha-thā*, but יִשְׁתֶּה *yish-tè*.

2. Daghesth *lene*, as is shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghesth *forte*, since in these cases the doubling of a letter is impossible. Thus the Daghesth is *forte* in רַבִּים *rabbim*, but *lene* in יִגְדַל *yigh-dal*.

3. Daghesth *forte* in an aspirate not only doubles it, but also excludes aspiration, thus serving at once for both *forte* and *lene*, as אַפִּי *ap-pi*; רַקוֹת *rak-koth*. (Compare in German *stechen* and *stecken*, *wachen* and *wecken*.)

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as כַּסָּא *kássa* (not *kássa*), כַּסְיָר *sássauros*.

The doubling of a letter does not occur in Syriac, at least in the western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is excluded: thus אַפִּיק in Syriac is read *apeq*, for *appeq*.

§ 14.

MAPPIQ AND RAPHE.

1. *Mappiq*, like Daghesth, to which it is analogous, is a point in a letter. It belongs only to the vowel-letters ו, י, and the breathings א, ה, and shows that they are to be sounded with their full *consonant* power, instead of serving as vowels. It is at present used only in final ה; e. g. גַּבְּהָה *ga-bhah* (the *h* having its full sound), אֶרֶצְהָה *ar-tzah* (*her land*), in distinction from אֶרְצָה *ar-tsā* (*to the earth*).

Without doubt such a ה was uttered with stronger aspiration, like the Arab. *He* at the end of the syllable, or like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it in and under א, ו, י, is confined to manuscripts, e. g. גוֹיִ (goy), קָוִי (qav).

The name מַפְּיָק signifies *producens*, and indicates that the sound of the letter should be clearly expressed. The same sign was selected for this and for Daghesth, because the design was analogous, viz. to indicate the strong sound of the letter. Hence also *Raphe* is the opposite of both.

2. *Raphe* (רַפֵּה), i. e. *soft*, written *over* the letter, is the opposite of both Daghesth and Mappiq, especially of Daghesth *lene*.

In exact manuscripts an aspirate has generally either Daghesth lene or Raphe, e. g. מְלֶכְךָ *mālekh*, רָפֵיךְ; but in printed editions of the Bible it is used only when the absence of Daghesth or Mappiq is to be expressly noted, e. g. רָפֵיךְ for רָפֵיךְ, Judges xvi. 16, and v. 28 (where Daghesth *lene* is absent), *Mappiq* in Job xxxi. 22.

§ 15.

OF THE ACCENTS.

1. The design of the *accents* in general is, to show the rhythmical members of the verses in the Old Testament text. But as such the use is twofold, viz. *a*) to mark the tone-syllable in each word; *b*) to show the logical relation of each word to the whole sentence. In the former respect they serve as signs of the *tone*, in the latter as signs of *interpunction*.

The Jews, moreover, regard them as signs of declamation, by which they regulate the accentuation in reciting, or rather cantillating the O. T. in the Synagogue. This use of them also is connected with their general rhythmical design.

2. As a *sign of the tone* in single words, the accent, whatever may be its rhythmical value in other respects, stands regularly on the syllable which has the chief tone; (comp. Rem. 2.) In most words the tone is on the last syllable, more seldom on the penultima. In the first case the word is called *mil-rā* (מִלְרָא Chald., *from below*), e. g. קָטַל *qatal*; in the second, *mil-ēl* (מִלְעֵל Chald., *from above*), e. g. מְלֶכְךָ *mālekh*. On the third syllable from the end (antepenultima) the chief tone never stands; but yet we often find there a secondary one, or by-tone, chiefly indicated by the *Methegh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, as they serve not merely to *separate* the members of a sentence, like our period, colon, and comma, but also as marks of *connection*. Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*). Some are, moreover, peculiar to the three properly poetical books (Job, Psalms, and Proverbs), which have a stricter rhythm.

The following is a list of them according to their value as signs of *interpunction*.

A. *Distinctives* (Domini).

I. Greatest *Distinctives* (*Imperatores*), which may be compared with our period and colon. 1. (—) *Sillük* (end), only at the end of the verse, and always united with (:) *Söph-päsük*, which terminates each verse, e. g. : 𐤒𐤓𐤕𐤕. 2. (—) *Athnäch* (*respiration*), generally in the middle of the verse. 3. (—) *Merkä* with *Mähpäh* ;* in Job, Ps., Prov., greater than No. 2, marking the chief division of the verse, of which *Athnach* then divides the second half.

II. Great *Distinctives* (*Reges*): 4. (—) *Sëghöltä*.†† 5. (—) *Zäqeph-qätön*. 6. (—) *Zäqeph-gädhöl*. 7. (—) *Tiphchä*.

III. Smaller (*Duces*): 8. (—) *Rëbhä*. 9. (—) *Zärqä*.†† 10. (—) *Päshä*.†† 11. (—) *Yëthibh*.† 12. (—) *Tëbhär*. 13. (—) *Shälshéleth*.* 14. (—) *Tiphchä initiale*.†

IV. Smallest (*Comites*): 15. (—) *Päzër*. 16. (—) *Qärnë phärä*. 17. (—) Great *Tëlishä*.† 18. (—) *Gärësh*. 19. (—) Double *Gärësh*. 20. () *Pësiq*, between the words.

B. *Conjunctives* (Servi).

21. (—) *Merkä*. 22. (—) *Münäch*. 23. (—) Double *Merkä*. 24. (—) *Mähpäh*. 25. (—) *Qädhmä*. 26. (—) *Därgä*. 27. (—) *Yäräch*. 28. (—) Little *Tëlishä*.†† 29. (—) *Tiphchä*.* 30. (—) *Merkä* with *Zärqä*.* 31. (—) *Mähpäh* with *Zärqä*.*

REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek (comp. εἶμι and εἶμι), words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. בָּנִי *banü* (*thëy built*), בָּנִי *banü* (*in us*); קָמָה *qäma* (*she stood up*), קָמָה *qamä* (*standing up, fem.*). [Compare in English *compact* and *cómpact*.]

2. As a rule the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, determine the tone-syllable, which must be known in some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, when it is not on the final syllable, is indicated in this book by the sign (^) e. g. קָמָה *qa-täl-ta*.

though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly *by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as הַאֲרָם, הַרְאָה, or short, as קִדְשִׁים *qōdashim*, בֹּטְתֵיכֶם *bōttekhēm*. But here it is to be observed, that the half-vowel also (*simple Sh'va vocal and composite Sh'va*) is to be regarded as forming a syllable (§ 10, 1 and § 26, 4); accordingly *Methegh* stands *a*) by the vowel which precedes a *vocal Sh'va* (*simple or composite*), הַעֲלֵה, שְׁחַדֵּי, יִירָא, קָטְלָה *qā-t'-lā*, בְּעָרָי, פְּעֻלָּי *pō'-lō*, and *b*) even by *vocal Sh'va*, e. g. קָרָאָהָ Job v. 1.

When it stands by *Sh'va*, many Jewish grammarians call it *Ga'ya* גַּיָּא, while others use this name in general for every *Methegh*.

N. B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Sh'va*. Thus in זְכַרְהוּ *zā-kh'-ra* the *Methegh* shows, that the (◌) stands in the *antepenultima*, and that the *Sh'va* is here *vocal* and forms a syllable; but the (◌) in an open syllable before (:) must be *long* (§ 26, 3), consequently *Qamets* not *Qamets-chatuph*. On the contrary זְכֵרוּ without *Methegh* is a dissyllable [*zōkh-ra*], and (◌) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also יִירָאוּ (they fear) with *Methegh* is a trisyllable with a long *i*, יִירָאוּ; but יִירָאוּ (they see) without it, a dissyllable with short *i*, יִירָאוּ. See above, the rules for *Qamets* and *Qamets-chatuph* in § 9 at the end.

§ 17.

Q'RI AND K'THIBH.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2) called קְרִי (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text called כְּתִיב (*written*). Those critics have therefore attached the vowel-signs, appropriate to the marginal reading, to the corresponding word in the text. E. g. in Jer. xlii. 6 the text exhibits אָנָּה, the margin קִרִי אֲנָחֵנוּ. Here the vowels in the text belong to the word in the margin, which is to be pronounced אֲנָחֵנוּ; but in reading the text אָנָּה, the proper vowels must be supplied, making אָנָּה. A small circle or asterisk over the word in the text always directs to the marginal reading.

Respecting the critical value of the marginal readings, see *Gesenius' Gesch. der hebr. Sprache*, S. 50, 75.

CHAPTER II.

PECULIARITIES AND CHANGES OF LETTERS: OF SYLLABLES AND THE TONE.

§ 18.

IN order fully to comprehend the changes which words undergo in their various inflections, it is necessary first to survey the general laws on which they depend. These general laws are founded partly on the peculiarities of certain letters and classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to syllables and the tone.

§ 19.

CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflection, euphony, or certain influences connected with the history of the language, are *commutation*, *assimilation*, *rejection* and *addition*, *transposition*.

1. *Commutation* takes place most naturally among letters which are pronounced similarly, and by the use of the same organs, e. g. עֲלֵץ, עָלִים, עָלִיז to *exult*; לָאָה, לָרָה, Aram. לַטָּה to *tire*; יָם־ and יָ־ (as plural endings); לָחַץ, לָחַץ to *press*; סָגַר, סָבַר to *close*; מָלַט, מָלַט to *escape*. In process of time, and as the language approximated to the Aramæan, hard and rough sounds were exchanged for softer ones, e. g. נָאָל for נָעַל to *reject*; שָׁחַק for שָׁחַק to *laugh*; for the sibilants were substituted the corresponding flat sounds, as ד for ד, ט for צ, ח for שׁ.

This interchange of consonants affects the original forms of words more than it does their grammatical inflection; the consideration of it, therefore, belongs properly to the lexicon.* Examples occur, however, in the grammatical inflection of words; viz. the interchange *a*) of ח and ט in Hithpaël (§ 54), *b*) of י and י in verbs *Pe Yodh* (§ 69), as יָלַד for יָלַד.

2. *Assimilation* takes place most frequently, when the closing consonant of a syllable is exchanged for the one with which the

* See the first article on each letter in *Gesenius' Hebrew Lexicon*.

following syllable begins, forming with it a double consonant, as *illustriſ* for *inluſtriſ*; *diffuſuſ* for *diſfuſuſ*; *συλλαμβάνω* for *συλλαμβάνω*. In Hebrew this occurs moſt frequently,

- a) with the feeble, nasal נ before moſt other conſonants, eſpecially the harder ones, e. g. מִקְדָּם for מִקְדָּם *from the eaſt*; מִזֶּה for מִזֶּה *from thiſ*; יָתֵן for יָתֵן; נָתַתָּ for נָתַתָּ. Before gutturals נ is commonly retained, as יִנְחַל *he will poſſeſs*; ſeldom before other letters, as תִּשְׁכַּחְתָּ *thou haſt dwelt*;
- b) leſs frequently and only in certain caſes, with ל, ר, ת. E. g. יִקַּח for יִקַּח; הִתְכַּוְּנָה for הִתְכַּוְּנָה; אָשָׁא for אָשָׁא (§ 36).

In all theſe caſes, the aſſimilation is expreſſed by a *Daghesh forte* in the following letter. In a *final* conſonant, however, as it cannot be doubled (§ 20, 3, a), *Daghesh* is not written, e. g. אָשָׁא for אָשָׁא or אָשָׁא; תִּתְּנָה contr. תִּתְּנָה; בָּנָה contr. בָּנָה; לָדָת contr. לָדָת. Comp. *τυψᾶς* for *τυψανς*.

In the laſt caſes the aſſimilated letter haſ not *Sh^{va}*, but the helping vowel *Seghol* (§ 28, 4), which, however, doeſ not render the aſſimilation impracticable.

In the way of aſſimilation, we occaſionally find a ſecond weaker ſound ſwallowed up by the ſtronger one before it; e. g. קָשַׁלְתָּ from קָשַׁלְתָּ (§ 59). מְצַנְנֵהוּ for מְצַנְנֵהוּ *from him* (§ 103, 2). Here we may alſo refer יִסְבֵּב for יִסְבֵּב *he ſurrounds* (§ 67, 5).

3. The *rejection* or *falling away* of a conſonant eaſily happens in the caſe of the breathings and vowel-letters א, ה, ו, י, and alſo of the liquids. It takeſ place,

- a) at the beginning of a word (*aphæreſis*), when ſuch a feeble conſonant haſ no full vowel, and its ſound is eaſily loſt upon the ear, as יָדָנוּ and אָנְדָנוּ (*we*); יָשָׁב *ſit* for יָשָׁב; יָתֵן (*give*) for יָתֵן; אָשָׁר for אָשָׁר, *who*, comp. No. 2, b;
- b) in the miſt of a word (*contraction*), when ſuch a feeble conſonant iſ preceded by a *Sh^{va}*, e. g. לְמַלְךְּ, the prevailing form for לְמַלְךְּ; יִתְּנֵהוּ for יִתְּנֵהוּ (§ 23, 4. § 35, R. 2. § 53, 1);
- c) at the end of words (*apocopè*), e. g. יִתְּנֵהוּ for יִתְּנֵהוּ; בָּנִים *ſons*, before the genitive בְּנֵי.

Bolder changeſ were made in the infancy of the language, particularly in caſting away conſonants at the end of a word; thuſ from אָבִי was formed אָבִי; from בָּרִיחַ, בָּרִיחַ; from הָיִל, הָיִל (ſee § 99). Here belongſ alſo the weakening of the feminine ending תֵּ- *ath* to תֵּ- *a* (ſee § 44, 1, and § 80).

4. In other caſes a harſhneſſ in pronunciation iſ prevented by the *addition* of א (*Aleph proſtheticum*) with its vowel at the

beginning of a word, e. g. זָרָע and אַזְרָע *arm*; (comp. *χρῆς, ἐχθῆς, spiritus*, Fr. *esprit*.)

5. *Transposition*, in grammar, seldom occurs. An example of it is הַשְׁתַּמֵּר for הַשְׁתַּמֵּר (§ 54, 2), because *st* is easier to sound than *ts*. Cases are more frequent in the province of the lexicon, as כָּבֵשׁ and כָּשֵׁב *lamb*; שְׂמֵלָה and שְׂמֵלָה *garment*; they are chiefly confined, however, to the sibilants and liquids.

Consonants may also, especially the weaker, at the end of a syllable be softened to vowels, like *éts* from *érs*, *chevaux* from *cheval* (compare, below, § 30, 2, *e*); e. g. בִּזְרָב *star* from בִּבְרָב, בִּזְרָב; אִישׁ *man* from אִנְשׁ; or אָנָּשׁ (where the *Seghol* is merely a helping vowel, see above, No. 2).*

§ 20.

DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Daghesh forte* takes place, and is essential, i. e. necessary to the form of the word (*Daghesh essential*),

- a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for נָתַנְנוּ we have נָתַנְנוּ *we have given*; for שָׂתַתִּי, שָׂתַתִּי *I have set*;
- b) in cases of assimilation (§ 19, 2), as יָתַן for יָתַן. In both these instances it is called *Daghesh compensative*;
- c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned*, but לָמַד *he has taught* (*Daghesh characteristic*).

The double consonant is actually and necessarily written twice, when ever a vowel-sound, even the shortest (a vocal *Sh^{va}*), comes between. Hence this is done a) when a long vowel precedes, הוֹלְלִים which is read *ho-l'lim* (§ 26, Rem.), and even after a merely *tone-long* vowel, שָׂמַמַּ, where compensation is more usual; b) when a *Daghesh* has already been omitted, as הוֹלְלִי *hā-l'lu* for הוֹלְלִי *hāl-lu*; c) when by composition the two consonants have come to stand together, but properly belong to two words, as בִּרְכֵהָ (she *blesses thee*), בִּרְכֵהָ (they *call me*), where הָ and נִי are suffixes; d) when the form has come from another which has a full vowel, as קָלְלָה construct of קָלְלָה. Sometimes the same word is found in both the full form and the contracted, e. g. יִשְׂרָאֵל Jer. v. 6, and יִשְׂרָאֵל Prov. xi. 3, *Q^{ri}*; הוֹנְנִי Ps. ix. 14, and הוֹנְנִי Ps. iv. 2.

* In the Punic, מַלְכַּ malkh (king) is in this way contracted to mólkh, see *Mon Phœnicia*, p. 431.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Dagghesh in such cases (*Dagghesh euphonic*) is only occasional, as being not essential to the forms of words. It is employed,

- a) when two words, of which the first ends in a vowel, are more closely united in pronunciation by doubling the initial consonant of the second (*Dagghesh forte conjunctive*), as מַדְּחָה *what is this?* for חָה מָה ; קוּמֹה צְאוּ *qu-mûts-ts'û (arise! depart!)* Gen. xix. 14 ; וְאַכְלֶתָּ שֵׁם Deut. xxvii. 7.*

In some instances words thus united are contracted into one, as מַדְּחָה for מָה חָה , מוֹדְלָכֶם for מוֹדְלָכֶם לָכֶם , מַדְּחָה *what (is) to you?* Is. iii. 15.

Analogous to the above usage is the Neapolitan *le llagrime* for *le lagrime*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*.

- b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. עֲנַבִּי for עֲנָבִי *grapes*, Deut. xxxii. 32. Compare Gen. xlix. 10, Ex. ii. 3, Is. lvii. 6, lviii. 3, Job xvii. 2, 1 Sam. xxviii. 10, Ps. xlv. 10. Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz. ἀριστος, τελευσται, Ἀσσυληπιος (*Döckh*, Corpus Inscr. Gr. I. p. 42), and in German *anndere*, *unnser* (for *andere*, *unsere*) as written in the time of Luther.

- c) when it is inserted in the final tone-syllable of a sentence (§ 29, 4), in order that it may furnish a more firm support for the tone, e. g. נָתַתִּי for נָתַתִּי *they give*, Ez. xxvii. 19, וַיְחַלְוּ for וַיְחַלְוּ *they waited*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by Dagghesh forte, in many cases where the analogy of the forms required it ; viz.

- a) always at the end of a word ; because there, at least in the pronunciation which has come down to us, the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone, but

* Here belong such cases as נָתַתִּי נָתַתִּי , Ex. xv. 1, 21 ; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

- like the English *all, call, small*. Instead, therefore, of doubling* the consonant, they often lengthened the preceding vowel (§ 27, 2). E. g. אָפּ (*people*), with a *distinctive accent* (§ 15, 3), for אַפּ from אָפּם. The exceptions are very rare, as אָתָּ *thou, f.*, אָתָּתָּ *thou hast given*, Ez. xvi. 33 ;
- b) *often* at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek ἀλλο Homeric for ἀλλετο); e. g. הַמְבַקְשִׁים for הַמְבַקְשִׁים ;
- c) in the gutturals (§ 22, 1).

In the case *b*, it may be assumed as a rule, that the *Daghesh* remains in the letter with *Sh'va* (which is then *vocal*, § 10, 1), and is *never* left out of the *aspirates*, because it materially affects their sound, e. g. אָבְחָרָא *khäpp'ra* (not אָבְחָרָא *khäph'ra*) Gen. xxxii. 21, אָבְחָרָא Is. ii. 4, אָבְחָרָא. On the contrary, it is usually omitted in the preformatives אָ and מָ in *Piäl*, as אָבְחָרָא, אָבְחָרָא ; so also אָבְחָרָא, and in cases like אָבְחָרָא for אָבְחָרָא, אָבְחָרָא for אָבְחָרָא.

In some cases a vowel or half-vowel was inserted to render the doubling of the letter more audible, e. g. אָבְחָרָא *with you* for אָבְחָרָא ; אָבְחָרָא for אָבְחָרָא (§ 67, 4), אָבְחָרָא Is. lxii. 2.

Rem. In the later books, instead of the sharpening of the syllable by *Daghesh forte*, the preceding vowel is sometimes lengthened (comp. *mîle* for *mille*), as אָבְחָרָא *he terrifies them* for אָבְחָרָא (Hab. ii. 17), אָבְחָרָא *threshing-sledges* for אָבְחָרָא, 1 Chron. xxi. 23.

§ 21.

ASPIRATION, AND THE REMOVAL OF IT BY DAGHESH LENE.

The *pure hard* sound of the six *aspirates* (אָ, פָּ, כָּ, דָּ, גָּ, בָּ), with *Daghesh lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3 and § 13). The original hard pronunciation maintained itself in greatest purity, when it was the initial sound, and after a consonant ; but when it followed a vowel-sound, or stood between two vowels, it was softened by partaking of the aspiration with which a vowel is uttered. Hence the *aspirates* take *Daghesh lene* :

* So in Latin, *fel* (for *fell*) gen. *fellis* ; *mel, mellis* ; *os, ossis*. In mid. high-German a consonant is doubled only at the beginning of a syllable, as was the case in the old high-German. E. g. *val* (Fall) *valles* ; *swam* (Schwamm), &c. *Grimm*, d. Gramm. 2. Ausg. I. 383.

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as *עַל־כֵּן* *al-ken* (therefore), *עֵץ־פְּרִי* *ets p'ri* (fruit-tree); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. *בְּרֵאשִׁית* *in the beginning*, Gen. i. 1; *וַיְהִי כַאֲשֶׁר* *and it happened, when*, Judg. xi. 5; on the contrary *וַיְהִי־כֵן* *and it was so*, Gen. i. 7.

Also a diphthong (§ 8, 5) so called, is here treated as ending in a consonant, e. g. *שָׁרִי* Judges v. 15.*

2. In the middle and at the end of words after *silent Sh'va*, i. e. at the beginning of a syllable, and in immediate connection with a preceding vowelless consonant, e. g. *קָטְלוּהֶם* *ye have killed*, *יָבֵד* *he is heavy*, *יִבֵּאת* *bibat*. On the contrary, after *vocal Sh'va* they take the soft pronunciation, e. g. *דְּבַר* *dwelling*, *כִּבְדָּה* *she is heavy*.

Exceptions to No. 2 are:

- a) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their soft sound. E. g. *רָדְמוּ* (not *רָדְמוּ*) from *רָדַח*; *מַלְכֵי* (not *מַלְכֵי*) formed immediately from *מַלְכִים* (on the contrary *מַלְכֵי* *mäl-ki*, because it is formed directly from *מַלְכָּה* *mälk*); *בְּקָרָב* (not *בְּקָרָב*) from *בָּרָב*. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained; hence, *רִידָה-פְּהִל*, *מַלְכֵ-כְּהֵ*, *בִּכְהֵ-תְהַבְּה*.†
- b) The *כ* in the *suffixes* *וְכֵן*, *כֵּן*, *כֵּן*, has always its feeble sound, because *vocal Sh'va* is before it. See § 58, 3, b.
- c) Finally, certain classes of forms are to be noticed, e. g. *מַלְכָּהוּת* (*mal'khâth*), *יְלִירוּח*.

Rem. 1. In *שְׁלַחְתָּ*, we might expect the feeble pronunciation of *ח* on account of the preceding vowel. But the original form was *שְׁלַחְתָּ*, and the relation of *ח*, notwithstanding the slight vowel-sound thrown in before it, remained unchanged. Comp. § 28, 4.

2. The tone sometimes affects the division of a word into syllables, and consequently the sound of the aspirates; thus *לְטַחַח* Num. xxxii. 14, but *לְטַחַחַח* Ps. xl. 15; *קָרְבָּן* (*qórbán*), but *קָרְבָּן* (in pause) Ez. xl. 43.

That the hard or soft pronunciation of these letters did not affect the *signification* of words, affords no reason to doubt that such a distinction was made. Compare in Greek *θρίξ*, *τριχός*.

* Hence the use of *Daghesh lene* after *יְהוּדָה*, because instead of it *אֲדָרְיָ* was read.

† A particularly instructive case occurs in § 45, 3.

§ 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals, א, ה, ח, ע, have certain properties in common, which result from their peculiar pronunciation; yet א and ע, having a softer sound than ה and ח, differ from them in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs also there is difficulty in doubling an aspiration. But the syllable preceding the letter which omits *Daghesh* naturally loses its sharpness by the omission;* hence its vowel is commonly lengthened, especially before the feebler letters א and ע, e. g. הַעֵין the *eye* for הֵעֵיךְ; הַעֵינִי, &c. The harder gutturals ה and ח allowed a sharpening of the syllable, though orthography excluded *Daghesh forte* (as in German the *ch* in *sicher, machen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel, e. g. הַחֹדֶשׁ the *month*, הַחֹדֶשׁ that.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum, occultum, or delitescens*; e. g. אָחִים for אַחִים *brothers*; סָחִים for סַחִים *snars*; תְּחִים for תַּחִים *thorns*. See more in § 27, Rem. 2.

2. They are accustomed to take a short *A* sound before them, because this vowel stands organically in close affinity to the gutturals. Hence,

a) before a guttural, *Pattach* is used instead of any other short vowel, as *i, e* (*Chireq parvum, Seghol*), and even for the rhythmically long *e* and *o* (*Tsere and Cholem*); as, זָבַח *sacrifice* for זָבַח; שָׁמַע *report* for שָׁמַע. This preference was yet more decisive when the form with *Pattach* was the original one, or was used in common with another. Thus in the *Imp.* and *Impf. Kal* of verbs; שָׁלַח *send*, יִשְׁלַח (not יִשְׁלַח); *Perf. Piël*, שָׁלַח (not שָׁלַח); יָעַר *a youth*, where *Pattach* in the first syllable is the original vowel; יִהְיֶה for יִהְיֶה;

* Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *rôle, drollig*, Fr. *drôle*. The Hebrew here betrays its decline; while the Arabic, where the pronunciation retains more of its original freshness, allows the doubling of the gutturals.

b) but a strong and unchangeable vowel, as ו, ר, י, י (§ 25, 1), and in many cases *Tsere*, was retained. Between it and the guttural, however, there was involuntarily uttered a hasty *a* (*Pattach furtive*), which was written under the guttural. This is found only in final syllables, and never under א. E. g. רוחו *rû^och*, שְׁלוֹחַ *shā-lô^och*, רֵיחַ *rê^och*, רֵעַ *rê^o*, גְּבוּיָהּ *gā-bhō^oh*, הִשְׁלִיחַ *hîsh-lî^och*, &c.*

For the same reason the Swiss pronounces *ich* as *i^och*, and the Arabian משיח *mesi^h*, though neither *writes* the supplied vowel.

The *Pattach furtive* falls away when the word receives an accession at the end, e. g. ריחוי, ריחוי, where the ח is made the beginning of the new syllable.

The LXX write *s* instead of *Pattach furtive*, as נח Nōs.

Rem. 1. The guttural sometimes exerts an influence on the *following* vowel. But the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule, e. g. וְצַר for וְצָר; וְצַר for וְצָר. The *A* sound is preferred wherever it would be admissible without the influence of the guttural, as in the Imp. and Impf. of verbs, e. g. וְצַק, וְצַק. If, however, another vowel serves at all to characterize the form, it is retained, as וְצַק, וְצַק, not וְצַק.

2. Seghol is used instead of *Pattach* both *before* and *under* the guttural, but only in an initial syllable, as וְצַק, וְצַק. Without the guttural these forms would have Chireq in place of Seghol.

When the syllable is sharpened by Daghesh, the more slender and sharp Chireq is retained even under gutturals, as וְצַק, וְצַק; but when the character of the syllable is changed by the falling away of Daghesh, the Seghol, which is required by the guttural, returns, e. g. וְצַק, const. state וְצַק; וְצַק, וְצַק.

3. Instead of *simple Sh^ova vocal*, the gutturals take a *composite Sh^ova* (§ 10, 2), e. g. וְצַק, וְצַק; וְצַק, וְצַק. This is the most common use of the composite *Sh^ovas*.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Sh^ova*, § 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. וְצַק (thou hast sent). But when the syllable stands *before* the tone, there is usually a softening of the sound by giving to the guttural a slight vowel (one of the *composite Sh^ovas*), which has the same sound as the full vowel preceding, as וְצַק (also וְצַק), וְצַק (also וְצַק); this composite *Sh^ova* is

* The accent is on the proper final vowel, and *Pattach furtive* is sounded like *a* in *real, denial*.—Tr.

changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. יִרְחֹקֶיךָ, יִרְחָקְךָ *yô-ôbh^e-dhu* (from יִרְחָקְךָ), יִרְחָקְךָ *yâ-hâ-ph^e-khu* (from יִרְחָקְךָ).

Rem. 1. Simple *Sh^ova* under the gutturals, the grammarians call *hard* (רַבֵּי), and the *composite Sh^ovas* in the same situation *soft* (רַבֵּי). See observations on verbs with gutturals (§§ 62–65).

2. Respecting the choice between the three composite *Sh^ovas* it may be remarked, that

- a) ה, ח, ע, at the beginning of words prefer (-), but א (:), e. g. הָרִג, הָמֹר, הָמֹר. But when a word receives an accession at the end, or loses the tone, א also takes (-), as אָלַי *to*, אֶלְיָכֶם *to you*; אָכַל *to eat*, but אָכַלְתָּ Gen. iii. 11. Comp. § 27, Rem. 5.
- b) In the middle of a word, the choice of a composite *Sh^ova* is regulated by the vowel (and its class) which another word of the same form, but without a guttural, would take before the *Sh^ova*; as *Perf. Hiph.* הִצְמִיר (according to the form הִצְמִיר), *Inf.* הִצְמִיר (conformed to הִצְמִיר), *Perf. Hoph.* הִצְמִיר (conformed to הִצְמִיר).

For some further vowel-changes in connection with gutturals, see § 27, Rem. 2.

5. The ר, which the Hebrew uttered also as a guttural (§ 6, 2, 1), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.

- a) the exclusion of *Daghesh forte*; in which case the vowel before it is always lengthened, as בָּרַחַ for בָּרַחַ, בָּרַחַ for בָּרַחַ;
- b) the use of *Pattach* before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וַיִּרְאָה *and he saw* from וַיִּרְאָה; וַיִּסָּבֵר for וַיִּסָּבֵר *and he turned back*, and for וַיִּסָּבֵר *and he caused to turn back*.

Unfrequent exceptions to the principle given under letter *a* are מָרָה *môr-ra*, Prov. xiv. 10; שָׂרָה *shôr-rêkh*, Ezek. xvi. 4, where ר is doubled; in Arabic also it admits of doubling, and the LXX write שָׂרָה *Sôôôa*. In a few other cases, there is neither the doubling of the Resh nor the lengthening of the vowel; as מָרָה (for מָרָה) 2 Sam. xviii. 16.

§ 23.

OF THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (it *quiesces*), whenever it stands without a vowel at the end of a syllable.

It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as **מָצָא** *he has found*, **מָלֵא** *he has filled*, **הִיא** *she*, **מָצָא** *to find*, **הִיא** *he*; **מִצְאָה**, **מִצְאָנָה**. This takes place after all vowels; but in this situation short vowels with few exceptions become long, as **מָצָא** for **מִצָּא**, **יִמְצָא** for **יִמְצָא**.

2. On the contrary, א generally retains its power as a consonant and guttural, in all cases where it begins a word or syllable, as **אָמַר** *he has said*, **מִיָּצִי** *they have rejected*, **לֶאֱכֹל** *for to eat*. Yet even in this position it sometimes loses its consonant-sound, when it follows a short vowel or a half-vowel (*vocal Sh'va*) in the middle of a word: for then the vowel *under* א is either shifted back so as to be united with the vowel *before* it into a long sound, as **לֶאֱמַר** for **לֶאֱמֹר**, **רִאֲצֵל** for **רִאֲצֵל**, also **יֶאֱכֹל** (*a* obscured to *o*) for **יֶאֱכֹל**; or it wholly absorbs it, as in **בְּרָאם** for **בְּרָאם** Neh. vi. 8, **חֲטָאִים** (*chōtīm*) for **חֲטָאִים** (*sinning*) 1 Sam. xiv. 33, **מֵאֲתָיִם** (*two hundreds*) for **מֵאֲתָיִם**, **רֵאשִׁים** (*heads*) for **רֵאשִׁים**.* Sometimes there is a still greater change in the word, as **יִשְׁמַעְיָאֵל** for **יִשְׁמַעְיָאֵל**, **מְלֻאכָה** (*business*) for **מְלֻאכָה**. Sometimes also the vowel before א remains short when it is *a*, e. g. **יִאֲדָנִי** for **יִאֲדָנִי**, **לֶקְרָאָה** for **לֶקְרָאָה**.

Instead of the א thus quiescing in *Cholem*, *Tsere*, and *Chi req*, we often find written, according to the nature of the sound, one of the vowel letters ו and י, e. g. **בֹּרֵר** for **בֹּרֵר** (*cistern*), **רִיָּם** (*buffalo*) for **רִיָּם**, **רִישׁוֹן** (*the first*) for **רִישׁוֹן** Job viii. 8, comp. **לֹא** for **לֹא** (*not*) 1 Sam. ii. 16 *Kethibh*; at the end of a word ה also is written for א, as **יִמְלֵאָה** (*he fills*) for **יִמְלֵאָה** Job viii. 21.

3. Such a quiescent א sometimes falls altogether away, e. g. **יִצְאָהִי** (*I went forth*) for **יִצְאָהִי**, **מְלֵאָהִי** (*I am full*), Job xxxii. 18, for **מְלֵאָהִי**, **אָמַר** (*I say*) constantly for **אָמַר**, **לְהַשְׁוֹת** (*to lay waste*) 2 Kings xix. 25, for **לְהַשְׁוֹת** Is. xxxvii. 26, **מְלֵא** for **מְלֵא** Ezek. xxviii. 16.

Rem. 1. In Aramæan the א becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography, א serves also to indicate the lengthened *a*; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *A* sound, as **קָאם** Hos. x. 14, for the usual **קָאם**, **רֵאשׁ** Prov. x. 4, xiii. 23, for **רֵאשׁ**. Hebrew orthography generally omits, in this case, the prolonging letter (§ 8, 3).

* The feeble א being lost to the ear, the previous vowel is naturally prolonged (*lā-mōr*, then *lā-mōr*); and its vowel, when its own sound is lost, is heard with the previous vowelless consonant, first *bō-th'am*, then *bō-tham*.—T.

2. In Syriac, א even at the beginning of words cannot be spoken with a half-vowel (*vocal Sh'va*), but always receives a full vowel, usually *E*, as e. g. the Chald. אכל is in Syr. *ekhal*. So also in the Hebrew, instead of a *composite Sh'va*, it takes, at the beginning of many words, the corresponding long vowel, as אזור *girdle* for אזור, אהלים *tents* for אהלים, אריות *stalls* for אריות.

3. We may call it an *Arabism*, or a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to a ו (not being part of the root), as אכלוּא for אכלוּ (they went), Josh. x. 24, אבוא (they were willing), Is. xxviii. 12. Similar are אקרא for אקרא *pure*, אלוּא for אלוּ *if*, אפוא for אפוא. The case is different in אהיה and איהא, see § 32, Rem. 6.

4. The ה is stronger and firmer than א, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;* also at the end it may remain a consonant, and then it takes *Mappiq* (§ 14, 1). Yet at times the consonant-sound of the ה at the end of a word is given up, and ה (without Mappiq, or with Raphe ה) then remains only as representative of the final vowel, e. g. להּ (to her), Num. xxxii. 42, for לה; Job xxxi. 22; Ex. ix. 18. At the beginning of a syllable ה is often not heard, and is omitted in writing, as לבקר (in the morning) for להבקר, בארץ (in the land) for בהארץ, יהוה contracted יהוה. In these cases of contraction, the half-vowel ^o (ֿ) before ה, is absorbed by the full vowel under it. In other cases, however, the vowel under ה is displaced by the one before it, as בם (in them), from בהם; or both are blended into a diphthong, as סיכו (also סוסה) from סיכורו, קטל from קטלורו (*ahu, a-u, o*).

Accordingly, the so-called *quiescent* ה at the end of a word stands, sometimes, in the place of the consonant ה. But usually it serves quite another purpose, namely, as an orthographic expression, in the consonant text, of final *a*, as also *o*, *e*, and *a* (Seghol), e. g. אשח, אלה, גלו, גלו, רגלו, § 7, 2 and § 8, 3.

Rem. In connection with *o* and *e* it is occasionally changed for ו and י (ראו = ראו, ראו = ראו Hos. vi. 9), and in all cases for א according to later and Aramæan orthography, particularly in connection with *a*, e. g. אנה (sleep), Ps. cxvii. 2, for אנה, אנה (to forget), Jer. xxiii. 39, for אנה, &c.

* A very few examples are found in *proper names*, as אהיה, אהיה, which are compounded of two words, and in many MSS. are also written in two separate words. One other case, אהיה Jer. xlv. 20, is also in the printed text divided by *Magqeph*, in order to bring the *quiescent* ה at the end of a word.

§ 24.

CHANGES OF THE FEEBLE LETTERS ׀ AND ׀.

The ׀ (*w*) and the ׀ (*y*) are as consonants so feeble and soft, approaching nearly to the corresponding vowel-sounds *u* and *i*, that they easily flow into these vowels in certain conditions. On this depend, according to the relations of sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflections of words. This is especially important for the form and inflection of the feeble stems, in which a radical ׀ or ׀ occurs (§ 69, &c. § 85, III-VI).

1. The cases where ׀ and ׀ lose their power as consonants and flow into vowel-sounds, occur only in the middle and at the end of words, their consonant-sound being always heard at the beginning.* These cases are chiefly the following :

- a) when ׀ or ׀ stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant-sound. Thus הַיִּשָּׁב or הַיִּשְׁבּ; הַיִּקָּץ or הַיִּקְץ; בְּיַהֲרִיחַ for בְּיַהֲרִיחַ; so also at the end of the word, e. g. יִשְׂרָאֵלִי *yisrā'eli* (properly, *-liy*, hence *fem. -liyya*), עָשׂוּי (*made*, Job xli. 25), for עָשׂוּי (comp. עָשׂוּי 1 Sam. xxv. 18, *K'thibh*). After homogeneous vowels, particularly pure *u* and *i*, ׀ and ׀ constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as שְׁלִי *quiet*, מַיִן *May month*, בְּרִי *nation*, נִלְרִי *disclosed*. But with short *a*, ׀ and ׀ mostly form a diphthongal *ô* and *ê* (see below, No. 2, *b*);
- b) after a vocal *Sh'va*, when such syllables would be formed as *q'vom*, *b'vo*. Hence בְּרִיא for בְּרִיא, קָיִם for קָיִם. So, especially, when they stand at the end of a word and are preceded by a *Sh'va*; as יְהִי for יְהִי (from יְהִי *fruit* for יְהִי);
- c) when the feeble letter has a full vowel both before and after it; as קָיִם for קָיִם, קָיִם for קָיִם. Comp. *mih* contr. *mî*, *quum* contr. *cum*.

In Syriac, where these letters flow still more readily into vowel-sounds, ׀ is sounded, even at the beginning of words, merely as *i*, not as ׀ or ׀ (as for ׀, *e*); and so in the LXX יְהִי is written *Ioudá*, יְהִי *Iouax*. Hence may be explained the Syriac usage, examples of which

* Except ׀ for ׀, and, § 26, 1, and § 104, 2, *b*.

occur also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple *Sh^eva*, e. g. כִּי־חָרוֹן for כִּי־חָרוֹן Eccles. ii. 13, וַיִּחַלְטֵי (in some editions) for וַיִּחַלְטֵי Job xxix. 21.

2. When such a contraction has taken place, the vowel-letter quiesces regularly in a *long* vowel. Respecting the choice of this vowel, the following rules may be laid down :

- a) when the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel-letter, it is retained and lengthened, as וַיִּשָׁב for וַיִּשָׁב (analogous form וַיִּשָׁב); וַיִּשָׁב (*habitare factus est*) for וַיִּשָׁב;
- b) when a short *a* stands before י and ו, it forms with them a diphthongal *ê* and *ô* (according to § 7, 1); thus וַיִּשָׁב becomes וַיִּשָׁב; וַיִּשָׁב; * עוֹלָה, עוֹלָה; הוֹשִׁיב, הוֹשִׁיב; הוֹשִׁיב; *;
- c) but when the vowel-sign is heterogeneous, and at the same time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus וַיִּרְשׁ becomes וַיִּרְשׁ; קָם becomes קָם *qam*; וַיִּשָׁב and וַיִּשָׁב become וַיִּשָׁב and וַיִּשָׁב.†

An original וַ at the end of words becomes :

- a) וַ (for וַ is never written at the end of a word), when the impure sound *â* is to be used; e. g. וַיִּגְלוּ for וַיִּגְלוּ (§ 75, 1); וַיִּרְאָה *form*, for וַיִּרְאָה *field* (poet.), common form וַיִּרְאָה; †
- b) וַ, when the *A* sound prevails, as being characteristic of the form; as וַיִּגְלוּ, וַיִּגְלוּ, וַיִּגְלוּ for וַיִּגְלוּ, וַיִּגְלוּ, וַיִּגְלוּ.

§ 25.

UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and unchangeable, can be known, with certainty and in all cases, only from the nature of the grammatical forms and from a comparison with the Arabic, where the system appears in a purer and more original form

* Instances in which no contraction takes place after a short *a* are וַיִּמְדִּינִים 1 Chron. xii. 2; וַיִּחַלְטֵי Hos. vii. 12; וַיִּשָׁב Job iii. 26. Sometimes both forms are found, as וַיִּשָׁב and וַיִּשָׁב *evil*; וַיִּחַלְטֵי (*living*), constr. וַיִּחַלְטֵי. Analogous is the contraction of וַיִּחַלְטֵי *death*, constr. וַיִּחַלְטֵי, *eye*, constr. וַיִּחַלְטֵי.

† In Arabic is often written, etymologically, וַיִּגְלוּ, but spoken *gala*. So the LXX write וַיִּגְלוּ, *Sivã*. But for וַיִּגְלוּ is written in Arabic וַיִּגְלוּ.

‡ When an addition is made to the ending וַ, it is written וַ; and sometimes the original וַ reappears (§ 93, 9, Rem.).

than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which having arisen out of short vowels readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications :

1. The essentially long and therefore unchangeable vowels of the *second* and *third* class, namely, *i*, *û*, *ê*, *ô*, are regularly expressed among the consonants [or in the line] by their vowel-letters, *i* and *ê* by ו, *û* and *ô* by ו, with their appropriate vowel-signs, thus ו־, ו־, וּ, וּ, as in מְשִׁיחַ *anointed*, הַיְכָל *palace*, גְּבוּל *a bound*, קוֹל *voice*. The *defective* mode of writing these vowels (§ 8, 4) is indeed pretty frequent, e. g. קְלוֹת, מְשִׁיחַ for מְשִׁיחַ *voices* קוֹלוֹת, גְּבוּל for גְּבוּל; but the difference is merely one of orthography, not affecting the nature of the vowel, which still retains its character as essentially long. Comp. § 8, 4.

Occasionally, a merely tone-long vowel of these two classes is written *fully*, but only as an exception; e. g. the *o* in יְקַבֵּל, for יִקְבֵּל.

2. The unchangeable *â* has in Hebrew, as a rule, no representative in the consonant-text, though in Arabic it has, namely the א, which occurs here but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms; see § 84, Nos. 6, 13, 28.

Such cases as חָצֵץ (§ 23, 1) do not belong here.

3. Unchangeable *i* is also a short vowel in a sharpened syllable, followed by *Daghesh forte*, e. g. גֵּב *thief*; likewise in every closed syllable, when another of the same kind follows, e. g. מַלְבִּישׁ *garment*, אֲבִירֹן *poor*, מִדְבָּר *wilderness*.

4. So are also the vowels after which a *Daghesh forte* has been omitted on account of a guttural, according to § 22, 1 (*forma dagessanda*), e. g. הַרְיָאֵל for הַרְיָאֵל *mountains of God*; בֵּרַךְ for בֵּרַךְ *he has been blessed*.*

* A convenient division is: 1) vowels unchangeable by *nature* (Nos. 1, 2, 4); 2) vowels unchangeable by *position* (No. 3). In the first class, the vowels of No. 1 and 2, being representatives of original and essential elements of the word, are unchangeable; as for a like reason are those in No. 4, the omission of a letter being indicated by the consequent lengthening of a vowel in the open syllable. In the second class (No. 3), the *position* requires a vowel, and it is already short —Tr.

§ 26.

OF SYLLABLES, AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

A survey of the laws which regulate the choice of a long or a short vowel and the exchange of one for the other, requires a previous knowledge of the *theory of the syllable*, on which those laws are founded. The syllable must be viewed with reference to its initial sound (No. 1); and also to its close, or final sound (Nos. 2-7), which is the more important of the two.

1. With regard to the *commencement* of the syllable it is to be observed, that every syllable must begin with a *consonant*; and there are no syllables in the language which begin with a vowel. The single exception is ו (and), in certain cases for ו, e. g. in וְהִתְקַדְּשׁוּ.* The word אֶמֶר is no exception, because the א has here the force of a light breathing.

2. With regard to the *close* of the syllable, it may end :

- a) with a vowel, and is then called an *open* or *simple* syllable, e. g. in קָטַלְתָּ the first and last are open. See No. 3.
- b) with a half-vowel or vocal Sh^{va}, as *p* in פְּרִי *p^o-rī* (*fruit*), *ch* in חֲצִי *ch^a-tsī* (*half*), *t* in קָטַלְתָּ *qā-t^o-lū*. Such we call *half-syllables*, or *prefix-syllables*. See No. 4.
- c) with one consonant : a *closed* or *mixed* syllable, as the second in קָטַלְתָּ, לָבָב. See No. 5.

Here belongs also the *sharpened* syllable, as the first in קָטַלְתָּ *qāt-tēl*. See No. 6.

- d) with two consonants, as קָטַלְתָּ, קָטַלְתָּ (§ 10, 3). We shall now (in Nos. 3-7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long* vowel,† whether they have the tone, as בָּהּ in *thee*, בִּקְרָא in *book*,

* See § 104, 2, b. The word *wmälek*, in pronunciation, readily becomes *wmälek*, as the sound *oo* precedes the formation of the feeble consonant *w*. Comp. Note *, p. 22.—Tr.

† This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel-signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as *éyvero*, Arab. *qātālā*. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long; and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

שְׁדֵּשׁ *sanctuary*, or not, as קִטֵּל, לֵבָב *heart*, יִרְאוּ *they will fear*. Usually there is a long vowel (*Qamets*, less frequently *Tsere*) in an open syllable before the tone (pretonic vowel), e. g. לְהָיָה, וְקָמוּ, קִטֵּל, לֵבָב.*

Short vowels in open syllables occur only in the following cases:

a) In dissyllabic words formed by means of a helping-vowel (§ 28, 4) from monosyllables (*Segholates*), as בְּנֵי, זָעִיר, הַיְוָה *house*, אֶבֶן, from בְּנֵי, נֶזֶר, בְּרִיחַ, יָרֵב. The reason is that the final helping-vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in יָרֵב another form for אֶבֶן (§ 75, Rem. 3, b).

b) In certain forms of the *suffixes*, as קָמַצְנִי, הַדְּבָרָה (from הַדְּבָרָה).

c) Before the so-called *He local*, which has not the tone (§ 90, 2), e. g. לְהַיְוָה *towards Carmel*, בְּהַדְּבָרָה *towards the wilderness*.

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it has at least the support of *Methegh*, viz.

d) In these connections $\frac{\text{---}}{\text{---}}$, $\frac{\text{---}}{\text{---}}$, $\frac{\text{---}}{\text{---}}$, as טַעֲמוֹ *his taste*, הִיאֲסֵר *he will bind*, מַעֲשָׂיו *his deed*, וְהַדְּבָרָה *and thy ornament*.

e) In forms like יְהוֹזְקֵי *yê-chê-z'qâ (they are strong)*, מַעֲלָה *pô-âl'khâ (thy deed)*; also in שְׁרָשִׁים *shô-ra-shîm (roots)*, comp. page 32, and § 28, 3.

The first syllable in הַחֲרִישׁ, הַחֲרִישׁ, and similar forms, does not belong here, but to No. 6, below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half-vowel* (or *vocal Sh^{va}*, § 10, 1, 2). They may be called *half-syllables*, or *prefix-syllables*, as being so slight and unsubstantial that they always attach themselves to the following stronger syllable; e. g. לְחִי *(cheek) l^o-chî*, יְלִמְדוּ *yl-m^o-dhû*, חָלִי *(sickness) ch^o-lî*, מַעֲלֹ *pô-^a-lô*.

Modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows. The half-vowel is certainly not such as to serve for the final sound of a full syllable; and according to the pronunciation handed down to us, this syllable with *Sh^{va}* is obviously of a different kind from the open syllable with a full vowel (No. 3). But that half-vowel is in general a shortening of an original full vowel, which is commonly still retained in Arabic; and the Jewish grammarians, from whom came the vowels and accents,

* For this, the Arabic has always a short vowel. The Chaldee has only *vocal Sh^{va}*, לְהוֹן *to them*, וְקָמוּ, קִטֵּל, לֵבָב; into which, in Hebrew also, this vowel passes over so soon as the tone is thrown forward (§ 27, 3, a). Not that this pretonic vowel was adopted (perhaps in place of a *Sh^{va}*) on account of the accentuation of the following syllable. It is the original vowel of the syllable, retained on account of its position immediately before the tone, on the removal of which it is reduced to a *vocal Sh^{va}*.

have assigned to the union of a consonant with a half-vowel the value of a syllable, as appears especially from the use of *Methagh* (see § 16 2, b).

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,* as מַלְכָּה *queen*, הַשְׁבוּרָה *understanding*, הַחֲכָמָה *wisdom*; וַיָּסֹר *and he turned back*, וַיָּקָם *and he set up*, וַיָּקָם *and he stood up*.

When *with* the tone, they may have a long vowel as well as short, e. g. הָיָה *he was wise*, חָכָם *wise*; yet of the short vowels only *Pattach* and *Seghol* have strength enough to stand in such a syllable having the tone.† Examples of long vowels, in the final syllable, are דְּרָרָה, קָטָלָה; in the last but one, קָטָלָהּ, קָטָלָהּ. Examples of short vowels, קָטָלָה, אָתָם, שָׁבָם; in the penultima, קָטָלָהּ, וַיָּקָם.

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as אָמַר *im-mî*, כָּלִי *kûl-lî*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given; when *with* the tone, either short, as טָבַרָה, הָזְנִי, or long, as שָׁמְרָה, הָמְרָה.

Sharpened syllables are wholly avoided at the end of words, see § 20, 3, letter *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as קָטָלָהּ, וַיָּשָׁב, yet also *Tsere* and *Cholem*, as נָרָה, וַיָּבֶה, קָשָׁם. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping-vowel (§ 28, 4).

Rem. In the division into syllables, accordingly, a simple *Sh'va* after a short vowel belongs to the foregoing syllable and is *quiescent*, as מִרְמָה *mir-mâ*; but after a long vowel, to the following, and is *vocal* (§ 10, 1), as קוֹשֵׁלָה *qô-î-la*, הוֹלְלִים *hò-îlîm*. The *composite Sh'va* belongs always to the following syllable, as מַעֲלֵי *pa-âlô*, even after a short vowel, as מַעֲלֵי *û-â-mô*, אֶהְיֶה *ô-h'îlô*.

* There are some exceptions, when a word loses the tone through *Maqqeph*, as כְּתָב־הַדָּבָר (*k'thabh*), Esth. iv. 8.

† See § 9, 2. Short *Chireq* (י) occurs only in the particles אֵם and יָם, which, however, are mostly toneless because followed by *Maqqeph*.

§ 27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

As to the changes which the vowels undergo by the inflection of words, we may lay down these *fundamental principles* :

- a) that they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e. g. דָּבַר, דִּבֵּר; זָכְרוֹן, זָכְרוּן; הִזְיוֹן, הִזְיוֹן;
- b) that they are usually made within the limits of one and the same vowel-class (§ 8). Thus \bar{a} may be shortened into \acute{a} and \bar{e} , \bar{i} into \acute{i} and \bar{o} , \bar{u} into \acute{o} and \acute{u} ; and with the same limitation the short vowels may become long. But such a change as a into u never takes place.

The most material exception is the approximation of the first class to the second, when *Patach* is attenuated to *Chireq* or blunted to *Seghol*; see below, Rem. 2 and 3. So also in the origin of obtuse *Seghol* out of vowels belonging to all three classes, see Rem. 4.

The vowels with the changes of which we are here chiefly concerned, are the whole of the short ones and as many of the long as owe their length simply to the tone and rhythm, viz. :

Long vowels (sustained by the tone). Corresponding short vowels.

— \bar{a}

— \bar{e}

— \bar{o}

— \acute{a}

{ — \acute{e} , \acute{i}

{ — \acute{i}

{ — \acute{o} (*Qamets-chatuph*)

{ — \acute{u}

To these add the half-vowels

or *Sh'vas* —, —, —, —,

as extreme shortenings.

Let the student compare here again what was said in § 9 on the character and value of the several vowels, and in § 25 on the unchangeable vowels.

According to the principles laid down in § 26, the following changes occur :

1. A tone-long vowel is changed into a kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus when the tone is moved forwards, יָד *hand* becomes יֵד, as יְדֵי־יְהוָה *hand-of-Jehovah*; בֵּן *son*, בְּנֵי־אָדָם *son-of-man*; כֹּל *whole*, כָּל־הָעָם *the*

whole-of-the-people; also when the tone is moved backwards, e. g. יָקָם, וָקָם; וָלָךְ, וָלָךְ. Farther, when an open syllable with a long vowel becomes by inflection a closed one, e. g. סֵפֶר *book*, סֵפֶרִי *my book*; קִדְשׁ *sanctuary*, קִדְשִׁי *my sanctuary*. In these cases, *Tsere* (ē) passes over into *Seghol* (ē) or *Chireq* (ī), *Cholem* (ō) into *Qamets-chatuph* (ō). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbutz*; as אָם *mother*, אָמִי *my mother*, הָקָה *statute*, plur. הָקָהּ.

The short vowels *i* and *u* are more pure, and hence are accounted shorter than *e* and *o*.

2. On the contrary, a short vowel is changed into a corresponding long one—

- a) when a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as קָטַל לוֹ, קָטַלְתָּ לוֹ *he has killed him*; הָבֵה, plur. הָבֵהּ *give ye*; סִפְּרָתִי, directly from סִפְּרָה;
- b) when a syllable, which should be sharpened by *Daghesh forte*, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, a);
- c) when it meets with a feeble letter (§ 23, 1, 2; § 24, 2); as מָצָא for מָצָאָה *he has found*;
- d) when the syllable is in *pause*, i. e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the effect on the division of the syllables, either pass over into a half-vowel (*vocal Sh^ova*), or wholly fall away, and give place to the mere syllable-divider (*silent Sh^ova*). An example of the former is שֵׁם (*name*), שְׁמִי (*my name*); plur. שְׁמוֹת (*names*), שְׁמוֹתָם (*their names*): of the latter, בְּרָכָה (*blessing*), constr. בְּרַכְתָּהּ. Whether the full vowel remains, or becomes a half-vowel (הֵם, דְּמִי; שֵׁם, שְׁמִי), and which of the two vowels in two successive syllables disappears, depends on the nature of the word. In general it may be said, that in the inflection of nouns, the first vowel is usually shortened, while the second, if immediately before the tone (*pretonic vowel*), remains; as יָקָר, *pre-*

cius, fem. יְקָרָה *y^oqā-rā*: but in verbs, the second is commonly shortened, as יָקַר *was precious, fem.* יִקְרָה *yā-q^orā*. Thus a half-vowel comes in place of—

- a) *Qamets* and *Tsere* in the first syllable (principally in the inflection of nouns), as דְּבַר *word, plur.* דְּבָרִים; גְּדוֹל *great, fem.* גְּדוּלָה; לֵב *heart, plur.* לְבָבִי *my heart*; תָּשׁוּב *she will return, plur.* תֹּשְׁבוֹתָם * *they (fem.) will return*;
- b) the short or merely tone-long vowels, *a, e, o*, in the last syllable, especially in the inflection of verbs, e. g. קָטַל *fem.* קָטְלוּ *qāt^olū*; קָטַל *plur.* קָטְלוּ *qōt^olīm*; יִקְטַל *yiqt^olū*. The helping-vowel, *Seghol*, wholly falls away (becomes silent Sh^ova), e. g. מָלַךְ (for מִלְכָּה), מִלְכָּה. If there is no shifting of the tone, the vowel remains notwithstanding the lengthening of the word, as יָשׁוּב, יִשְׁוֹב; פָּרַח, פִּרְחָה.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be so much shortened, that the first becomes *i* and the second a Sh^ova. From דְּבַר, *a word*, we have in the *plur.* דְּבָרִים; and with a grave suffix this becomes דְּבָרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ā* into *i*, see especially in Rem. 3, below.

Some other vowel changes, mostly with respect to quantity, are exhibited in the following remarks:

Rem. 1. The diphthongal *i* *o* (from *au*), as also the *o* sprung from the firm *ā* (§ 9, 10, 2), is longer than *i* *u*; and hence, when the tone is moved forward, the former is often shortened into the latter. E. g. נָקַח *נָקַח* (see Paradigm *M, Niph.*); מָנוּחַ *flight, fem.* מְנוּחָה, with *suffix* מְנוּחָה; מְנוּחָה *sweet, fem.* מְנוּחָה. The *i* stands sometimes even in a sharpened syllable, מְנוּחָה Ps. cii. 5, מְנוּחָה Ez. xx. 18, יוּגַד Judg. xviii. 29. About the same relation exists between *i* *o* and *i* *i* (see § 75, 2).

On the contrary *i* *u* is shortened into *o*, which appears in the tone-syllable as a tone-long *o* (*Cholem*), but on the removal of the tone becomes again *o* (*Qamets-chatuph*), as יָקַח (*he will rise*), יָקַח (jussive: *let him rise*), יָקַח (and *he rose up*), see Parad. *M, Kal*. So also from *i* *o* comes the (less lengthened) tone-long *Tsere* (*ē*), and without the support of the tone, *Seghol* (*ē*), as יָקַח (*he will set up*), יָקַח (let *him set up*), יָקַח (and *he set up*), see Parad. *M, Hiphil*.

2. From a *Patach* (*ā*) in a closed syllable there arises a *Seghol* (*ē*), through a farther shortening, or rather weakening and blunting, of the sound. This happens,

* The vowel, which here passes into a half-vowel (vocal Sh^ova) when the tone is thrown forward, is the so-called *pretonic vowel* in an open syllable; see § 9, 1, 2, and § 26, 3.

- a) Sometimes when the tone hastens on to the following syllable, as **יָדְךָ** *your hand* for **יָדְכָם**, **אֲבִיהֶרָר** (*prop. n.*) for **אֲבִיהֶרָר**; especially when a syllable loses something of its sharpness by the omission of *Daghesh forte*, as **אֲכַלְהָ** Ex. xxxiii. 3 for **אֲכַלְהָ** *I destroy thee*, **יְהוֹקֵמָל**, **Ezekiel** for **יְהוֹקֵמָל** (*whom God strengthens*).
- b) More regularly when *Daghesh forte* is omitted in a guttural that has a *Qamets* under it. Thus, **אָחֵי** for **אָחֵי** (**אָחֵי**), e. g. **אָחֵי** *his brothers* for **אָחֵי**, from **אָחֵי**; **יְהוֹזוּן** *the vision*; **בָּהֶשֶׁ** *false* for **בָּהֶשֶׁ**, and so always with **ה**. With **ח** and **ע** the *Seghol* is used only where a greater shortening is required on account of the distance of the tone; hence **הַרְרִים** for **הַרְרִים** *the mountains*, but **הַרְרִי** *the mountain*; **הַעֲוֹן** *the misdeed*, but **הַעֲוֹן** *the people*. Before **א** and **ר**, where a short sharpened vowel cannot so easily stand (§ 22, 1), *Qamets* always remains, as **הַאֲבֹתָי** *the fathers*, **הַרְקִיעַ** *the firmament*. Comp. further, on the interrogative **הָ** (**הָ**, **הָ**) § 100, 4.
- c) In syllables properly ending with two consonants, e. g. **כַּלְבֵּי** (also in Arabic pronounced *kālb*) from which comes first **כַּלְבֵּי**, and then with a *helping Seghol* (§ 28, 4) **כַּלְבֵּי** *dog*; **הִגְלֵי** (jussive in *Hiphil* from **הִגְלֵהוּ**), then **הִגְלֵי**, and finally **הִגְלֵי**.*

3. In a closed (and sharpened) syllable, which loses the tone, *ā* is at times attenuated into *ī*, e. g. **יְהַמְכֵם** *your blood* for **יְהַמְכֵם**, **מִדוֹ** *his measure* for **מִדוֹ**; **יִלְדֶרְתִּי** *I have begotten*, **יִלְדֶרְתִּי** *I have begotten thee*.† Comp. above, **יְדַבְּרִיחֶם**.

4. The *Seghol* arises, besides the cases given above in Rem. 2, also
- a) From the weakening of *a* (*Qamets*) at the end of a word (comp. *Roma*, French *Rome*; Arab. **חַלִּיפָה** read *khalifē*), as **מָה** and **מָה** *what*? § 37, 1, c; see similar examples in Ps. xx. 4; Is. lix. 5; Zech. ix. 5.
- b) Even from the weakening of *a*, as **אַתָּם** (*you*) from the original *attum* (Arab. *antum*), § 32, Rems. 5, 7; **לָהֶם** (*to them*) from the original *lahum*. Comp. page 24.

5. Among the half-vowels, (·) is shorter and lighter than (··) and the group (··) than (···), e. g. **אֶדוֹם** *Edom*, **אֶדוֹמִי** *Edomite*; **אֱמוּנָה** *truth*, **אֱמוּנָתוֹ** *his truth*; **נִצְלָמִים** *hidden, plur.*; **נִצְלָמִים**; **הַעֲבָרְתִּי**; **הַעֲבָרְתִּי**.

§ 28.

RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half-syllable (§ 26, 4), i. e. with a consonant which has a half-vowel (vocal *Sh^{va}*), and there comes another half-syllable before it, then this latter receives instead of the *Sh^{va}* an ordinary short vowel, which is

* So the LXX also say *Melχουσιάν* for **מִלְכֵי-צָרָק**.

† Analogous to this attenuating of *ā* into *ī* is the Latin *tango, attingo; laxus, prolixus*; and to that of *ā* into *ē* (in Rem. 2) the Latin *carpo, decerpo; spargo, conspergo*.

regularly *i* (Chireq), but with gutturals *ā* (Pattach). E. g. נָפַל (to fall) *n^ophōl*, with the preposition בְּ not בָּנָפַל *bⁿphōl*, but בִּנְפַל *bin^ophōl*; so also כִּנְפַל *kin^ophōl* for כָּנָפַל; לְפָרִי for לִפְרִי; בִּירִידָה (whence בִּירִידָה according to § 24, 1) for בִּירִידָה; הַמְעַט (*num parum est*?) *hām^oat* for הִמְעַט *h^om^oat*. At times another division of syllables takes place, so that the second consonant gives up its half-vowel and forms a closed syllable with the first, as לִנְפַל *lin-pōl* Num. xiv. 3, כְּזָכַר Jer. xvii. 2.

A similar process occurs in the body of a word, as רִשְׁפִּי *rish^ophē* and רִשְׁפִּי *rishpē* from אֲנָשִׁי; but here the initial vowel comes immediately from a full vowel, and is more like *i* in דְּבִירָהם (§ 27, 3).

In Syriac, the usual vowel here is *ā* (*ē*), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has retained every where, in place of vocal *Sh^ova*, the usual short vowel.

2. When the second of the two consonants is a guttural with *composite Sh^ova*, then the first takes, instead of simple *Sh^ova*, the short vowel with which the other is compounded; whence proceed the groups $\text{—} \text{—} \text{—}$, e. g. כָּאֲשֶׁר *so as*, לְעַבֵּד *to serve*, לֶאֱכַל *to eat*, בְּחָלִי *in sickness*, for כָּאֲשֶׁר, לְעַבֵּד, לֶאֱכַל, בְּחָלִי. The new vowel in such cases has *Methegh* according to § 16, 2, *a*.

3. When the first *Sh^ova* is composite and stands after an open syllable with a short vowel, then it is changed into the short vowel with which it is compounded, e. g. יַעֲמְדוּ *yām^odhū* for יַעֲמְדוּ *they will stand*, נִהְפְּחוּ *nēhēph^okū* for נִהְפְּחוּ *they have turned themselves*, פְּעִלְךָ *pōl^okha*, *thy work* (§ 26, 3, *e*).

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, מ, ק, or an aspirate with its hard sound (*tenuis*), namely, ב, ד, ג, ת,* e. g. יָשָׁב *let him turn aside*, וַיִּשְׂקַךְ *and he watered*, קָטַלְתָּ *thou (f.) hast killed*, וַיִּבְכֶּה *and he wept*, יִרְדֵּה *let him rule*, וַיִּשָּׁב *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping-vowel*, which is mostly *Seghol*, but *Pattach* under gutturals,† and *Chi-*

* An instance of מ and ת (which should likewise have Daghesh) scarcely occurs. Alone stands הוֹטֵת (shortened from הוֹטֵת) Prov. xxx. 6; in several MSS. ה (with Daghesh).

† With the exception, however, of א, as מְרֵא *wild ass*, מְרֵא *fresh grass*. On account of the feeble sound of the א the helping-vowel may also be omitted, as חַטָּא *sin*, מְרֵא *valley*.

req after ך, e. g. וַיִּגְלֵל for וַיִּגְלֵל; קָדַשׁ for קָדַשׁ; נָעַר for נָעַר; שְׁלַחְתָּ* for שְׁלַחְתָּ; בָּיַת for בָּיַת. These helping-vowels have not the tone, and they fall away whenever the word increases at the end.

These helping-vowels have inappropriately been called *furtive*, a term which should be restricted to the *Pattach* sounded before a final guttural, according to § 22, 2, *b*.

5. Full vowels arise from half-vowels also, by the influence of the *Pause*; see § 29, 4.

§ 29.

OF THE TONE; CHANGES OF THE TONE; AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַל, דָּבַר; קָטַלְתֶּם, דָּבַרְתֶּוּ (as these two examples show, even on additions to the root); less frequently on the penultima, as in מָלַךְ, לָלַךְ *night*, קָטַלְתָּ.

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*vores penacutæ*); for the sake, however, of calling attention to these words, they are generally marked in this book with ¯, as a sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syriac accents mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרָא שָׁמַיִם בְּרָאָה *bréshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other

* In this and the analogous examples (§ 65, 2) *Daghesh lene* remains in the final Tav, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pattach* has a very short sound, and at the same time to suggest שְׁלַחְתָּ as the original form. (Accordingly לָקַחְתָּ *thou hast taken* is distinguished also in pronunciation from לָקַחְתָּ *ad sunendum*.) The false epithet *furtive* given to this helping-vowel, in connection with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake which long had its defenders, namely, that שְׁלַחְתָּ should be read *shaldacht*; although such words as שָׁחַל, נָחַל were always correctly sounded *sháchhálh, náchhál* not *naachl*. Strictly analogous is יָחַד *yí-hád* (from יָחַדְתָּ, § 75, Rem. 3, *d*).

words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דָּבָר, דְּבָרִים, דְּבָרֵיכֶם; קָנֵשׁ, קָנֵשִׁים; קָטְלָהּ, קָטְלֶיהָ. For the consequent shortening of the vowels, see § 27, 1, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 5, b.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*),

- a) when the syllable (וַיְ), § 49, 2, is prefixed, as יֹאמֵר *he will say*, וַיֹּאמֶר *and he said*; יֵלֵךְ *he will go*, וַיֵּלֶךְ *and he went*; יָקָם *let him rise*, וַיָּקָם *and he rose up*;
- b) when a monosyllabic word, or one with the tone on the penultima follows (in order to avoid the meeting of two tone-syllables).* E. g. בּוֹ אֶמְלֵךְ Job iii. 3, for בּוֹ אֶמְלֵךְ; הוֹלֵם פָּעַם Is. xli. 7, for הוֹלֵם פָּעַם; Gen. i. 5, iii. 19, iv. 17; Job xxii. 28; Ps. xxi. 2;
- c) in *Pause*. See No. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz. by writing the words with *Magqeph* between them, in which case the first wholly loses the tone, as וַיִּקְרָב־שָׁמַיִם. The above method is adopted whenever the penultima is an open syllable with a long vowel. Compare § 47, Rem. 1, § 51, Rem. 3, § 52, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word which closes a period or member of a period, and on which the tone of the whole rests. This syllable is marked with one of the great *distinctive accents*, as הַאָּרֶץ, הַיַּמִּים. The changes are as follows:

- a) when the syllable has a short vowel, in *pause* it becomes long; as קָטַל, קָטַל; מִים, מִים; קָטְלָהּ, קָטְלָהּ; אָרֶץ, אָרֶץ, Jer. xxii. 29; קָשֶׁר (*conspiracy*), קָשֶׁר 2 K. xi. 14;
- b) when a final tone-syllable has a prefix half-syllable (as קָטְלָהּ, § 26, 4), the half-vowel of the latter gives place to a full vowel, which takes the tone. A more fitting cadence is thus produced, than by the accentuation of the final syllable. E. g. יִקְטְלוּ, יִקְטְלוּ; מִלְּאָה, מִלְּאָה; קָטְלָהּ, קָטְלָהּ. The vowel select-

* Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly, from the application of *Methegh*.

ed is always that which had been shortened, in the same syllable, to vocal *Sh^ova*.^{*} Moreover, *vocal Sh^ova* in pausé becomes *Seghol*, as לָחִי, לְחִי; and a *Chateph* gives place to the analogous long vowel, as אָנִי, אַנִּי; חָלִי, חַלִּי;

- c) this tendency to place the tone on the *penultima* in *pause*, shows itself moreover in several words which then regularly retract the tone, as אָלְכִי, אֲלֹכִי; אָתָּה, אַתָּה; עָתָּה, אַתָּה; and in single cases, like כָּלִי Ps. xxxvii. 20, for כְּלִי, and also לָעִי Job vi. 3, for לְעִי from לָעִי.

The rule given under letter *a* respects principally *Pattach* and *Seghol*. *Seghol* is however strong enough to be retained in *pause* (בָּרַךְ, צָדִיק) especially when the syllable is sharpened by *Daghesh forte*, as רִקְטָלָנוּ.

Pattach is sometimes adopted in place of *Seghol*, as וַיִּלְכָּד, in *pause* וַיִּלְכָּד; אֶל־תִּלְכָּן Jud. xix. 20. *Pattach* even takes the place of *Tsere* in *pause*. E. g. הָשֵׁב for הָשֵׁב Is. xlii. 22; טָבָאֵל, in *pause* טָבָאֵל Is. vii. 6. But more commonly, *Tsere* is retained; and on the contrary, *Pattach* sometimes takes its place out of *pause*, as פָּרִיר for פָּרִיר Lam. iii. 48.

Some other changes, occasioned by the *Pause*, will be noticed as they occur, in the next division.

* Such a *Pause-syllable* is sometimes strengthened by the doubling of the following consonant; § 20, 2, c.

PART SECOND.

OF FORMS AND INFLECTIONS, OR OF THE PARTS OF SPEECH.

§ 30.

OF THE STEM-WORDS AND ROOTS (BILITERALS, TRILITERALS, QUADRILITERALS).

1. THE stem-words of the Hebrew and of the other Semitic languages have this peculiarity, that by far the most of them consist of *three consonants*, to which the essential meaning is attached, while its various modifications are expressed by changes in the vowels, e. g. אָרָם *he was red*, אָרֵם *red*, אָרַם *man* (prop. *red one*). Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as מָלַךְ *he has reigned*, מֶלֶךְ *king*. But it is customary, and of practical utility for the beginner, to consider the *third person singular of the Perfect*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it; e. g. צָדִיק *he was righteous*, צְדִיקָה *righteousness*, צְדִיק *righteous*, &c. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as סָקַל *to stone*, נָהַק *to bray*; and occasionally the noun is found without the corresponding verb, e. g. נָגַב *south*, תְּשֵׁעַ *nine*. Yet it must be supposed that the language, as spoken, often had the forms now wanting.

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the Perfect, the *root*, שֹׁרֵשׁ, for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile letters*, namely א, ב, ח, ו, י, כ, ל, מ, נ, ש, ר, which are added in the derivation and inflection of words. We however employ the term *root* in a different sense, as explained in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems

for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root: מִלַּךְ (to reign).

Verb-stem: מָלַךְ he has reigned. Noun-stem: מֶלֶךְ king.

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3 pers. sing. Perf.] as the stem-word.

3. These trilateral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a *ו*, which is uttered as a vowel (§ 24, 2, c), and thus reduces the form to one syllable, e. g. קָם for קָמוּ.

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Semitic languages, that we must look upon it as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and most common ideas, as אָב *father*, אִמָּה *mother*, אָח *brother*, come under this law; thus we have אִמִּי *my mother*, as if derived from אָמָה. But, on the other hand, stems with three consonants (*trilateral roots*) may be reduced to two consonants, which with a vowel uttered between form a sort of *root-syllable*, from which spring several trilateral stems with the same fundamental meaning. Such root-syllables are called *primary* or *biliteral* roots. They are very easily made out when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems דָּבַד, דָּבַד, דָּבַד, דָּבַד, have all the meaning *to beat* and *to beat in pieces*, and the two stronger letters דָּד *dakh* constitute in each of them the monosyllabic root. The third stem-consonant also may be strong. To such a monosyllabic root there often belongs a whole series of trilateral stems, which have two radical letters and the fundamental idea in common.

Only a few examples can be presented here:—

From the root קָץ, which imitates the sound of *hewing*, are derived immediately קָצַץ, קָצַח, *to cut off*; then, קָצַב, קָצַץ, קָצַר, with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge* (hence קָצִיר, *Kadi*, a judge). Related to this is the syllable קָט, קָט from which is derived קָטַט *to cut into*; קָטַט *to sharpen*; קָטַט *to pare*. With a lingual instead of the sibilant, קָט, קָט; hence קָטַט *to cut down*,

calls the same (דָּרַד) or very similar (אָדַד). On the contrary the last two are very often the same (§ 67).*

e) The tendency to substitute smooth for harsh sounds (see letter c) is sometimes so great that *l, n, r*, especially when used as middle stem-letters, are even softened to vowels, as דָּרַשׁ, דָּוַשׁ to *tread down, to thresh*; אָלַץ, אָרַץ (comp. אָנַס), to *press*, and many others. Comp. *salvare*, French *sauver*; *calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud*; *falsus, falso*, in Calabria *fauzu*, French *faux*; and the pronunciation of the English words *talk, walk*. Comp. § 19, 5, Rem.

f) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. הָרַב, הָרַב, הָרַב to *be narrow, to afflict*; אָנַס, אָנַס; הָרַב to *tread*; הָרַב, הָרַב, *fremo, to make a humming sound (to buzz, hence to spin)*, &c.

A full development of this action of the living elements of the language, may be found in the later editions of Gesenius' Hebrew Lexicon. It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a people secluded from all the rest of the ancient world, but as *imitations of nature*, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves.

3. To a secondary process, or later epoch of the language, belong stem-words of *four* and, in the case of nouns, even of *five* consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects.† This lengthening of the form is effected in two ways: a) by adding a fourth stem-letter; b) by combining into one word two trilateral stems, so that then even *quinqueliterals* are formed. Such lengthened forms as arise from the mere repetition of some of the three stem-letters, as קָטַל, קָטַל, קָטַב; סָבַב, סָבַב, are not regarded as quadrilaterals, but as variations in conjugation (§ 55). So likewise the few words which are formed by prefixing שׁ, as שְׁלֵהָבָה *flame* from לָהַב, Aram. conj. *Shafel* שְׁלֵהָבָה.

Rem. on a). Some forms are made by the *insertion* particularly of *l* and *r* between the first and second radicals; as בָּרַס, בָּרַס, to *shear off, to eat off*; שְׁרַבַּט = שְׁבַט *sceptre*; זָרַח, to *glow*; זָרַח, *hot wind* (the

* Letters which are not found associated as radicals are called *incompatible*. They are chiefly such as too strongly resemble each other, as קָב, גָּב, בָּב, כָּב, קָב. Some letters, however, have been falsely considered *incompatible*, as רָל, which are sometimes associated, e. g. in הָרַל and הָרַל, from the harsher forms הָרַר, הָרַר. Comp. γαργαρός, together with γαργάρετος, ἀνά, along with ὄργος, and much that is analogous in Sanskrit.

† Especially in *Æthiopic*, where these forms are very frequent.

first form with τ frequent in Syr.). This mode of formation is analogous with *Piel*, and in Aramæan the two forms exist together, as פָּרַגַל , פָּרַגְל . In Latin there is a correspondent lengthening of the stem; as *findo*, *scindo*, *tundo*, *jungo* (in Sanscr. Class VII), from *fid*, *scid* ($\sigma\kappa\iota\delta\acute{\alpha}\omega$), *tud*, *jug*. Additions are also made at the end, principally of *l* and *n*; as פָּרַנָּן *an axe*, from the stem פָּרַז *to cut*; פָּרְמָל *an orchard*, from פָּרַם ; פָּרְעָל *flower-cup*, from פָּרַיע *cup*; from פָּרַג *to tremble*, פָּרַגַל *to hop*. The termination *-l* has perhaps a diminutive force, as it has in many languages.

Rem. on *b*). In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as פָּרַפְרַע *a frog*, perhaps prop. *marsh-hopper*, from פָּרַע *to hop*, and Arab. ررأع *a marsh*; פָּרַשָׁן *tranquil*, from פָּרַש *to be quiet*, and פָּרַח *to be at rest*; or a feeble letter is cast away, as פָּרַח *a bat*, from פָּרַח *dark* and פָּרַח *flying*. Still bolder changes are sometimes made in the amalgamation of words, as פָּרַחַי (δ *δαινα*) Dan. viii. 13 from פָּרַח *אֶלְמַי*.

It should be remarked that *quadriliterals* may be shortened again into *triliterals*. E. g. from פָּרַגַל (*hop*, see above), פָּרַגַל with the same signification; hence פָּרַחַי *a partridge* (from its hopping, limping gait); פָּרַחַי *a chain* for פָּרַחַי , from פָּרַח , פָּרַחַי .

4. To an earlier stage of the language, on the contrary, belong the *pronouns* (§ 32 foll.), and some particles, especially *interjections* (§ 105, 1), which as an ancient and crude formation have not attained to the model of the triliteral stems, and follow peculiar and freer laws of inflection.* Most of the particles, however, are either derived from nouns or resemble them in inflection, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See § 99, &c.)

§ 31.

OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflection, are effected in two ways: 1) by changes in the stem itself, particularly in its vowels; 2) by the addition of formative syllables. A third method, viz. the use of several separate words in place of inflection (as in expressing the comparative

* Comp. *Hupfeld's System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelbildung*, in the *Zeitschrift für die Kunde des Morgenlandes*, Bd. II., S. 124 ff. 427 ff.

degree and several relations of case), belongs rather to the syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, namely, by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as the Semitic stock, had early recourse also to the first mode, namely, internal modification of the stem, and in the period of their youthful vigor this formative tendency was actively developed; but in later periods its force continually diminished, and it became necessary to resort to the constructions of syntax. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches, the *Romanic languages*.—The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification in Sanskrit and Greek; the Chinese is almost entirely destitute of any grammatical structure, and supplies its place by the relations of syntax.

2. Both methods of formation and inflection are found in Hebrew. That which is effected by vowel-changes exhibits considerable variety (קטל, קטל, קטל, קטל, קטל). We have an example of the other method in קטל, and of both in the same word in קטל. Inflection by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only imperfect remains (§ 90).

CHAPTER I.

OF THE PRONOUN.

§ 32.

OF THE PERSONAL OR SEPARATE PRONOUN.

1. THE personal pronoun (as well as the pronouns generally) is among the oldest and simplest elements of the language (§ 30, 4). For this reason, and as forming the basis of verbal inflection (§§ 44, 47), it properly claims our first attention.

2. The pronouns in their separate and full forms, or as expressing the nominative, are the following :

<i>Singular.</i>		<i>Plural.</i>		
1	<i>comm.</i> אָנְכִי, in pause אֲנִי; אָנִי, in pause אָנִי	} <i>I.</i>	1	<i>comm.</i> אֲנֵנוּ, (אֲנֵנוּ), (אֲנֵנוּ) } <i>we.</i>
2	<i>m.</i> אַתָּה (אַתָּ), in pause אַתָּה <i>f.</i> אַתְּ (אַתְּי pr. אַתְּי)	} <i>thou.</i>	2	<i>m.</i> אַתְּם <i>f.</i> אַתְּנָה, אַתְּנֵי } <i>ye.</i>
3	<i>m.</i> הוּא <i>f.</i> הִיא	} <i>he.</i> <i>she.</i>	3	<i>m.</i> הֵם, הֵמָּה <i>f.</i> הֵנָּה, הֵנָּה } <i>they</i>

The forms included in parentheses seldom occur. A complete view of these pronouns with their abbreviated forms (*suffixes*) is given at the end of the grammar in Parad. A.

REMARKS.

I. First Person.

1. The form אָנְכִי is nearly as frequent in the Old Testament as אֲנִי. The former exists in the Phœnician, but in no other of the kindred dialects;* from the latter are formed the *suffixes* (§ 33). In the Talmud אֲנִי is constantly used, and אָנְכִי very seldom.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is irregular and arbitrary. אַתְּנֵנוּ is made from אָנְכִי (with the exchange of כ for ת) by the addition, as it seems, of אֲנֵנוּ. The form אֲנֵנוּ, from which the suffixes are derived, occurs only in Jer. xlii. 6 (*K^{thibh}*). The form אֲנֵנוּ is found only six times; e. g. Gen. xlii. 11, Numb. xxxii. 32. (In the Talmud אֲנֵנוּ alone appears.)

3. The first person alone is of the *common gender*, because one that is present speaking needs not the distinction of gender as does the second person addressed (in Greek, Latin, and German the distinction is omitted here also), and the third person spoken of.

II. Second Person.

4. The forms אַתָּה, אַתָּ, אַתָּם, אַתְּנָה, אַתְּנֵי, are contracted from אַתְּתָה, &c.; the kindred dialects yet have *n* before the ת, Arab. *anta* f. *anti* thou, plur. *antum* f. *antumna* ye. The essential syllable is תָּה *ta*, to which the meaning *thou* belongs (see § 44, 1); the *an* prefixed is demonstrative, and gives more support to the form. אַתָּ without ת occurs only five times, e. g. Ps. vi. 4, and each time as *K^{thibh}* with the *Q^{ri}* אַתָּה. As the vowels of the text belong to the *Q^{ri}* (§ 17), the reading of the *K^{thibh}* may have been אַתָּ as an abbreviation from אַתָּה.

* In Phœnician it is written אַנְךְ, without the ending ך, and spoken somewhat like *anekh* (*Plauti Pœnulus*, V. 2, 35., *Gesenii Mon. Phœnicia*, pp. 376, 437). A trace of this form is found in the Æthiopic *qatalku* (*I have killed*). In ancient Egyptian ANK (pronounced *anok*).

The feminine form was originally pronounced **תַּיִת** (with the feminine designation **יִ**, probably from **תַּיִת** she, properly *thou she*, compare **תַּקְתְּלִי**, § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflection of the verb are derived from it (§ 44, Rem. 4, § 59, 1). The final **יִ**— being gradually lost to the ear (in Syriac it was at length only written, not pronounced), its *Yodh* was omitted, so that the Jewish critics, even in the above-mentioned passages, place in the *Q'ri* **תַּיִ**, whose *Sh'va* stands in the punctuation of the text (§ 17). The same final **יִ**— appears, moreover, in the unfrequent forms of the suffix **יִבְיִ** (§ 58).

5. The plurals **תַּיִתִּים**, **תַּיִתֵּיךְ** are blunted forms (comp. § 27, Rem. 4, *b*) of **תַּיִתִּים** (Arab. *antum*, Chal. **תַּיִתֵּיךְ**, a form which lies at the foundation of some verbal inflections, § 59, 1), and **תַּיִתֵּיךְ** or **תַּיִתֵּיךְ**, the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. **תַּיִתֵּיךְ** is found only once (Ezek. xxxiv. 31, where another reading is **תַּיִתֵּיךְ**), and **תַּיִתֵּיךְ** (for which MSS. have also **תַּיִתֵּיךְ** (occurs only four times, viz. in Gen. xxxi. 6; Ez. xiii. 11, 20; xxxiv. 17. For the ending **יִבְיִ**— see No. 7.

III. Third Person.

6. The **א** indicates a kind of half-vowel heard at the end of **הוּא** and **היא**, *húa, húa*, like *e* in the German *die* (old Germ. *thiu, thia*), *sie, wie*. A trace of this appears in the Arabic; as *huwa, hiya*, in the common dialect *húa, húa*.

The masculine **הוּא** is of common gender in the Pentateuch, in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for **היא**, give it the appropriate pointing of this form (**הוּאָ**), and require it to be read **היא** (comp. § 17). It is, however, to be sounded rather according to the old form **הוּא**.

7. The plural forms **הֵם** and **הֵנָּה** come from **הוּא** and **היא** in the same manner as **אֵתֶם** from **אַתָּה**. In Arab. where they are pronounced *hum, hunna*, the obscure vowel-sound is retained; for which the suffixes **הֵם**, **הֵנָּה** still have Seghol (§ 27, Rem. 4, *b*). The **הָ**— in both forms has a demonstrative force. (See § 90, 2.) In Chald. (**הֵמֹן, הֵמֹן**), Arab. and Æthiop. (*hümā, hómā*) there is an appended *ā, ú*, which occurs in Hebrew in the poetical forms **הֵמֹן, הֵמֹן**, § 58, 3, Rem. 1).

8. The pronouns of the third person **הוּא**, **היא**, **הֵם**, **הֵנָּה**, are also demonstrative pronouns (see § 122, 1).

§ 33.

SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative :* the accusa-

* See an exception in § 121, 2.

tive and genitive, on the contrary, are expressed by shortened forms or fragments which are joined to the end of verbs, nouns, and particles (*suffix pronouns*, usually *suffixes*), e. g. הִי him and הִי his (from הִיא he), thus קָטַלְתִּירֵהוּ I have killed him, סוּסֵהוּ his horse.

Instances of the like contraction occur in Greek, Latin, and German, as πατήρ μου for πατήρ ἐμοῦ, Lat. *eccum* in Plautus for *ecce eum*, Germ. *du hast's* for *du hast es*. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. Concerning the *cases* which these suffixes denote, let it be remarked :

- a) when joined to verbs, they denote the accusative (but comp. § 121, 4), קָטַלְתִּירֵהוּ I have killed him ;
- b) when joined to substantives, they denote the genitive (like πατήρ μου, *pater ejus*), and then serve as *possessive pronouns*, as אָבִירֵהוּ (*abh-i*) my father ; סוּסֵהוּ, *equus ejus*, and *equus suus* (§ 124, 1, b) ;
- c) when joined to particles, they denote either the genitive or the accusative, according as the particle has the meaning of a noun or a verb ; e. g. אִתִּירֵהוּ (prop. *my vicinity*) with me, like *mea caussa*, on the contrary הִנֵּהוּ behold me, *ecce me* ;
- d) the dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (לְ sign of the dative, בְּ in, מִן from, § 102) with the suffixes, as לֵהוּ to him, בְּהוּ in him, מִנִּירֵהוּ from me.

3. Some of these suffixes are probably derived from forms of the separate pronoun of which no trace now remains, as הִיא thee from a form like אִתִּירֵהוּ = אִתִּירֵהוּ thou. This applies also to the affirmatives of the verb (§ 44, 1).

4. The suffix of the verb (the accusative) and the suffix of the noun (the genitive) are mostly the same in form, but sometimes they are different, e. g. מִנִּירֵהוּ me, מִנִּירֵהוּ my.

A tabular view of all the forms, both of the *separate pronouns* and of the *suffixes*, is exhibited in *Paradigm A*. In §§ 58–61 are given more full explanations of the forms of *verbal* suffixes and of the modes of attaching them to the verb, and in § 91 of the forms and attachment of *nominal* suffixes. On the prepositions with suffixes, see § 103.

§ 34.

THE DEMONSTRATIVE PRONOUN.

Sing. m. , הַזֶּה * } *this.*
f. הַזֹּאת (זֶה, זֹה) }
Plur. comm. הַלְּלוֹת (rarely לְלוֹת) } *these.*

The feminine form הַזֹּאת is for הַזֹּאת (from הַזֶּה = הַזֶּה and the feminine ending הַ, see § 80, 2); and the forms זֶה, זֹה, which are both of rare occurrence, come from הַזֹּאת by dropping ה. The forms לְלוֹת and הַלְּלוֹת (related to the Arabic article لَئِ, § 35, Rem. 1) are plural by usage, and not by grammatical inflection. The form לְלוֹת occurs only in the Pentateuch and 1 Chr. xx. 8, and always with the article הַלְּלוֹת (Rem. 1). The ending הַ in הַלְּלוֹת (same as הַ) is a demonstrative appendage, as in הַלְּלוֹת (§ 32, Rem. 7).

Another form of the demonstrative is הַזֶּה, used only in poetry. It stands mostly for the relative, like *that* for *who*, and is used for all numbers and genders, like הַזֶּה (§ 36).

Rem. 1. This pronoun receives the article (הַזֶּה, הַלְּלוֹת, הַזֹּאת) according to the same rules as the adjectives, § 111, 2. There are, besides, some peculiar forms in which ל is inserted after the article, הַלְּלוֹת Gen. xxiv. 65; xxxvii. 19; הַלְּלוֹת *fem.* Ez. xxxvi. 35, and shortened הַלְּלוֹת usually *masc.* Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but *fem.* in 2 Kings iv. 25. In Arabic there is a corresponding form *alladhī* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 99, &c.

§ 35.

THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the third person, but of so feeble import that it was never used except in connection with the noun. Its usual form is הַ, with a short sharp-spoken *a* and a doubling of the

* In most languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* [as in Heb. הַזֶּה] or a rough breathing. Thus in Aram. הַזֶּה, הַזֶּה, הַזֶּה *this*, Arab. *dhu, dhi, dha*; Sansk. *sa, sā, tat*, [Gr. *ὁ, ἡ, τό*], Goth. *sa, sō, thata*; Germ. *da; der, die, das* [our *the, this, that*], &c.

following consonant (by *Daghesh forte*), e. g. הַשֶּׁמֶשׁ *the sun*, הַיָּאֵר *the river* for הַיָּאֵר (according to § 20, 3, b).

When the article הַ stands before a word beginning with a guttural, then the *Daghesh forte* cannot (according to § 22, 1) be used, and hence the short and sharp *a* (Pattach) is lengthened into *ā* (Qamets) or *ā* (Seghol).

But to be more minute :

1. Before the weakest guttural א and before ר (§ 22, 5) the vowel of the article is always lengthened to Qamets, as הָאָב *the father*, הָאֲחֵר *the other*, הָאִמָּה *the mother*, הָאִישׁ *the man*, הָרֶגֶל *the foot*, הָרֹאשׁ *the head*, הָרָשָׁע *the evil-doer*.

2. For the other gutturals it is in general the rule, that the stronger the guttural, the more firmly does the sharpness of the syllable, and consequently the short *a*, maintain itself. But there are then two cases to be distinguished :

A) When the guttural is followed by some other vowel than *ā* (־ָ) or *°* (־ֹ), then a) before the stronger ה and הַ, the article regularly remains הַ, as הַחַיִּית *that*, הַחֹדֶשׁ *the month*, הַחֵיִל *the strength*; with rare exceptions, as הַיָּרֵי Gen. vi. 19, and always הָהֵם *those*; b) before ע the Pattach is generally lengthened, as הַעֵיִן *the eye*, הַעִיר *the city*, הַעֲבָד *the servant*, plur. הַעֲבָדִים. (Exceptions in Jer. xii. 9, Prov. ii. 17.)

B) But when the guttural is followed by *ā* (־ָ), then a) before הַ and ע the article is always הַ, provided it stands immediately before the tone-syllable, else it is הַ, e. g. הָעָם *the people*, הַהָר *the mountain*, הַעֵיִן (in pause), הַהָרִים *towards the mountain*, on the contrary הַהָרִים *the mountains*, הַעֲוֹן *the guilt*; b) before הַ the article is always הַ, without regard to the place of the tone, as הַחֲכָם *the wise*, הַהֶגֶץ *the feast*; so also c) before הַ, as הַחֲלִי *the sickness*, הַחֳדָשִׁים *the months*. (On the contrary הַחֲכָמָה according to A, a.)

Gender and number have no influence on the form of the article.

Rem. 1. The form of the Hebrew article הַ appears to have come from הַל, the ל being always assimilated to the following letter (as in הַמֶּלֶךְ, from הַלְמֶלֶךְ, § 19, 2). The uniform assimilation is explained by the enclitic nature of the article. In Arabic, its form is הַל (spoken *hal* among the Bedouins*), in which also the ל is assimilated, at least before all *s* and *t* sounds, as well as before *l*, *n*, and *r*. E. g. *al-Koran*; but,

* See Wallin in d. Zeitschr. der D. Morgenl. Ges. Bd. VI., S. 195. 217.

as-sana (Bedouin, *has-sana*), the same as *הַשָּׁנָה* *the year*.—The Arabic article itself occurs in the Old Testament, in the Arabic name *אֱלִמְיֹרֶד* Gen. x. 26, and perhaps in *אֶלְלִבְרִישׁ* *ice, hail* = *גְּרִישׁ* Ez. xiii. 11, 13; according to others, in *אֱלִקִּים* (the people), Prov. xxx. 31.

2. When the prepositions *בְּ*, *לְ*, and the *בְּ* of comparison (§ 102) come before the article, the *ה* falls away (by contraction) and the preposition takes its pointing (§ 19, 3, *b*, and § 23, 5), as *בְּשָׁמַיִם* *in the heaven* for *בְּהַשָּׁמַיִם*; *לְעָם* *to the people* for *לְהָעָם*, *בְּהַרֵּי* *on the mountains*. With *בְּ*, however (which is less closely connected with the word), the *ה* very often remains, as *בְּהַרֵּי* Gen. xxxix. 11, but also *בְּיָוֶם* Gen. xxv. 31, 33; seldom with other prefixes, except in the later books, as *בְּהָרָם* 2 Chron. x. 7. (But see 1 Sam. xiii. 21; Ps. xxxvi. 6.) With *לְ*, which in conception is still less closely connected with the word, the *ה* always remains, as *וְהָעָם* *and the people*.

§ 36.

THE RELATIVE PRONOUN.

The relative pronoun for both genders and numbers is *אֲשֶׁר* *who, which*. In the later books, and even in some of the earlier, as in Canticles throughout, and occasionally in Judges, it takes the form *שֶׁ* by the elision of *א* and assimilation of *ר*, according to § 19, 2, 3; more rarely the form *שֵׁ* Judges v. 7, Cant. i. 7, and before *א* in a single instance *שֵׁ* Judges vi. 17, though elsewhere *שֶׁ* before the gutturals. The still more abbreviated form *שֶׁ** occurs Eccles. ii. 22 [in some copies]; iii. 18. For the manner in which the cases of the relative are expressed, see § 123. 1.

אֲשֶׁר is used also as a conjunction, like *quod, ut, that*. Closely connected with it in meaning is *כִּי*, which also belongs to the pronominal stems, § 104.

§ 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun is *מִי* *who?* (of persons), and *מַה* *what?* (of things).

The pointing of *מה* with *Qamets* is seldom found out of pause, except before *א* and *ר*, as *מַה אַתֶּם?* *what are ye?* *מַה רְאִיתֶם?* *what do ye see?* rarely before *ה* as in Josh. iv. 6, 21. It is commonly written in close

* In the Phœnician it never occurs in the full form, but as *ש*, and *אש*, spoken *sa, se, si, and ys, ea*. *Gesenius Mon. Phœn.* p. 438; *Movers Phœnic. Texte I.*, S. 81, ff. II., S. 44. Comp. above § 2, 5. In modern Hebrew also, *שֶׁ* has become the prevailing form.

connection with the following word: a) *מה* with *Maqqeph* and *Daghesh forte conjunctive* (§ 20, 2), as *מה־לְךָ* *quid tibi?* and even in one word, as *מַלְכֵם* *quid vobis?* Is. iii. 15, *מַה־זֶּה* *what is that?* Ex. iv. 2; b) before the harder gutturals *ח, ה, ע*, it also takes *Patach* with the *Daghesh* implied in the following guttural (§ 22, 1), *מַה־הוּא* Num. xiii. 18; c) before a guttural with *Qamets*, it takes *Seghol* (according to § 27, Rem. 2), as *מַה־עָשִׂיתָ* *what hast thou done?* This *Seghol* stands also occasionally before letters that are not guttural, as *מַה קוֹל יגו'* *what voice, &c.?* 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause is far removed from the word; moreover in the form *מַה־הוּא*, *מַה־הוּא* (see more in the Lexicon under *מה* in the note).

2. Both *מי* and *מה* occur also as an indefinite pronoun, in the sense of *whoever, whatever*.

CHAPTER II.

OF THE VERB.

§ 38.

GENERAL VIEW.

1. OF the Hebrew parts of speech, the verb exhibits the greatest completeness and variety of development. It is also, in several respects, the most important; especially, as it generally contains the *word-stem* (§ 30), and as its various modifications furnish, mainly, the forms of the other parts of speech.

2. All verbs, however, are not stem-words. They may be divided, in respect to their origin, into three classes:

- a) *Primitives*, e. g. *מָלַךְ* *to reign*; *יָשַׁב* *to sit*.
- b) *Verbal Derivatives*, derived from other verbs, e. g. *יָצַק* *to justify*, *הִצְטִיחַ* *to justify one's self*, from *יָצַק* *to be just*; commonly called *conjugations* (§ 39).
- c) *Denominatives*, or those derived from nouns; e. g. *אָרַל* and *אָרַל* *to pitch a tent*, from *אָרַל* *a tent*; *שָׁרַשׁ* *to root out* and *הִשְׁרִישׁ* *to take root*, from *שָׁרֵשׁ* *a root*.

These appear to be of later origin than the two preceding classes, which they imitate in their forms.

The noun from which the denominative verb comes, is in most cases itself derivative; e. g. *לָבֵן* *to be white*, hence *לִבְנֵה* *a brick* (from the color), and hence again *לָבַן* *to make bricks*; from *הִגְדוּ* *to increase greatly*, *דָּג* *a fish*, and hence again *דָּגַג* *to fish*.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose consonants, originally a servile, has become a radical. E. g. נָחַת *to rest, to set one's self down*; hence the noun נִחָה *a setting down*; hence again נָחַת *to descend*; in like manner שָׁחַת, *a pit, destruction* (from שָׁחַת), hence שָׁחַת *to destroy*.

§ 39.

1. The third person of the Perfect, in the simple, primitive form of the verb (i. e. Kal, see No. 4), is regarded as the stem, or ground-form; as קָטַל *he has killed*, כָּבֵד *he was heavy*.* From this come the other persons of the Perfect, and with this the Participle connects itself. There is still another, of the same form as the Infinitive (קָטַל, also קָטַל), with which are connected the Imperative and the Imperfect.

The first ground-form, of two syllables (Arab. *qatala, qatila, qatula*), may be called the concrete; and the second, which is generally monosyllabic (Arab. *qatl, qill, qull*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is ר, the full stem appears only in the second form; e. g. שָׁנַח, of which the third person Perf. is שָׁחַב.

2. From this stem are formed, according to an unvarying analogy in all verbs, the *verba derivata*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative; passive, reflexive, reciprocal). E. g. לָמַד *to learn*, לָמַד *to cause to learn, to teach*; שָׁכַב *to lie*, הִשְׁכִּיב *to cause to lie, to lay*; שָׁפַט *to judge*; הִשְׁפִּיט *to contend before a judge, to go to law*. In other languages such words are regarded as new derivative verbs; e. g. *to fall, to fell*; *jacere to throw, jacere to lie*; *γίνομαι to be born, γεννάω to bear*. But in Hebrew, where these formations are far more regular than e. g. in German, Greek, or Latin they are called, since the time of Reuchlin, *conjugations*† (Hebr. בְּקִיּוּמֵי, more correctly *species, modifications*) of the ground-form, and both in the grammar and the lexicon are always treated of in connection, as parts of the same verb.

* The infinitive is here used for the sake of brevity in most grammars and lexicons, thus לָמַד *to learn*, prop. *he has learned*.

† Not in the sense in which this term is used in Greek and Latin grammars.

3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters (קָטַל, קָטַל; קָטַל; קָטַל; קָטַל; קָטַל; comp. *to lie, to lay; to fall, to fell*); partly in the addition of formative letters or syllables (הִקָּטַל, הִקָּטַל; comp. *to speak, to bespeak; to count, to recount; bid, forbid*); sometimes in both united, as הִקָּטַל. (Comp. § 31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; the variations by vowels having almost gone out of use; so that, for instance, all the passives are supplied by the reflexives, with the prefix syllable אָ, אָ. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number* and *arrangement* of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The ground-form is called *Kal* (קָל *light*, because it has no formative additions); the others (כְּבִדִים *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish grammarians, הִקָּטַל *he has done*.* Several of them have passives which distinguish themselves from their actives by the obscure vowels. The most common conjugations (including *Kal*) are the *five* following; but few verbs, however, exhibit them all.

<i>Active.</i>		<i>Passive.</i>	
1. Kal,	קָטַל <i>to kill.</i>	(wanting.)	
2. Niphal,	נִקָּטַל <i>to kill one's self.</i>	(very rare.)	
3. Piël,	קָטַל { <i>to kill many,</i>	} Pual,	קָטַל
	{ <i>to massacre.</i>		
4. Hiphil,	הִקָּטַל <i>to cause to kill.</i>	Hophal,	הִקָּטַל
5. Hithpaël,	הִתְקָטַל <i>to kill one's self.</i>	Hothpaal,	הִתְקָטַל

* This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and was accordingly exchanged for הִתְקָטַל, which has this advantage, that all its conjugations are actually in use. There is, however, some indistinctness in the pronunciation of some of its forms, as הִתְקָטַל, הִתְקָטַל. The Paradigm קָטַל, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to a comparative treatment of the Semitic languages, inasmuch as it is found with a slight change (Arab. and Æthiop. קָטַל) in all of them. In Hebrew, it is true, it has only the forms of *Kal*, which are not frequent, and occur only in poetry; yet it may be retained as a type or model sanctioned by usage.

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of forms, and a more perfect arrangement, than in Hebrew. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal*. 2. *Piël* and *Pual*. 3. *Poël* and *Poal* (§ 55, 1). 4. *Hiphil* and *Hophal*. 5. *Hithpaël* and *Hothpaal*. 6. *Hithpoël* (§ 55). 7. *Niphal*. 8. Wanting in Hebrew. 9. *Pilel*. The most appropriate division is into *three* classes; 1) The intensive *Piël*, with the analogous forms derived from it; 2) The causative *Hiphil*, and its analogous forms (*Shaphel*, *Tiphel*); 3) The reflexive and passive *Niphal*.

§ 40.

1. The Hebrew verb is indebted, for whatever copiousness it exhibits, chiefly to these *conjugations* or derivative verbs. In *moods* and *tenses* it is very poor, having only two tenses (*Perfect* and *Imperfect**), an *Imperative*, an *Infinitive* (with two forms), and a *Participle*. All other relations of time, absolute and relative, must be expressed by these, either alone (hence the multiplicity in the uses of the same form, § 125, &c.) or in syntactic connection with other words. The *jussive* and *optative* are sometimes indicated by peculiar forms of the *Impf.* (see § 48).

In the Germanic languages also there are distinct forms for only two tenses (the *present* and *imperfect*). In the formation of all the others, auxiliary verbs are employed. Comp. *Grimm's d. Gram.* 2. A. I. 835.

2. In the inflection of the *Perf.* and *Impf.* by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both *genders*, as in the personal pronoun, which is incorporated in the forms of these tenses.

The following table exhibits the formative syllables (*afformatives* and *preformatives*) of the two tenses. The stem-letters are indicated by dots. For the details, see § 44 ff.

* See § 47, note *, where the relation of these two terms to each other, and their general import, are explained. The learner will observe, that the corresponding terms in the Hebrew lexicon of *Gesenius* (translated by Dr. *Robinson*, fifth edition, 1854) are *Præter* for *Perfect*, and *Future* for *Imperfect*.—Ta.

PERFECT.			
Sing.		Plur.	
3 m. . . .		3 c. ק	
3 f. קָ . . .		2 m. קָמ	
2 m. קָת . . .		2 f. קָתן	
2 f. קָתוּ . . .		1 c. קָו	
1 c. קָוּ . . .			
IMPERFECT.			
3 m. . . . י		3 m. י	י
3 f. . . . ית		3 f. ית	ית
2 m. . . . ית		2 m. י	ית
2 f. י . . . ית		2 f. ית	ית
1 c. . . . ית		1 c. י	ית

§ 41.

In the formation of all the verbs there is the same general analogy; and the Hebrew has properly no anomalous verbs, like those, for instance, in Greek, which end in μ . The deviations which occur from the general model of the regular verb are owing—

- a) to the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel changes according to § 22
 - (*guttural verb*, §§ 62–65);
- b) to the falling away of a strong stem-letter by assimilation or contraction (*contracted* verb*, §§ 66, 67), as קָבַב, קָבַשׁ;
- c) to the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (*quiescent or feeble verb*, §§ 68–75), as קָיַם, קָיַם.

The letters of the old Paradigm קָבַב are used in naming the letters of the stem, בּ designating the first, וּ the second, and ל the third. Hence the expressions, *verb* קָבַב for a verb whose first radical is בּ (*primæ radicalis* בּ); *verb* קָבַב for one whose third radical is וּ (*tertiæ radicalis* וּ); *verb* קָבַב (בּ doubled) for one whose second and third radicals are the same (*mediæ radicalis geminatæ*).

* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use (§ 78).

I. OF THE REGULAR VERB.

§ 42.

As the rules for the formation of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient (and will also exhibit the subject in the most clear light to the learner) to present, while treating of the former, whatever belongs to the general analogy of the verb.

In Parad. *B*, and the above table § 40, 2, are given the usual and normal forms, with full explanations in the following sections (43-55). In these, each subject is explained where it first comes under notice; e. g. the inflection of the *Perfect* and *Imperfect*, with the modifications of the latter, in treating of *Kal*—as also the forms and significations of the several conjugations in treating of the *regular* verb, though the same things are applicable to *irregular* verbs, &c.

A. OF THE GROUND-FORM, OR KAL.

§ 43.

ITS FORM AND SIGNIFICATION.

1. The common form of the 3d person *Perf.* in *Kal* is קָטַל (*middle A*),* especially in *transitive* verbs. There is also a form with *E* (*Tsere*), and another with *O* (*Cholem*), in the second syllable; the two latter usually employed in an *intransitive* sense, and for expressing states and qualities, e. g. קָבַר *to be heavy*, קָטַן *to be small*. Sometimes both forms, the transitive and the intransitive, exist together, as מָלֵא *to fill* (Esther vii. 5), מָלֵא *to be full* (comp. § 47, Rem. 2), yet also with the same sense for both forms, as קָרַב and קָרַב *to approach*.

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A*. The example selected shows, at the same time, the effect of inflection on *Daghesh lene* in the middle stem-letter.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence it distinguishes between the transitive and intransitive. The pretonic Qamets in the first syllable has little strength, and becomes vocal Sh^{va} on the shifting of the tone, as קָטַלְתָּם. In Aramæan it wholly falls away in the root itself, as קָטַל, קָטַל.

Rem. 2. Examples of *denominatives* in *Kal*: חָסַר *to cover with pitch*, from חָסַר *pitch*; מָלַח *to salt*, from מָלַח *salt*.

* A verb *middle A* is one that has *Patach* (short *a*) under the *middle radical* or in the second syllable; a verb *middle E*, one that has *Tsere*; and a verb *middle O*, one that has *Cholem*.—Tr.

§ 44.

PERFECT OF KAL AND ITS INFLECTION.

1. The inflection of the Perfect in respect to person, number, and gender, is effected by appending fragments of the personal pronouns, plural and feminine endings, (as *affirmatives*,) to the end of the ground-form. In explaining this connection, we may treat the ground-form as a *participle*, or a *verbal adjective*,* expressing by itself the 3d *sing. Perf.*; as קָטַל *he has killed*, קָטַלְתָּ *thou hast killed* (= *killing-thou*, or *killer-thou*, a *killer wast thou*, קָטַל אַתָּה), יָרָא *he was fearing*, יָרְאוּ *fearing were ye*, for יָרְאוּ אַתֶּם. In the *second* person this is readily seen, as well as in קָטַלְתָּ for קָטַלְתָּ. In the first person *sing.* קָטַלְתִּי we have יְ, the simple germ of the pronoun, united with the demonstrative sound ה, by which the affirmative is at the same time distinguished from the suffix forms נִי and יְ (as if one would form אֲנִי, אַתָּה *I*, after the analogy of אַתָּה). In the *third* person, הִ- (originally הִ-, comp. Rem. 4) is a designation of the feminine (as in the noun § 80, 2), and וּ (originally וּן) is a sign of the plural.

In the Indo-Germanic tongues the inflection by persons originated in the same manner, namely, by appending pronominal forms; as, e. g. in the Sanscrit and Greek, from the stem *as* (*to be*) Sanscr. *asmi*, *εἰμι*, Dor. *εἴμι* for *ἐομι* (*I am*), where the ending *μι* belongs to *μοι* and *μέ*; Sanscr. *asi*, Dor. *εῖσι* (*thou art*), where *σι* is about = *σῦ*; Sanscr. *asti*, *ἐστὶ* (*he is*), where *τι* corresponds to the pronoun *τό*, and so forth. For the most part, indeed, the etymology is more obliterated here, as it sometimes is in the Semitic languages; e. g. 1st pers. *sing.*, Arab. *katalū*, Syr. *ketlet*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3d *fem. sing.* קָטַלְתָּ is followed by the 3d *masc. plur.* קָטַלְתֶּם, and that of the 2d *masc. sing.* קָטַלְתָּ by all the forms of the first and second persons.†

* On the intimate connection between the Perfect and the verbal adjective, see what has already been said § 39, 1. In intransitives they often have the same form, as קָטַל *full*, or *he was full*; קָטַן *small*, or *he was small*. In transitives the *participle* has, indeed, a different form (קָטַל); but the adjective-form, קָטַל, may be compared with קָטַל, although it generally denotes properties, as חָכָם *wise*, שָׂדֵן (inimical) *adversary*, § 84, 1.

† In the Paradigms the forms קָטַלְתָּ and קָטַלְתֶּם are, therefore, designated with an asterisk as model-forms, for the notice of the beginner.

Only קָטְלָתָם, קָטְלָתָךְ have the tone on the last syllable, and, in consequence, Sh^eva under the first radical (§ 27, 3).

N. B. Rem. 1. Verbs *middle E*, falling back in their inflection to the type of verbs *middle A*, generally lose the *E sound*, which passes over into (-), as the Paradigm shows. The original *E* remains, however, regularly in the feeble stems לָא (§ 74, Rem. 1); in strong stems only in *pause*, i. e. when the stress of voice falls upon it, as הִבְטָחָה. Job xxix. 10; comp. 2 Sam. i. 23; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical, sometimes passes over into — or — , when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus שָׁאַלְתֶּם ye have asked 1 Sam. xii. 13, יִרְשָׁתֶם ye possess Deut. iv. 1, 22; so also before suffixes שָׁאַלְתִּי I have asked him 1 Sam. i. 20, יִרְשָׁתִי I have begotten thee Ps. ii. 7. Such forms must not be considered verbs *middle E*: the weakening of the vowel is owing simply to the general weakness of the form, and the 3d person Perf. is שָׁאַל, יִרְשָׁ, יִרְשָׁ, not שָׁאֵל, יִרְשָׁ, יִרְשָׁ. See § 64, Rem. 1, and § 69, Rem. 4.

3. In verbs *middle O*, the Cholem is retained in inflection where it has the tone, as יִבְרָחָה. But when the tone is thrown forward, Cholem becomes Qamets-chatuph, as יִבְרָחְתִּי I have overcome him, יִבְרָחְתָּ (see § 49, 3) and thou wilt be able, Ex. xviii. 23.

4. Unfrequent forms.* Sing. 3d fem. in — (as in Arab. Æthiopic. Aram.), e. g. אָזְלָה, Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 59, 1); more frequent in stems לָא and לָו, § 74, Rem. 1, § 75, Rem. 1.—2d masc. תָּחַ for תָּ (differing only in orthography), as בְּגִדְתָּח, Mal. ii. 14, comp. Gen. iii. 12.—2d fem. sometimes has still a *Yodh* at the end; as הִלְבַּחְתִּי, Jer. xxxi. 21 (according to one form of the pronoun אָחִי, § 32, Rem. 4), especially in Jeremiah and Ezekiel. It is properly pronounced הִלְבַּחְתִּי, and the vowels of the text belong to the marginal reading (without י) as in the corresponding pronoun. With this is connected the form הִלְבַּחְתִּי before suffixes (§ 59, 1, c).—1st com. sometimes without *Yodh*, as קָטְלָתָה, Ps. cxl. 13; Job xlii. 2; 1 Kings viii. 48. This however is found only in K^ethibh; the Q^ri substitutes the full form.—Plur. 2d fem. הִלְבַּחְתִּי (or הִלְבַּחְתִּי) Amos iv. 3.—3d com. seldom with the full plural ending תָּ (often in Chald. and Syr.), as יִרְשָׁתֶנּוּ, Deut. viii. 3, 16, or with a superfluous א (after Arabic orthography), as הִלְבַּחְתֶּנּוּ, Jos. x. 24. In the Imperfect the form with תָּ is more frequent, see § 47, Rem. 4.

N. B. 5. In connection with the affirmatives תָּ, תִּי, תִּי, the tone is on the penultima, and the word is *Milél*; with the others it is *Mitra* (§ 15, 2). The place of the tone is shifted, *a*) in several persons by the *Pause* (§ 29, 4), where it is moved backwards and at the same time the vowel of the second syllable, if it had become (,), is restored, as

* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, with a proper understanding of the terms, be called Chaldaisms, Syriasms, and Arabisms.

קָטַלְתָּ, קָטַלְתִּי, קָטַלְתָּ; *b*) by *Vav consecutive of the Perfect*, where it is moved forward one syllable (§ 49, 3).

§ 45.

OF THE INFINITIVE.

1. The Infinitive, originally a verbal-substantive, has two forms. The shorter, in Kal קָטַל, is the prevailing form (*Infn. construct*). In this form it is united with suffix pronouns, and with prepositions (לְקַטֵּל *to kill*, § 132, 2), and takes after it a nominative of the subject or an accusative of the object (§ 133). The longer form (*Infn. absolute, or emphatic*), in Kal קָטַלְתָּ, is used when the action of the verb is presented by itself, without direct connection with other words; and most frequently, when the Infinitive, as an *adverbial accusative*, is added to the finite verb for the sake of emphasis. The first is the more original form, and has more of the nature and mobility of the verbal-substantive; the second is somewhat rigid and immovable, expressing the verbal idea more in the abstract. For the details, see Syntax, § 131–133.*

2. In form, קָטַל and קָטַלְתָּ are distinguished, by a firm immutable δ in the latter, and a mutable δ in the former (hence with *suff.* קָטַלְתִּי). In the derived conjugations, except *Hiph.* and *Hoph.* the *Inf. absol.* has generally an immutable δ , although the *Inf. constr.* has other vowels; e. g. *Piël*, קָטַלְתָּ, with קָטַלְתָּ.

Besides קָטַל the *Infn. constr.* has the following unusual forms in Kal:

- a*) קָטַל, e. g. וְשָׁבַב לִי Gen. xxxiv. 7.
- b*) קָטַלְתָּ and קָטַלְתָּ (feminine forms from קָטַל and קָטַלְתָּ); as שָׂנְאָה *to hate*, קָרְבָה *to approach* Ex. xxxvi. 2, הִתְנַחַח *to pity* Ezek. xvi. 5. (As a verbal noun, the *Infn.* may also take the feminine ending.)
- c*) מְקַטֵּל (as in Chaldee); e. g. קָרָא *to call* Numb. x. 2.

These unfrequent forms are in more common use as *verbal nouns* (§ 84, Nos. 10, 11, 14).

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.* with the preposition לְ, as לְקָטַל *interficiendo, ad interficiendum*, לְקַטֵּל *ad cadendum* (for to fall).

* In the Paradigms the *Inf. constr.*, as the predominant form, is put before the other under the name of Infinitive, κατ' ἐξοχήν.

The ה is here closely combined with the *Inf.* into a grammatical form, as is shown by the division of syllables and the use of *Daghesh lene*, namely לִּפּוֹל *lin-pōl* (§ 28, 1), so also לִּיְתוֹל just as in the Impf. יִרְבֵּר, יִרְבֵּר. On the contrary בָּנִיב Job iv. 13, בָּנִיב 2 Sam. iii. 34, where the prepositions בָּ and בָּ are conceived to be less closely connected with the Infinitive: so also לִּי, as an exception; וְלִיְרֹשׁ, Jer. i. 10.

§ 46.

OF THE IMPERATIVE.

1. The chief form of the Imperative קָטַל (*קָטַל*) is the same that lies also at the basis of the Imperfect (§ 47), and which in another view, as Infinitive (§ 45), connects itself with the noun.* It expresses only the *second* person, but has inflections for the feminine and the plural. For the *third* person it has no form (see § 130, Rem. 2), and supplies its place by the *jussive Imperfect*; and even the second must be so expressed when a negative precedes, as אַל תִּקְטַל *ne occidas* (not קָטַל). The proper passive conjugations have no Imperative; † but the reflexives, as Niphal and Hithpaël, have it.

2. The inflection is analogous to that of the Imperfect, and will be understood from the explanations given below in § 47, 2. Like the Imperfect, the Imperative also has a lengthened and a shortened form, the first in the manner of the cohortative, the second after the analogy of the jussive (see § 48, 5).

Rem. 1. Besides the form קָטַל there is also one with *Pattach*, as קָטַב (as in the *Inf.* and *Impf.*) 2 Sam. xiii. 5. The *Pattach* is regular in קָבַר; see the Paradigm.

2. Less frequently there is found in the first syllable of the feminine and plural form an *ō* (*Qamets-chatuph*) instead of the *i*, as הִדְרֹו *draw ye* Ez. xxxii. 20; הִדְרֹו *reign thou* f. Judges ix. 10.

* Also the *Inf. absol.* is occasionally used, like the Greek Infinitive, for the Imperative (§ 131, 4, b). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf. absol.* stands also for a Present, Perfect and Imperfect. It might rather be supposed, that the Imper. is a shortening of the 2d person of the Impf. (קָטַל from תִּקְטַל); but in reality these three forms are each independent, and have not arisen one from another, but all alike have been formed on the basis of the abstract verb (§ 39, 1). The *inflection* of the Imper. may certainly have been borrowed from the Impf.

† An Imper. is found twice (Ez. xxxii. 19, Jer. xlix. 8) in *Hophal*, but with a reflexive meaning.

3. In the form קָטַלְתָּ the ה at times falls away, and then a helping vowel is introduced, as in $\text{שָׁמַעְתְּ$ *hear ye f.* for שָׁמַעְתֶּן Gen. iv. 23; comp קָרָאתֶם *call ye f.* for קָרָאתֶן Ex. ii. 20. The shortening is probably owing to the guttural.

§ 47.

OF THE IMPERFECT AND ITS INFLECTION.*

1. Fragments of the personal pronoun are employed in the inflection of the Imperfect as well as of the Perfect; but in the Imperfect these fragments are *prefixed* (*preformatives*) to the root in the abstract form, viz. the *Inf. constr.* (קָטַל). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than the affirmatives of the Perfect, so that in every case, only one consonant remains (א , ב , ג , ד), mostly with a very short vowel, viz. vocal Sh^{va}. But as this is not always sufficient to mark at the same time the distinction of gender and of number, the defect is supplied by additions at the end. Comp. the table, § 40, 2.

2. The derivation and signification, both of the preformatives and affirmatives, are still in most cases clear.

In the *1st pers.* אֲנִי , plur. אֲנֵנוּ , א is an abbreviation of אֲנִי , נ of אֲנֵנוּ . This person required no addition at the end.

In the *2d pers. sing.* the ת in תִּקְטַלְתְּ is from אֲתָהּ , the י in תִּקְטַלְתִּי is the sign of the feminine, as in אֲתָיִךְ *thou* (feminine, see § 32, Rem. 4). In the *2d pers. plur.* the י (more fully יָיִךְ , see Rem. 4) in $\text{תִּקְטַלְתֶּי$, is the sign of the plural as in the 3d person,

* The name *Imperfect* is here used in direct contrast with *Perfect*; in a wider sense, therefore, than in the Latin and Greek grammar. The Hebrew *Perfect* denotes, in general, the finished and past, what is come to pass or is gone into effect; but at the same time, that which is *represented* as perfected, whether extending still into the present, or in reality yet future. The *Imperfect*, on the contrary, denotes the *unfinished* and *continuing*, that which is being done, or coming to pass, and is future (hence called also *Future*); but also that which is in progress and in connected succession, in past time (the Latin Imperfect). This distinction shows itself in the mode of their formation. Thus, in the more objective Perfect, the verbal-stem precedes, and the designation of the person follows as something subordinate; but in the Imperfect, the subject, from which the action proceeds, is expressed by a prefixed pronoun.—A like twofold division of the tense-forms occurs in the older branches of the Aric family, and as revived again in the Parsi and Modern Persian.—See farther, in the Syntax, § 125, ff.

and as in the Perfect also (§ 44, 1), and is here appropriated to the masculine; * η in $\eta\kappa\tau\lambda\eta$ is the sign of the plural *feminine* (in Chaldee η), or borrowed from $\eta\kappa\tau\eta$ *æ*.

In the 3d person $\eta\kappa\tau\lambda$, the η is less easily explained, there being no clearly corresponding pronominal form in Hebrew. It stands, perhaps, as a stronger consonant for η (from $\eta\kappa\tau$), properly $\eta\kappa\tau\lambda$ (comp. $\eta\kappa\tau$ for $\eta\kappa\tau$ § 69). The plur. (fully $\eta\kappa\tau\lambda\eta$) is formed by the plural ending η , shortened η . The η in the *feminines* $\eta\kappa\tau\lambda\eta$, $\eta\kappa\tau\lambda\eta$, which are precisely the same as the second person, may be connected with the feminine ending η .

3. In the course of inflection the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy of $\eta\kappa\tau\lambda$ is followed by all the other forms which receive no addition at the end, and that of $\eta\kappa\tau\lambda\eta$ by the forms $\eta\kappa\tau\lambda\eta$, $\eta\kappa\tau\lambda\eta$; analogous to $\eta\kappa\tau\lambda\eta$ is $\eta\kappa\tau\lambda\eta$ in the Imperative.

Rem. 1. The final σ (*Cholem*) is only tone-long (§ 9, No. 10, 3), as in the *Inf.* and *Imper.* Hence, a) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. b) Before Maqqeph it becomes Qamets-chatuph; e. g. $\eta\kappa\tau\lambda\eta$ and *he wrote there*, Josh. viii. 32. c) It becomes vocal Sh^{va} before the affirmatives η and η . In the few instances in which it remains before such affirmatives, the pointing becomes η , because it stands close before the pause, e. g. $\eta\kappa\tau\lambda\eta$ *yish-pūta* (*they will judge*), Ex. xviii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N. B. 2. This *Cholem* is confined, almost exclusively, to verbs *middle A*, like $\eta\kappa\tau\lambda$. *Intransitive verbs* (*middle E* and *O*) take \tilde{a} (*Pattach*) in the Imperf., as $\eta\kappa\tau\lambda$ *to be great*, Imperf. $\eta\kappa\tau\lambda$; $\eta\kappa\tau\lambda$ *to be small*, Imperf. $\eta\kappa\tau\lambda$. Sometimes both forms exist together; the Imperf. with σ is then transitive, and that with \tilde{a} intransitive. E. g. $\eta\kappa\tau\lambda$ *he will cut off, will reap*; $\eta\kappa\tau\lambda$ *he will be cut off*, i. e. will be short. So also $\eta\kappa\tau\lambda$, Imperf. σ , *to subdue*; Imperf. \tilde{a} , *to be subdued*. Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e. g. $\eta\kappa\tau\lambda$ and $\eta\kappa\tau\lambda$ *he will bite*. In the irregular verbs, the feeble \tilde{e} (*Tsere*) is also found in the final syllable, as $\eta\kappa\tau\lambda$ for $\eta\kappa\tau\lambda$. These three forms of the Imperfect are called Imperf. O, Imperf. A, Imperf. E.

3. For the 3d plur. fem. $\eta\kappa\tau\lambda\eta$ occurs in three instances (as if to distinguish it from the 2d pers.), the form $\eta\kappa\tau\lambda\eta$, as in Chaldee and Arabic. E. g. $\eta\kappa\tau\lambda\eta$ *they will arise*, Dan. viii. 22; comp. Gen. xxx. 38; 1 Sam. vi. 12. In several instances $\eta\kappa\tau\lambda\eta$ seems to have been used improperly for the 3d pers. singular, Ex. i. 10; Judg. v. 26 (and accord-

* This is also the proper gender of the plural-syllable *an, ā*. It is true that in the Perf. the Hebrew employs it for both genders, but in the kindred tongues, it stands even in the Perf. for the masculine alone; as in Syriac, *masc., qētalūn, fem. qētalēn*, so in Arabic, *masc., qātalū, fem. qātalna*.

first person (with unimportant exceptions), while its shortened form is confined to the second and third. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common form of the Imperfect.

In Arabic the distinction is always clear. Besides the common Indicative Imperf. *yāqtulu*, it has, *a*) a Subjunctive, *yāqtula*; *b*) a Jussive, *yāqtul*; and *c*) a so-called Imperf. *energic*, *yaqtulan*, which is nearly related to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is a long *a* (הַ) appended to the first person; e. g. אֶקְטֹלָה for אֶקְטֹל. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *Passives*), and has the tone wherever it is taken by the affirmatives הַ and הַ, and hence it affects the final vowel in precisely the same manner as these do. E. g. in *Kal*, אֶשְׂמְרָה; in *Piël*, יִנְתַּקָּה Ps. ii. 3; but in *Hiphil*, אֲזַכֵּירָה.

Very rarely, the duller sound הַ takes the place of הַ (§ 27, Rem. 4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the third person (Is. v. 19; Ez. xxiii. 20; Ps. xx. 4). The second person, however, receives it in the Imperative. See No. 5.

הַ denotes, as accusative ending to a noun, *motion* or *tendency towards a place* (§ 90, 2); and after the same analogy, the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self, determination, wish* (as Optative), &c. (see § 128).

4. The *Jussive* occurs only in the second and third persons. Its form is often orthographically the same as that of the Indicative; e. g. יִקְטֹל, as Indic. *he will kill*, as Jussive *let him kill*. It is sometimes, however, plainly distinguished by the orthographic shortening of the form, as will be shown in every instance in the appropriate place. In the regular verb, it is externally distinguished from the Indicative only in Hiphil; Indic. יִקְטֹל, Jussive יִקְטֹל. It is found in Kal and Hiphil of verbs עָרַ, as יָמַח and יָמַח for יָמַח and יָמַח; and in all the conjugations of verbs לָה, where it consists in the removal (*apocope*) of the ending הַ; e. g. יִגָּל for יִגָּלָה. (The name *Future apocopated*, derived from the mode of forming it in verbs לָה, is applied generally to this form of the Imperfect.) But in all cases the plural forms of the *Jussive* coincide with the common, except that the ending הַ is

excluded. So also the 2d sing. fem., as **הַגְּלִי, הַמְּחִירִי, הַקְּטִילִי**, &c. ; and all forms, sing. and plur., with pronominal suffixes, as **הַמִּיְהַיְי** *Indicative* Jer. xxxviii. 15, *Jussive* xli. 8.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it is used where a *command, wish, or condition* is expressed.

5. The persons of the Imperative, as it is allied in form and meaning to the Imperfect, are also lengthened (by הַ) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. In most conjugations only one of these forms is found, in others both are employed. The lengthened *Imp.* occurs, e. g. in Kál of the regular verb, as **שָׁמְרָה, שָׁמֵר**, **שָׁכַבְהָ, שָׁכַב**; the shortened *Imp.* in verbs לָהֵא, as **גַּל** for **גַּלְהָ**; both together in Hiphil, as **הַקְּטִילָה** and **הַקְּטִיל** for **הַקְּטִילֵהָ**. The signification of these forms is not always so strongly marked as in the Imperfect. The longer form, however, is often emphatic, as **קִיּוּם** *stand up, קִיּוּמָה up!* **הֵן** *give, הֵנָּה* *give up.*

§ 49.

PERFECT AND IMPERFECT WITH ׀ CONSECUTIVE.

1. The use of the two tenses, as will more clearly appear in the Syntax (§§ 126, 127), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew diction generally, is this: that in continued narrations of the past, only the first verb stands in the Perfect, the narrative commencing with the *Perf.* and proceeding with the *Impf.*; and, on the contrary, continuous description of the future is commenced with the *Impf.* and proceeds with the *Perf.* Gen. i. 1: *In the beginning God created (Perf.) the heavens and the earth.* Ver. 3: *And God said (Impf.), Let there be light, and there was (Impf.) light.* Ver. 4: *And God saw (Impf.), &c.* Just the reverse in Is. vii. 17: *Jehovah will bring (Impf.) upon thee, and upon thy people, and upon thy father's house, days, such as have not come since, &c.* Ver. 18: *And it will happen (Perf. וְהָיָה) on that day . . .* Ver. 19: *and they will come (Perf.).* This progress of time, this succession of thought, is usually indicated by the *Vav copulative*; with a change, however, partly affecting the form of the

and it will be ; but it has generally the effect of shifting the tone to the last syllable, in those verbal forms which would otherwise have it on the penultima,* e. g. הִלַּכְתִּי *I went*, וְהִלַּכְתִּי (with preceding Impf.) and *I will go*, Judges i. 3 ; וְהִבְדִּילָהּ Perf., וְהִבְדִּילָהּ and it shall divide, Ex. xxvi. 33. See more on the use of the Perfect, in § 126.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It is omitted, specially, *a*) in the 1st pers. pl. וְיִשְׁכְּבוּ Gen. xxxiv. 16 ; *b*) in verbs לָא and לָהּ ; e. g. וְקָטְוֹתָ Ex. xxvi. 4, 6, 7, 10 ff. (on the contrary, וְחִבְרָהּ, the 9th and other verses).

§ 50.

OF THE PARTICIPLE.

1. Kal has two forms of the Participle, viz. an *active*, called also *Poël*, and a *passive* or *Pa-ul* (פְּעוּל).†

The latter is to be regarded, without doubt, as a remnant of a lost passive form of פָּעַל. In the Aramæan the passives of Piel and Hiphil are in like manner lost, except in the participles.

2. In intransitive verbs *mid. E* and *mid. O*, the active Participle of Kal coincides in form with the Perf. 3d sing. ; as יָשָׁן *sleeping* from יָשַׁן, יָגֵר *fearing* from יָגַר. Comp. the formation of the Participle in *Niphal*, § 51, 1. But in verbs *mid. A*, it has the form קָטַל ; in which the *o* is a corruption of the original *a* (*qôtêl* from *qâtêl*, § 9, 10, 2), and is immutable. (The form קָטַל is in common use only as a verbal noun, § 84, 1.) In *Piël*, *Hiphil*, and *Hithpaël*, the Participle is formed after a different manner.

3. Participles form their feminine and plural like other nouns (§§ 87, 94).

Rem. 1. An unfrequent form is הוֹשִׁיעַ *prehendens* Ps. xvi. 5 (for הוֹשִׁיעַ from הוֹשִׁיעַ), comp. סָבִיב 2 Kings viii. 21, and the *prop. n.* אֲזַבִּיל 1 Chron. xxvii. 30. Many reckon here also יוֹסֵף Is. xxix. 14, xxxviii. 5 ; but this is rather the 3d sing. *impf.* Hiphil of יָסַף. Comp. a quite similar construction Is. xxviii. 16. The Cholem in קוֹיַל is unchangeable, though

* Whether the hastening of the tone *forward* expresses the reference to the *future*, and, on the contrary, the shifting of it *backward*, a close connection with what is *past*, is left undecided.

† The Jewish grammarians call the participle also בְּיַנְוִי (middle word) ; yet not in the sense of the Latin name, but as used for a present tense, and accordingly holding the *middle* place between the Perfect and the Imperfect (§ 134, 2).

it is generally written *defectively*. The form הוֹלֵם, Is. xli. 7. for הוֹלֵם is explained by § 29, 3, b.

2. The participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *risen, flown*. Thus הוֹלֵם means *holding* (not *held*), Cant. iii. 8. בָּטוּחַ *confisus* for *confidens*, Ps. cxii. 7. Comp. the *deponent* verbs in Latin

B. DERIVED CONJUGATIONS

§ 51.

NIPHAL.

1. The full characteristic of this conjugation is the syllable הִן (in the corresponding seventh conjugation in Arabic نَهَنَ) prefixed to the ground-form. It appears only in the *Inf. constr.* הִנְקֵט, contracted from הִנְקֵטֵל. With the *Inf.* are connected, in form, the *Imp.* הִקֵּט and the *Impf.* יִקֵּט, contracted from יִהְיֶקֵט. In the *Perf.* the (less essential) *He* has been suffered to fall away, and only Nun remains as the characteristic, hence נִקֵּט. This applies also to the Participle, which is distinguished from the Perfect only by the long (·), as נִקְטֵל, *fem.* נִקְטְלָה or נִקְטְלָת. The inflection of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the *Perf.* and *Part.* by the *Nun* prefixed; in the *Imp.*, *Inf.*, and *Impf.* by the *Daghesh* in the first stem-letter. The same marks are found in the irregular verbs; except that where the first stem-letter is a guttural, *Daghesh forte* must be omitted (§ 63, 4). In consequence of this omission, the preceding vowel is made long (§ 22, 1).

2. In *signification*, it bears a resemblance to the Greek *middle voice*; and hence a) It is primarily *reflexive* of Kal, e. g. נִשְׁמַר *to look to one's self, to beware, φυλάσσεσθαι, נִסְתַּר to hide one's self*; often of emotions which act upon the subject, e. g. נִרְיַם *to trouble one's self, to grieve, נִאָּחַח to bemoan one's self, to bewail*, comp. ὀδύρεσθαι, *lamentari, contristari*. b) Then it frequently expresses reciprocal action, as נִשְׁפָּט *to contend with another at law*; נִדְּבַר *to counsel, Niph. to consult together*; comp. the *middle* and *deponent* verbs βουλευέσθαι, μάχεσθαι (נִלְחָם), *altercari, luctari, praeliari*. c) It has also, like Hithpaël (§ 54, 3, c) and the Greek *middle*, the signification of the active with the addition of *self, for one's self*, e. g. נִשְׂאֵל *to ask for one's self* (1 Sam. xx. 6, 28), precisely like αἰτοῦμαι σε τοῦτο,

ἐνδύσασθαι χιτῶνα to put on (one's self) a coat. Here, instead of the accusative (*se*), the remote object (expressed by the dative, *sibi*) lies in the idea of the conjugation. *d*) It is often also *passive* of Kal, e. g. *יָלַד* to bear, Niph. to be born; likewise of Piël and Hiphil, when Kal is intransitive or not in use, e. g. (from *קָבַד* to be in honor) Piël to honor; *פָּרַד* in Piël to conceal, Hiph. to make disappear, to destroy; Niph. passive of each: and in this case its meaning may again coincide with Kal (*יָלַד* Kal and Niph. to be sick) and even take an accusative (§ 138, 2, Rem. 1).

Examples of *denominatives* are; *נִזְבַּר* to be born a male, Ex. xxxiv. 19, from *זָבַר* a male; *נִלְבַּב* *cordatum fieri*, Job xi. 12, from *לָבַב* cor.

The older grammarians have represented Niphāl as the proper *Passive* of Kal. This representation, however, is decidedly incorrect. Niphāl has not the characteristics of the other passives. There are still found in Kal traces of another passive form (§ 50, 1); and the Arabic has an independent conjugation, corresponding with Niphāl (*inqatala*), which has its own *Passive*; nay, in Hebrew itself there is probably a trace of the *Passive* of Niphāl in the form *נִגְאָל*, Is. lix. 3; Lam. iv. 14. According to the *usage* of the language, the *passive* signification is certainly a very common one; but it was first derived from the reflexive. The *הִי* prefixed has the force of a reflexive pronoun, like *הִי* in *Hith-paël*.*

Rem. 1. The *Inf. absol.* *נִקְטַל* connects itself, in form, with the Perfect, to which it bears the same relation as *קָטַל* to *קָטַל*. Examples of this form, *נִשְׁאָל* *rogando* 1 Sam. xx. 6, *נִבְסָח* *desiderando* Gen. xxxi. 30; of the other, *הִזְחֵן* Jer. xxxii. 4; once *אֶזְרָשׁ* *exaudiendo* Ez. xiv. 3. The *i* in the final syllable (which is essentially long), the Infinitive form has also in Piël and Pual, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *a*. Not unfrequent is the form *הִקְטַל* as *Inf. absol.*; e. g. Num. xv. 31; Deut. iv. 26; 1 K. xx. 19.

2. In *Pause*, *Pattach* often takes the place of *Tsere* in the final syllable, e. g. *וַיִּנְסָל* and he was weaned, Gen. xxi. 8; as also in other cases (see p. 65). In the second and third persons plural feminine, the form with *Pattach* is more common than that given in the Paradigm, e. g. *הִזְכְּרֵנָּה* they shall be remembered, Is. lxxv. 17; but these forms are unfrequent.

3. When the *Impf.*, or the *Inf.*, or the *Imp.* is immediately followed

* In other languages, also, may be observed the transition of the reflexive into the passive. So in Sanscrit and in Greek, it is still clear, how the formation of the middle precedes that of the passive. The *r*, in the termination of the Latin passive, is the reflexive pronoun *se*. In the old-Slavic and Bohemian, *amat-se* stands for *amatur*; in the Dacoromanic, *io me laudu* = I am praised. See Pott's *Etymologische Forschungen*, Th. 1, S. 138 ff. Th. 2 S. 92. *Bopp's Vergleichende Grammatik*, S. 686 ff.

by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing the tone, takes *Seghol* instead of *Tsere*. E. g. **חָפַץ** *he stumbled at it*, Ez. xxxiii. 12; **וַיִּשְׁמָע לוֹ** *and he heard him*, Gen. xxv. 21, comp. **וַיִּשְׁמָע אֱלֹהִים** *and God heard*, 2 Sam. xxi. 14; xxiv. 25. In a few words, this form with the retracted tone has become the usual one; as **קַח חֵטְאֵךְ** *take heed*, Ex. xxiii. 21; **וַיִּלָּחֶם** *and he fought*, Num. xxi. 1.

4. A frequent form of the 1st pers. is **אֶמְצָא**, as **אֶמְצָא** *I will be found*, Ez. xiv. 3, **אֶשָּׁבַע** *I swear*, Gen. xxi. 24. Comp. § 69, Rem. 5.

§ 52.

PIËL AND PUAL.

1. The characteristic of this conjugation (Arab. *Conj.* II. *gattala*, Aram. **קָטַל**) is the *doubling of the middle stem-letter*. In the active, the Impf. **יִקְטַל** and the Part. **מִקְטָל** (whose preformatives retain their original *Sh^{va}*) are formed, according to the general analogy, from the Inf. and Imp. **קָטַל**. The passive (Pual) has a more obscure vowel, of the 3d class, under its first radical, and *ä* under the second. In other respects the active and passive follow the same analogy. In the inflection of the Perfect of Piël, *Pattach* takes the place of *Tsere* in the first and second persons (**קָטַלְתָּ**, **קָטַלְתְּ**, **קָטַלְתִּי**), which, properly, have for their basis the form **קָטַל**. See Rem. 1.

The **קָ** which occurs also in the succeeding conjugations as the characteristic of the Part. is related to **מִי** *who?* = *whoever, one who*.

Piël and Pual are throughout distinguished by the *Daghesh* in the middle stem-letter. It is omitted only in the following cases: a) Always when this letter is a guttural (§ 64, 3). b) Sometimes, though rarely, when this letter has *Sh^{va}* (§ 20, 3, b); as **יִשְׁרָחֵהוּ** Job xxxvii. 3, for **יִשְׁרָחֵהוּ** *he directs it*; **שְׁלַחְהוּ** for **שְׁלַחְהוּ** Ez. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the *littera dagessanda*; e. g. **לְקַחְהוּ** for **לְקַחְהוּ** *she is taken* Gen. ii. 23; comp. ix. 2; Judges xvi. 16. In the Impf. and Part. the *Sh^{va}* under the preformatives may also serve as a mark of these conjugations.

2. *Significations of Piël.* a) It denotes *intensity* and *repetition* (comp. the *Nomina intensiva* and *iterativa*, which are also formed by doubling the middle stem-letter, § 84, 6-9);* e. g.

* Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words *reichen*, *recken*; *streichen* (*stringo*, Anglo-Saxon *strecan*), *strecken*; comp. *Strich*, *Strecke*; *Wacker*, from *wachen*: others in which it has the *causative* signification, are *stechen*, *stecken*; *wachen*, *wecken*; in Greek,

צָחַק *to laugh*, Piël *to sport, to jest* (to laugh repeatedly); שָׁאַל *to ask*, Piël *to beg*; hence it denotes that the action is *performed upon many*, as קָבַר *to bury (one)*, Gen. xxiii. 4, Piël *to bury (many)*, 1 K. xi. 15. (So in Syriac frequently.) This signification of Piël is found with various shades of difference, as פָּתַח *to open*, Piël *to loose*; סָפַר *to count*, Piël *to recount*. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, b) It has a causative signification (like Hiphil), e. g. לָמַד *to learn*, Piël *to teach*. It often takes the modifications expressed by *to permit, to declare or to regard, to help*, as חָיָה *to let live*; צָדַק *to declare innocent*; יָלַד *to assist in child-bearing*. c) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it*; as from נֶסֶן *nest*, קָנַן *to make a nest*; from עָפָר *dust*, עָפַר *to throw dust, to dust*. It also expresses the *taking away or injuring* the thing or part of which the noun is the name (as *to head*, old Engl. for *behead, to skin*), e. g. שָׁרַשׁ (from שָׁרֵשׁ *a root*) *to root out, extirpate*; זָנַב (from זָנַב *tail*) *properly to injure the tail, hence to rout the rear-guard* of an army; הִשִּׁיךְ *to remove the ashes*. So also in verbs whose origin cannot be traced to a noun, e. g. סָקַל *to stone*, and also *to remove the stones*, sc. from a field.*

The significations of the passive will present themselves spontaneously, e. g. גָּנַב *to steal*, Piël *to steal*, Pual *to be stolen*.

In Piël the proper and literal signification of a word is often retained when Kal has adopted a figurative one, the former being the stronger and more prominent idea. E. g. רָפָא in Piël *to sew up*, in Kal *to heal*; בָּרָא Piël *to cut, to hew out*, Kal *to form, to make*; גָּלַח Piël *to uncover*, Kal *to reveal*.

In an intransitive sense, Piël occurs as an intensive form, but only in poetry, as חָתַח *frangi* Jer. li. 56; פָּתַח *to be open* Is. xlvi. 8; lx. 11; רָנַח *to be drunken*, Is. xxxiv. 5, 7.

τέλω *to bring to an end*, from the stem τέλω *to end*, γεννάω *to beget*, and *to bear*, from γένω *to come into being*. The above examples from the German show also that *ck* when doubled takes the form of *kk*, *ck*, in accordance with the laws relating to the Daghesh in Hebrew (§ 13, 3).

* In Arabic, *Denominatives* of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting, also, in the simplest Conj. I. Comp. Hebrew Kal שָׁבַר (from שָׁבַר) *to buy and sell grain*; Lat. *causari, prædari, &c.*

N. B. *Rem.* 1. The Perf. Piël has frequently (-) in the final syllable instead of (-), e. g. **אַבַּר** to *destroy*, **שָׁבַר** to *break in pieces*. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9) and in the middle of a period, when other words immediately follow; but at the end of a period, *Tsere* is the more common vowel. Compare **גָּדַל** Is. xlix. 21 with **גָּדַל** Josh. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, viz. **דַּבֵּר** to *speak*, **אָטַר** to *atone*, **בָּבַט** to *wash clothes*.

A single instance of (-) in the *first* syllable (after the manner of the Chaldee) is found in Gen. xli. 51, **נָשַׁח** to *cause to forget*, occasioned by the play upon the name **מִנְשַׁח**. Compare the quadriliteral **מִנְשַׁח**, which is analogous, in form, with Piël (§ 56).

2. The Impf., Inf., and Imp. when followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g. **יִרְבֹּקֶשׁ-לִי** he *seeks for himself* Is. xl. 20; **קִדְשֵׁ-לִי** *sanctify to me* Ex. xiii. 2. So in Hithpaël. In the 1st pers. sing. Impf. besides **אֶקְטַל** there occurs also (very seldom) the form **אֶקְרַח** Lev. xxvi. 33, and **אֶקְטַר** Zech. vii. 14 (according to § 23, 3, *Rem.* 2). With *Vav cons.* we have also **וְאֶקְטַל** for **וְאֶקְטַל** Judges vi. 9. Instead of **הִקְטַלְתִּי** are found such forms as **הִקְטַלְתִּי**, e. g. Is. iii. 16; xiii. 18.

3. The *Inf. abs. Piel* has sometimes the separate form given in the paradigm, as **יָסַר** *castigando*, Ps. cxviii. 18; but far more frequently that of the Inf. constr. **קָטַל**.

4. In Pual, instead of Qibbuts is found less frequently Qamets-chathuph, e. g. **דִּיבְדָה** *dyed red* Nah. ii. 4; comp. iii. 7; Ps. xciv. 20. It is merely an orthographic variation, when Shureq takes the place of Qibbuts, as **יִדְבַּר** Judges xviii. 29.

5. As *Inf. abs. Pual* we find **גָּנַב**, Gen. xl. 15. An *Inf. constr. Pual* does not occur in the regular verb.

6. The *Part. Pual* sometimes occurs without the prefix **מִ**; it is then distinguished, like the *Part. Niph.*, only by the *Qamets* in the final syllable, e. g. **לָקַח** *taken* 2 Kings ii. 10; comp. **יִדְבַּר** for **מִיִּדְבַּר** Judg. xiii. 8. also Eccles. ix. 12; Hos. i. 6, 8; Prov. xxv. 9.

§ 53.

HIPHIL AND HOPHAL.

1. The characteristic of the active is **הַ**, in the Perf. **הָ**, making a closed syllable with the first radical, and *i* (**יְ-**) inserted after the second. From the Inf. **הִקְטִיל** are formed the Impf. and the Part. **יִקְטִיל**, **מִקְטִיל**, for **יִהְיֶה-קָטִיל**, **מִהְיֶה-קָטִיל** (§ 23, 4). In the passive, **הַ** is uttered with an obscure vowel, and the second syllable takes *a* in place of *i*; **הִקְטַל** or **הִקְטַל**, *Impf.* **יִקְטַל** or **יִקְטַל**, *Inf. absol.* **הִקְטַל**; in other respects the formation is analogous. Of the inflection it is only to be noted, that in the 1st and 2d pers. Perf. the **יְ-** falls away and *Pattach* takes its place, as **הִקְטִילָהּ**, **הִקְטִילָהּ**; which is explained by the analogy of the Ara-

mæan (אָקטל), and of the Arabic (اكتل), where the י־ is not found. It is not an essential characteristic of the form, and undoubtedly arose from an originally shorter vowel.

The *marks* of this conjugation are, therefore, in the Perf., Imp., and Inf., the prefix ה; in the Impf. and Part., the vowel under the preformatives, which in Hiphil is *Pattach*, in Hophal *Qibbutz* or *Qamets-chaluph*.

2. *Significations of Hiphil.* It is properly *causative of Kal*, and in this sense is more frequently employed than Piël (§ 52, 2, b), e. g. הִצִּיחַ to go forth, Hiph. to bring out of, to lead forth; שִׁבְּחַתּוֹ to be holy, Hiph. to sanctify. When Kal is transitive, Hiph. takes two accusatives (§ 139, 1). Frequently Piël and Hiphil are both in use in the same signification, as נִכְבַּד to perish, Piël and Hiph. to destroy; but generally only one of them is found, or they have some difference of signification, as in כָּבַד to be heavy, Piël to honor, Hiph. to make heavy. Intransitive verbs merely become transitive, e. g. נָטַח to bow (intrans.), Hiph. to bow (trans.).

The causative and transitive signification of Hiphil is employed, in accordance with a mode of conception familiar to the Hebrew, for the expression of ideas, which take in other languages an intransitive form. Especially was any change in one's *habit of body* conceived (and often rightly) by the Hebrew as the result of personal agency, and was represented, in the mode of expression, as produced by the individual himself;* e. g. הִשְׁבֵּן Hiph. to become fat (properly to produce fat); הִזְקַח and הִזְקִיץ Hiph. to become strong (properly to develop strength); הִשְׁבִּיחַ Hiph. to become feeble. After the same analogy הִשְׁעִיךְ Hiph. to become rich (properly to make, to acquire, riches); and particularly, words which express the taking of a new color, as הִזְאִיר to become red, הִלְבִּין to become white, &c. Moreover, what is merely *state or condition* becomes, in the Hebrew mode of conception, an *act*; e. g. הִחֲרִישׁ not to be silent, but properly to keep silence (*silentium facere*, Plin.); הִרְגִּיעַ quietem agere, הִאָּרְיֵה to prolong (one's stay), to tarry. In such cases there is often an ellipsis, as הִיטִיב to deal well, הִשְׁחִיחַ to do wickedly, properly to make good, or bad (sc. הִרְכִּיז, הִרְכִּיזוּ, which are also often expressed).

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing or putting forth* that of which the original noun is the name; e. g. הִשְׁרִישׁ to put forth roots, הִקְרִיחַ to put forth

* The verb עָשָׂה to make, is employed in the expression of the same ideas, e. g. to make fat (*fatness*), for, to produce fat upon his body, Job xv. 27; to make fruits, to make branches, for, to produce, to put forth, Hos. viii. 7; Job xiv. 9. Compare in Latin *corpus facere*, Justin. 11, 8; *robur facere*, Hirtius, Bell. Afr. 85; *sobolem, divitias, facere*, Plin., and in Italian *far corpo, far forze, far frutto*.

horns. It also expresses the active use of a member, as *הִאָזִין* to listen (properly to make ears); *הִלָּשִׁין* to chatter, to slander (alter the same analogy, properly to make tongue, to use the tongue freely).

3. The signification of *Hophal*, as of Niphal, may sometimes coincide with that of *Kal*, e. g. *יָכַל* *potuit*, Impf. Hoph. *potens fiet*, i. e. *poterit*.

Rem. 1. Only the Perfect of Hiphil retains always the — of the final syllable (in 3d pers. sing. and plur.); the Imp. and Impf. often take — instead of it, in the 2d and 3d *m. sing.* (in Chaldee the usual form), although usage generally makes a distinction between forms with î and ê . *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Sh^eva*, and with gutturals it is changed into *Pattach*. The *Inf. abs.* has a firmer and longer ê . More particularly:

2. The *Inf. absol.* has generally *Tsere*, with and without *Yodh*; as *הִקְדַּשׁ* Judg. xvii. 3; *הִכְבֵּד* Ex. viii. 11; *הִשְׁמִיר* Amos ix. 8. Strictly Chaldee, with â instead of the î , is *מָנַה אֲשֵׁרִים* *mane surgendo* Jer. xxv. 3. Unfrequent exceptions, in which the form with *Tsere* stands for the Inf. constr., are found in Deut. xxvi. 12; xxxii. 8.

3. The *Imp.* but seldom takes the form *הִקְטִיל* (Ps. xciv. 1 in pause, perhaps also Is. xl. 8); instead of it, the shortened and the lengthened forms *הִקְטַל* (— tone-long) and *הִקְטִילָה*, as *הִשְׁמַן*, *make fat*, *הִקְטִילָה* *attend!* The first takes *Seghol* before *Maqqeph*, as *הִסְבֵּר־נָא* Job xxii. 21. *הִקְטִילָה* and *הִקְטִילֵי* are never shortened.

N. B. 4. In the *Impf.* 2d and 3d *m. sing.* the form with — is the usual one for the *Jussive*, as *אַל-תִּגְדַּל* *make not great* Obad. 12, *יִכְרַח* *let him cut off* Ps. xii. 4, and also with ו *consec.*, as *וַיִּבְדֵּל* *and he divided* Gen. i. 4. Before *Maqqeph* this *Tsere* becomes *Seghol*, as *וַיַּחֲזִקֵנוּ* *and he held him* Judg. xix. 4. In the plural, the full forms are used for the jussive also, and with ו *consec.*; as *וַיִּדְבְּקוּ* *and they pursued* Judg. xviii. 22. The single exceptions, where î (as in Aramæan) is shortened to vocal *Sh^eva*, are *וַיִּדְרֹכוּ* Jer. ix. 2, *וַיִּדְבְּקוּ* 1 Sam. xiv. 22; xxxi. 2. The defective mode of writing *Chireq*, e. g. *יִשְׁלַם*, is not an essential variation.

5. The form of the Part. with (—) in the *sing.* is doubtful (Is. liii. 3); but perhaps the plurals *מְהַלְמִים* *dreamers* Jer. xix. 8, *מְצַדִּיקִים* *helpers* 2 Chron. xxviii. 23, are derived from this form. The *fem.* is *מְסַבֵּלָה*, e. g. *מְסַבֵּלָה* Lev. xiv. 21. Comp. Gen. xxxv. 8.

6. In the Perf. are sometimes found the forms *הִכְלַמְנוּ* *we have reproached* 1 Sam. xxv. 7, and *אֲנִי אֶגְאָלְתִּי* *I have stained* (with â as in Aram.) Is. lxiii. 3, comp. Job xvi. 7.

7. In the Impf. and Part. the characteristic ה regularly gives place to the preformatives, as *יִקְטִיל*, *יִמְכֹּר*, but not to prepositions in the Inf., *לְהִקְטִיל*, because their connection with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions, as *יִהְיֶה שֶׁשֶׁב* *he will save* Ps. cxvi. 6, for *יִוָּדֶה*, *he will praise* for *יִוָּדֶה* (in verbs ו only); on the contrary *לְשִׁמֵּי* for *לְהִשְׁמִיעַ* *to sing* Ps. xxvi. 7, *לְהִאָרֵב* for *לְהִאָרֵב* *to cause to faint*, 1 Sam. ii. 33 comp. Is. xxiii. 11; Ps. lxxviii. 17.

N. B. 8. The *tone*, in Hiphil, does not fall on the affirmatives הִיא , הֵיא , and הֵיא . They take it, however, in the Perf. when *Vav consecutive* is prefixed, as וְהִיאֲרִיבֶנָּה Ex. xxvi. 33.

9. In the Passive (*Hophal*) Perf., Impf., and Part. \ddot{u} (י) is found in the first syllable as well as \ddot{o} (ו) (הִקְטַל , but not so often in the regular verb, e. g. הִשְׁעַב Ez. xxxii. 32, and הִשְׁעַבָה xxxii. 19; הִשְׁלַח , Part. הִשְׁלָחַת 2 Sam. xx. 21, and הִשְׁלַחַת Is. xiv. 19; but verbs שָׁן have \ddot{u} constantly, as הִיָּר (according to § 9, 9, 2).

10. The Inf. abs. *Hophal* (as in *Hiphil*) has (..) in the final syllable; e. g. הִחַתַּל *fasciando* Ez. xvi. 4; הִיָּר *nuntiando* Jos. ix. 24. Of the Infinitive construct there occurs no example in the regular verb.

11. On the Imp. *Hophal*, see § 46, 1, note (†).

§ 54.

HITHPAËL.

1. This conjugation connects itself with Piël, inasmuch as it prefixes to the form קָטַל the syllable הִה (Chald. הִה , Syr. הִה^*), which, like הִן in Niphal, has undoubtedly the force of a reflexive pronoun (§ 51, 2, Rem.).

2. The ה of the syllable הִה suffers the following changes, as also in *Hithpoël* and *Hithpael* (§ 55):

a) when the first radical of the verb is a sibilant (ס , ץ , ש), it changes places with ה (§ 19, 5), as הִשְׁתַּמֵּר *to take heed*, for הִשְׁמַר , הִשְׁתַּבַּל *to be burdened*, for הִשְׁבַּל . With צ , moreover, the transposed ה is changed into the more nearly related ט , as הִצְטַדֵּק *to justify one's self*, for הִצְטַדֵּק . (Single exception in Jer. xlix. 3.)

b) before ד , ט , and ת , it is assimilated (§ 19, 2), e. g. הִדַּבֵּר *to converse*, הִדַּהַר *to cleanse one's self*, הִדַּתֵּם *to conduct one's self uprightly*; sometimes also before נ and כ , as הִנַּבֵּא *to prophesy*, elsewhere הִתְנַבֵּא ; הִכַּוֵּן for הִתְכַּוֵּן *to make one's self ready*. Once before ז , Is. i. 16; before ש , Eccl. vii. 16; before ר , Is. xxxiii. 10.

3. *The significations of Hithpaël.* a) Most frequently it is reflexive, primarily of Piël, as הִתְקַדַּשׁ *to sanctify one's self*, הִתְנַקֵּם *to avenge one's self*, הִתְאַזַּר *to gird one's self*. Then farther it means: *to make one's self that* which is expressed by the first conjugation: hence, *to conduct one's self* as such, *to*

* See also, in Hebrew, הִתְחַבֵּר 2 Chron. xx. 35.

show one's self, to imagine one's self, to affect, to be such; properly to make one's self so and so, to act so and so. E. g. הִתְגַּדַּל *to make one's self great, to act proudly*, הִתְחַכֵּם *to show one's self cunning, crafty*, also, Eccles. vii. 16, *to think one's self wise*; הִתְעַשֵּׂר *to make, i. e. to feign one's self rich*. Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e. g. אָבַל Kal *to mourn*, is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 138, 2, Rem. 1). *b*) It expresses *reciprocal action* (like Niph. § 50, 2, *b*), as הִתְרְאוּ *to look upon one another* Gen. xlii. 1. More frequently *c*) It expresses what one does indirectly *to or for himself* (comp. Niph. § 50, 2, *c*). It has then an active signification, and governs an accusative, e. g. הִתְחַשֵּׁט *exuit sibi (vestem)*, הִתְחַטַּח *solvit sibi (vincula)*. So without the accusative, הִתְהַלֵּךְ *to walk about by one's self (ambulare)*. Only seldom *d*) It is *passive*, e. g. הִתְחַסַּד *to be numbered, mustered*, Judges xx. 15, 17, xxi. 9. Comp. Niph. § 50, 2, *d*.

The passive *Hothpaal* is found only in the few following examples: הִתְחַסְּדוּ (so always for הִתְחַסְּקוּ) *they were mustered*, Num. i. 47; ii. 33; הִתְחַטְּאוּ *to be rendered unclean* Deut. xxiv. 4; הִתְחַבַּטוּ *to be washed* Lev. xiii. 55, 56; הִתְחַשְּׂנוּ *it is smeared with fat* Is. xxxiv. 6.

Denominatives with the reflexive signification are: הִתְחַיְּבָהּ *to embrace Judaism (make one's self a Jew)*, from יָחַד *Jews*; הִתְחַיְּבָהּ *to provide one's self with food for a journey*, from צִירָה.

N. B. *Rem.* The Perfect, as in Piël, has frequently *Pattach* in the final syllable, as הִתְחַזְּקוּ *to be strengthened*, 2 Chr. xiii. 7; xxi. 4. Final *Pattach* occurs also in the Imperf. and Imper., as הִתְחַכֵּם *he deems himself wise*, Eccles. vii. 16; הִתְחַקְּדֵם *sanctify thyself*, Jos. iii. 5. In *Pause* these forms take *Qamets*, and are the usual ones, as יִתְחַבֵּל Ez. vii. 27, יִתְחַלְּבֵם Job xxxviii. 30. With the form in Piël הִתְחַלְּבֵם (§ 52, Rem. 2) comp. Hithp. הִתְחַלְּבֵנָה Zech. vi. 7.

§ 55.

UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2), some are connected, in form, with Piël, and are made by the doubling or the repetition of one or more stem-letters, or by the lengthening of a vowel, i. e. by changes *within* the stem itself; others are analogous to Hiphil, and are formed by the addition of prefix letters or syllables. To the former class, besides a *passive* distinguished 'by

the vowel in the final syllable, belongs also a *reflexive* form with the prefix הִתְ, after the analogy of Hithpaël.

Those which are analogous to Piël, and which follow it in their inflection, are :

1. *Poël*; as קוּטַל, *pass.* קוּטַל, *reflex.* הִתְקוּטַל (corresponding to Conj. III. and VI. in the Arabic, *qátala, qútala, taqátala*), *Impf.* רְקוּטַל, *Part.* מְקוּטַל, *Impf. pass.* יִקוּטַל, &c. In the regular verb it but seldom occurs. E. g. *Part.* מִשְׁפָּטַי *my opposer, he who pleads with me*, Job ix. 15; יוֹדְעָתִי *I have appointed* 1 Sam. xxi. 3 (unless we should read הַיּוֹדְעָתִי שׁוֹרֵשׁ; *to take root*, *Denom.* from שָׁרַשׁ *root*. In verbs עָשׂ (§ 67) it is far more frequent; e. g. הוֹלֵל, סוֹבֵב, הוֹנֵן.

Its *signification*, like that of Piël, is often causative of Kal. Sometimes both are in use in the same signification, as רוּצֵץ and רִצֵץ *to oppress*; sometimes each has its peculiar modification of meaning, as סָבַב *to turn about, to change*, סוֹבֵב *to go about, to surround*; חָלַל *to exult*, הוֹלֵל *to make foolish* (from הוֹלַל *to be brilliant*, but also *to be vain-glorious, foolish*); הִזְנִן *to make pleasant*, הוֹנֵן *to commiserate*; שָׁרַשׁ *to root out*, שׁוֹרֵשׁ *to take root*.

With קוּטַל is connected the formation of quadrilaterals by the insertion of a consonant at the end of the first syllable, as קַרְטַל (§ 30, 3).

2. *Pilel, Pual, Hithpalel*; as תָּטַל and תִּטַּל, *pass.* תִּטַּל, *reflex.* הִתְטַל, like the Arab. Conj. IX. *iqtalla*, and XI. *iqtalla*, used especially of permanent states or conditions, e. g. of colors, as שָׁאֵן *to be at rest*, רֵעֵן *to be green*, *Pass.* אָמַל *to be withered*; of these verbs there is no example in Kal. It is more frequent in verbs עָו, where it takes the place of Piël and Hithpaël (§ 72, 7).

3. *Pealal*; as תָּטַטַל, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession; e. g. סִתְרִתָּר *to go about with quick motion*, hence (of the heart) *to palpitate*, Ps. xxxviii. 11, from סָתַר *to go about*; *Pass.* הִטְרִיטַר *to ferment with violence, to make a rumbling sound*, Lam. i. 20. Nouns of this form are *diminutives* (§ 84, 23). Nearly related to this is,

4. *Pilpel*, formed from verbs עָו and עָו by doubling both of the essential stem-letters; as סָבַב from סָב = סָבָב; קָלַקַל from קָל = קָלַקַל. This also is used of motion rapidly repeated, which all languages are prone* to express by repetition of the same sound, as צִפְצָפָה *to chirp*, צִלְצִל *to tinkle*, גִּרְגַּר *to gurgle*, פִּפְפָּה *to flutter* (from פָּה *to fly*).

With Hiphil are connected :

* Compare *tinnio, tintinnus*, and in German *Ticktack, Wirrsarr, Klingklang* [our *ding dong*]. The repetition of the same letter in verbs עָו produces also the same effect; as in לָקַק *to lick*, דָּבַב *to beat*, דָּבַבָה *to trip along*. Other languages express the same thing by *diminutive* forms; comp. in Lat. the termination *-illa*, as in *cantillo*, in Germ. *-eln, ern*, in *fimmern, trillern, tröpfeln*. Hence we may explain the relation, mentioned under No. 8, between these forms and the *diminutives*.

5. *Tiphel*; as תִּפְחַל, with ה prefixed, as תִּפְחַלְהוּ to teach one to walk, to lead (*denom.* from רַגַל a foot); תִּפְחַרְהוּ, *Impf.* יִתְחַרְרוּ to emulate Jer. xii. 5; xxii. 15 (from חָרַח to be ardent, eager). The Aramean has a similar form תִּפְחַרְהוּ to interpret.

6. *Shaphel*; as שִׁפְחַל, frequent in Syriac, as שִׁפְחַלְהוּ to flame, from לָחַב. In Heb. it is found only in the noun שִׁפְחַלְהוּ flame, § 84, No. 35.

* * * *

Forms of which single examples occur:—7. קָטַלַּט, *pass.* קָטַלְטָה; as מִהֶסְטָה סָלַטָה scaled off, having the form of scales, Ex. xvi. 14, from הִסַּחַה, הִסַּחַה to peel, to scale.—8. קָטַלַּב, as זָרַיִחַ a violent rain, from זָרַח.—9. נִתְקַשַּׁל (frequent in the Rabbinic), a form compounded of Niph'al and Hithpaël, found in the examples נִתְקַשְׁרוּ for נִתְקַשְׁרוּ they suffer themselves to be warned, Ez. xxiii. 48, נִתְקַשְׁרוּ for נִתְקַשְׁרוּ to be expiated, Deut. xxi. 8.

Worthy of note is also,—10. the form הִצְוֹצַר to sound the trumpet, commonly derived from the stem הִצַּר. But it is probably a *denom.* from הִצְוֹצַר a trumpet, an *onomatopoetic* form like the old Latin *tarantara*, from the sound of the trumpet. Ennius apud Servium ad Æn. 9, 503.

§ 56.

QUADRILITERALS.

Of the formation of quadrilaterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Piël, once after Hiphil. The following are all the examples that occur :

Pret. פָּרִשׁוּ he spread out, Job xxvi. 9 (with *Pattach* in the first syllable, as in Chaldee). *Impf.* יִבְרַסְקֶנּוּ he will devour it, Ps. lxxx. 14. *Pass.* רִפְּשׁוּ to become green again, Job xxxiii. 25. *Part.* מְבַרְבֵּל 1 Chr. xv. 27. After Hiphil הִשְׁמָאֵל contracted הִשְׁמָאֵל to turn to the left (denominative from שָׂמַל), Gen. xiii. 9 and other places.

C. REGULAR VERB WITH PRONOMINAL SUFFIXES.*

§ 57.

The accusative of the personal pronoun after a verb active may be expressed 1) by a distinct word, אֹהֵר (the sign of the accusative) with the *suffix* (§ 101), as קָטַל אֹהֵר (he has killed him); or 2) by a mere *suffix*, as קָטַלְהוּ or קָטַלְהוּ (he has killed

* We treat this subject in connection with the regular verb, in order to show here the general analogy. As to the irregular verbs, the shortening of their forms before the suffixes will be noticed under each class.

him). The second method is the usual one, and of this only we now treat.*

Two things are to be considered here, viz. 1) the form of the suffix itself (treated in § 58); 2) the changes in the verbal stem to which it is attached (§§ 59-61).

§ 58.

THE SUFFIX TO THE VERB.

1. The *suffixes* appended to the verb express the accusative of the *personal pronoun*. They are the following.

<i>Singular.</i>		<i>Plural.</i>	
1	<i>comm.</i> כִּי; כִּי־; כִּי־	1	<i>comm.</i> נִי; נִי־
2	$\left\{ \begin{array}{l} m. \text{ כִּי, כִּי־} ('khā), \text{ in} \\ \text{pause כִּי־} \\ f. \text{ כִּי; כִּי־; כִּי־, כִּי־} \end{array} \right\}$	2	$\left\{ \begin{array}{l} m. \text{ כִּי, כִּי־} \\ f. \text{ כִּי, כִּי־} \end{array} \right\}$
3	$\left\{ \begin{array}{l} m. \text{ וְ, וְ, וְ, (וְ),} \\ \text{וְ; וְ} \\ f. \text{ וְ; וְ; וְ} \end{array} \right\}$	3	$\left\{ \begin{array}{l} m. \text{ וְ, וְ; וְ (con-} \\ \text{tr. fr. וְ), וְ; } \\ \text{וְ (contr. from} \\ \text{וְ), וְ; poet.} \\ \text{וְ, וְ, וְ} \\ f. \text{ וְ, וְ; וְ, וְ; } \\ \text{וְ} \end{array} \right\}$
	<i>me.</i>		<i>us.</i>
	<i>thee.</i>		<i>you.</i>
	<i>him.</i>		<i>them.</i>
	<i>her.</i>		

2. That these suffixes are *shortened forms of the personal pronoun*, is for the most part clear of itself, and only a few of them require any explanation.

In the suffix of the second person (כִּי, כִּי, כִּי) the basis appears to be a lost form of the pronoun אַתָּה with כִּי instead of תּ (אַתָּה), אַתָּה; אַתָּה), which was employed here in order to distinguish the suffixes from the affirmatives of the Perfect (§ 44, 1).

* On the cases where the former must be employed see § 121, 4.

† וְ occurs very seldom as *verbal* suffix (Deut. xxxii. 26), וְ not at all. But they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.

‡ Traces of this lost form appear still in the affirmatives of the Æthiopic Perfect, as *qatalka* (thou hast killed), and also in the Samaritan (see *Gesenii Anecdota Orientalia*, I. 43). Comp. what was said in § 44, 1, on קַטַּלְתָּ.—The sounds *t* and *k* are not unfrequently interchanged.

In the 3d pers. *masc.*, from הָיָה , by dropping the feeble *h* there arose *a-u*, and thence *o* (§ 23, 4), usually written וְ , much more seldom וֹ . In the *fem.* the suffixes from הָיָה ought, according to analogy, to sound הָ , הָ־ , הָ־ ; but instead of הָ־ we have, for the sake of euphony, simply הָ־ where the הָ is regularly a consonant, and therefore marked with *Mappiq*. Once (Ez. xli. 15) הָ־ stands for הָ , as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned chiefly by the regard had to the form and tense of the verb which received them. Thus *three forms* of almost every suffix may be distinguished:

- a) one beginning with the consonant itself, as נִי , רִי , נִי , הָם , ם , &c. This is appended to verbal forms which end with a vowel, as קָטְלֵנִי , קָטְלֵיִרְיָהוּ ;
- b) a second and a third with the so-called *union-vowels** (נִי־ , נִי־), for the verbal forms which end with a consonant (with one exception, § 59, Rem. 3): with the union-vowel *a* for the forms of the Perfect, as קָטְלֵנִי , קָטְלֵנִי , קָטְלֵם ; with the union-vowel *e* (rarely *a*) for the forms of the Imperfect and the Imperative, as קָטְלֵהוּ , קָטְלֵם . To the Perfect belongs also וְ , from הָיָה . With הָ , ם , ן the uniting sound is only a half-vowel (*vocal Sh'va*), as הָ־ , ם־ , ן־ , e. g. קָטְלֵהוּ (*q'tā-l'khā*); or when the final consonant of the verb is a guttural, הָ־ , e. g. שָׁלַחְהוּ . In *Pause* this *Sh'va* becomes a *Seghol* with the tone, הָ־ .

Rem. 1. As *rare forms* may be mentioned: *Sing.* 2d pers. *masc.* הָ 1 Kings xviii. 44, in *pause* הָ־ Is. lv. 5, and הָ־ Prov. ii. 11; *fem.* נִי־ Ps. cxxxvii. 6, and in the later Psalms frequently. (הָ־ , contrary to the rule, appended to the Perf. in Judges iv. 20).—In the 3d pers. *masc.* וְ Ex. xxxii. 25; Num. xxiii. 8: *fem.* וְ־ without *Mappiq* Num. xv. 28; Jer. xli. 19.—The forms וְ־ , וְ־ , וְ־ are strictly poetic (except Ex. xxiii. 31); instead of וְ־ we find וְ־ once in Ex. xv. 5. On the origin of these forms see § 32, Rem. 7.

2. By comparing these suffixes of the verb with the suffixes of the noun (§ 91) we observe: a) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); b) the verbal suffix, where it differs from that of the

* We retain the common name *union-vowel*, although it rests on a rather superficial view and is somewhat vague. These union-sounds seem rather to be remnants of old verbal-endings, like the *i* in קָטְלֵיִרְיָהוּ . Comp. e. g. the Hebr. form *q'tal-ani* with the Arab. *qatala-ni*; and on the contrary, Hebr. *q'talat-ni*, Arab. *qatalatni*.

noun, is longer, as נִי, נִי־, נִי־ (me); ׀־ (my). The reason is, that the object of the verb is less closely connected with it, than the possessive pronoun is with the noun; on which account also the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowel there is inserted a union-syllable נ־, נ־ (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Imperfect and in *Pause*, e. g. יְבַרְכֶהּ ה' he will bless him (Ps. lxxii. 15), יְכַבְּדֶנִי ה' he will honor me (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, namely,

1st pers. נִי־, נִי־, for נִי־, נִי־;

2d pers. ׀־, once ׀־ (Jer. xxii. 24);

3d pers. ׀־ for ׀־, also נ־ (Num. xxiii. 13); fem. ׀־, for ׀־;

1st pers. plur. נִי־ for נִי־.

In the other persons this *Nun* does not occur.

Rem. The forms with *Nun* written out are rare, merely poetic (Jer. v. 22), and do not occur at all in 3d fem. sing. and 1st plur. The contracted forms (with the *Nun* assimilated) are pretty frequent, especially in pause.

This *Nun* is in its nature demonstrative, and belongs to the appended accusative of the personal pronoun, to which it serves to direct attention, as the object of the verb. In Chaldee, besides the *Nun*, there is also inserted a consonant *Yodh*; in Samaritan a נ is appended also to the Perfect, and in similar cases a ׀ inserted.

§ 59.

THE PERFECT WITH PRONOMINAL SUFFIXES.

1. The endings (*affirmatives*) of the Perfect have in part a somewhat different form, when connected with the suffixes. Namely:

- a) in the 3d sing. fem. the original feminine ending ׀־, ׀־, for ׀־;
- b) the 2d sing. masc. besides ׀ has also ׀, to which the union-vowel is attached; but the only clear instance of it is with נִי־*;

* Here also, the short *ā* probably belongs to the verbal form; see § 58, 3, b. note (*).

- c) the *2d sing. fem.* has תַּי, likewise an older form for תָּ (comp. אַתַּי, קַטְלַתַּי § 32, Rem. 4 ; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the connection ;
- d) the *2d plur. masc.* has תַּי for תָּם, which is explained by the Arabic *antum, qataltum*, Chald. אַתְּוֹן, קַטְלַתְּוֹן for אַתְּהֶם, קַטְלַתְּהֶם (§ 32, Rem. 5). Of the *fem.* קַטְלַתְּוֹן with suffixes no example occurs, but it probably took the same form as the masculine.

We exhibit, first, the forms of the Perfect in *Hiphil* as they appear in connection with the suffixes, because there is here no change in the stem itself, except in reference to the tone (see No. 2).

<i>Sing.</i>	<i>Plur.</i>
3d m. הִקְטִיל	3d c. הִקְטִילוּ
3d f. הִקְטִילָה	
2d m. הִקְטִילְתָּ, הִקְטִילְתָּ	2d m. הִקְטִילְתֶּם
2d f. הִקְטִילְתִּי, הִקְטִילְתִּי	
1st c. הִקְטִילְתִּי	1st c. הִקְטִילְנוּ

The learner should first exercise himself in connecting the suffixes with the forms of *Hiphil*, and then with those of the *Perf. Kal* (in No. 2).

2. The tone inclines towards the appended suffix, so that it seldom remains on the stem itself. This occasions certain changes of vowels, particularly in the Perfect of *Kal*, in consequence of which it takes the following forms :

<i>Sing.</i>	<i>Plur.</i>
3d m. קָטַל (קָטַל, Rem. 1)	3d c. קָטְלוּ
3d f. קָטְלָה	
2d m. קָטַלְתָּ (קָטַלְתָּ, Rem. 4)	2d m. קָטַלְתֶּם
2d f. קָטַלְתִּי (קָטַלְתִּי, Rem. 4)	
1st c. קָטַלְתִּי	1st c. קָטַלְנוּ

The connection of these forms with all the suffixes is shown in *Paradigm C*. It will there be seen also, that *Tsere* in *Piël* is shortened sometimes into *Seghol* and sometimes into *vocal Sh'va*.

Rem. 1. The *suffixes* for the 2d per. pl. אַתְּהֶם, אַתְּנֶם and אַתְּנֶן, are (together with אַתְּהֶם and אַתְּנֶן) rather weightier (more strongly accented) forms than the others, and hence are called *grave suffixes*. They always have the tone, and cause in the 3d m. *sing.* of *Perf. Kal* a greater shortening than the others (called *light suffixes*), e. g. קָטַלְתָּם, קָטַלְתֶּם. The difference has still greater effect in the case of *nouns* (§ 91).

2. In the 3d *sing. masc.* קָשְׁלוֹ is also contracted into קָשְׁלָה according to § 23, 4, and so likewise in the 2d *sing. masc.* קָשְׁלָהָ into קָשְׁלָהָּ.

3. The 3d *sing. fem.* קָשְׁלָהּ (= קָשְׁלָה) has the twofold peculiarity, a) that it constantly draws the tone to itself, except with כָּם and כֵּן (see Rem. 1), and then takes the suffixes that make a syllable by themselves (נִי, הִי, רַחֵם, הִי, נִי, כָּם, כֵּן) without a union-vowel, contrary to the general rule (§ 58, 3, a); b) that with the other suffixes it takes indeed the union-vowel, but draws the tone back on the penultima, so that they appear with shortened vowels (הִי, מִי, e. g. הִיאֲהֵבָהּ *she loves thee* Ruth iv. 15, שָׂרָהָם *it burneth them* Is. xlvii. 14, הִיאֲחַבְּתָהּ *she has stolen them* Gen. xxxi. 32. For הִיאֲהֵבָהּ, הִיאֲחַבְּתָהּ, &c. are found in *pause* הִיאֲהֵבָהּ Ps. lxix. 10, הִיאֲחַבְּתָהּ Cant. viii. 5; and also without *pause*, for the sake of correspondence in sound, הִיאֲחַבְּתָהּ (*she has borne thee*), in the same verse.—The forms קָשְׁלָהָּ, קָשְׁלָהָּ are *contr.* from קָשְׁלָהָּ, קָשְׁלָהָּ; after the analogy of הִיאֲהֵבָהּ, for הִיאֲחַבְּתָהּ (§ 58, 4).

4. In the 2d *sing. masc.* קָשְׁלָהּ is always used; and the suffixes have no union-vowel, except in קָשְׁלָהּנִי, from קָשְׁלָהּ and נִי, e. g. הִיאֲחַבְּתָהּנִי *thou searchest me* Ps. cxxxix. 1, but also קָשְׁלָהּנִי *thou hast forsaken me* Ps. xxii. 2.—In the 2d *sing. fem.* הִיא is written also defectively הִיאֲהֵבָהּ Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the *masc.* form is also used הִיאֲחַבְּתָהּ *thou (fem.) adjurest us* Cant. v. 9; Jos. ii. 17; and with *There* הִיאֲחַבְּתָהּנִי *thou hast let us down*, ver. 18.

5. Of a verb *middle O* there occurs the form הִיאֲהֵבָהּ *I have prevailed over him*, Ps. xiii. 5, with a shortened *o* in a syllable that has lost the tone (§ 44, Rem. 3).

§ 60.

IMPERFECT WITH PRONOMINAL SUFFIXES.

In the forms of the *Imperfect Kal* which end with the last stem-letter, the vowel *o* of the final syllable is shortened generally to *simple Sh'va vocal* (ְ), sometimes to *Chateph-Qamets* (ֶ) Jer. xxxi. 33, but before הִי, כָּם, כֵּן to *Qamets-Chatuph* (ֵ) Instead of הִיאֲחַבְּתָהּ the form הִיאֲחַבְּתָהּ is used as 2d and as 3d pers. Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with *Nun demonstrative* (§ 58, 4) stands most naturally at the end of the clause or period.

N. B. Rem. 1. Verbs with *Impf. A* (such are all verbs ל guttural), prefer the full *A* in the *Impf.* and *Imp.*; and the *Pattach*, when it comes to stand in an open syllable before the tone, is lengthened into *Qamets*, e. g. שְׁלֵחַנִי *send me* Is. vi. 8, רִבְּצֵנִי *it put me on (as a garment)* Job xxix. 14, רִבְּצֵנִיהֶם *let them demand it back* Job iii. 5.

* Which occurs also as *feminine* without a suffix, Jer. xlix. 11; Ex. xxxvii. 7.

2. Not seldom, by way of exception, *suffixes* take also in the Impf. the union-vowel *a*, as **יִלְבְּשֵׁנִי** Ex. xxix. 30; comp. ii. 17; Gen. xix. 19; xxix. 32.

3. The *suffixes* are sometimes appended also to the plural forms in *î*, e. g. **תִּרְבֹּאֵינִי** *ye crush me* Job xix. 2, elsewhere always without a union-vowel **תִּמְצְאוּנִי** *they will find me* Prov. i. 28; Is. lx. 7, 10; Jer. v. 22.

4. In *Piël* the *Tserc* of the final syllable, like the *Cholem* in *Kal*, becomes *Sh'va*; but before the suffixes **הַ**, **כֶּ**, **כֵּן** it is only shortened into *Seghol*, e. g. **יִקְבְּצֶהָ** *he will gather thee* Deut. xxx. 4, more rarely into *Chireq*, as **אֶמְצְצֶנֶךָ** *I will strengthen you* Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1.

5. In *Hiphil* the long *î* remains, as **תִּלְבֹּשֵׁנִי** *thou clothest me* Job x. 11; rarely there are forms like **תִּעֲשִׁיכֶנּוּ** *thou enrichest it* Ps. lxxv. 10; 1 Sam. xvii. 25. Comp. § 53, Rem. 4.

§ 61.

INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *accusative* of the personal pronoun), as **קָטַלְנִי** *to kill me*; but as a *noun*, it can take also the *nominal suffix* (the *genitive*), as **קָטַלִּי** *my killing* (§ 131, 1, 2). In *Kal* it then has usually the form **קָטַל** (short *ô*, *qôtl*); comp. *nouns* of the form **קָטַל**, to which **קָטַל** is nearly related (§ 84, No. 10, 11; § 93, Parad. VI.).

Rem. 1. The *Inf.* of the form **יִבְבֵּשׁ** becomes with suffixes **יִבְבֵּשׁנִי**, e. g. **יִבְבֵּשׁנִי** Gen. xix. 33, like nouns of the form **יִבְבֵּשׁ**.

2. Before **הַ**, **כֶּ**, **כֵּן**, are found forms which depart from the analogy of *segholate nouns*, e. g. **אֲכַלְכֶם** *your eating* Gen. iii. 5, **עֲמַדְךָ** *thy standing* Obad. 11. The analogy is adhered to, however, in **תִּקְרַחְךָ** *your harvesting* Lev. xix. 9, and **מִאֲכַחְכֶם** (*mô-ôsh'khém*) *your contemning* Is. xxx. 12.

2. What has been said of the *Inf.* applies also to the leading form **קָטַל** of the *Imp. Kal*. The forms **קָטַלְהוּ**, **קָטַלְתִּי**, which are not presented in the Paradigm, suffer no change. For the *fem.* **קָטַלְתִּי** is substituted the masculine form **קָטַלְהוּ**, as in the Imperf. On **שִׁלַּחְנִי** see § 60, Rem. 1. In *Hiph. Imp.* the form **הִקְטִיל** (not **הִקְטַל**) is chosen; e. g. **הִקְרִיבֵהוּ** *offer it*, Mal. i. 8.

3. In the *Participles* the shortening of the vowels is the same as in *nouns* of the like form, e. g. **קָטַל**, **מְקַטֵּל**, according to § 93, Parad. VII.

On the difference between **קָטַלְנִי** and **קָטַלְתִּי**, see § 135, 2.

II. OF THE IRREGULAR VERB.*

A. VERBS WITH GUTTURALS.

§ 62.

Verbs which have a guttural for one of their three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course א and ה come under consideration here, only when they retain their power as consonants; א also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we distinguish the cases in which the guttural is the first, second, or third stem-letter. Their inflection is shown in Paradigms *D*, *E*, and *F* (omitting those conjugations which are wholly regular), and explained more fully in the following sections.

§ 63.

VERBS PE GUTTURAL.

(E. g. עָמַד to stand. Paradigm D.)

The deviations from the regular verb are as follows :

1. When the first stem-letter, at the beginning of the word, requires a Sh^{va} (קָטַל, קָטַלְתָּם), in these verbs it takes one of the composite Sh^{vas} (§ 10, 2; § 22, 3), e. g. *Inf.* עָמַד, אָכַל to eat, *Perf.* עָמַדְתָּם, אָכַלְתָּם from הִפְעֵץ to be inclined.

2. When a preformative is prefixed to such forms, it takes the vowel corresponding to the *Chateph* (§ 28, 2), as רָעַמְד, יִחְלֵם he will dream, יִאָסֵף he will gather; or the composite Sh^{va} conforms to the vowel of the preformative, when the latter is an essential characteristic of the form; e. g. *Perf. Niph.* נָעַמַד (for נָעַמְד), *Hiph.* הִעְמִיד (for הִעְמִיד), *Inf.* and *Impf.* הִעְמִיד, הִעְמִיד, *Hoph. Perf.* הִעְמַדְתָּ, *Impf.* הִעְמַדְתָּ. (On the *Methegh* in these forms, see § 16, 2, a.)

In many verbs, however, the guttural, especially ה, when it stands after a preformative at the end of a syllable, retains the simple Sh^{va}; but in this case the preformative always has the vowel corresponding to the composite Sh^{va}, which the guttural

* See the general view of the classes in § 41.

would take according to the above rule. E. g. *Impf. Kal* יְרַחֵם *he will desire*, יְרַבֵּשׁ *he will bind*, *Niph.* יָרַחֵם *he turned himself*, יָרַחֵר *girded*, *Hiph.* יַחְסִיר *to cause to fail*.

The grammarians call the latter the *hard*, the former with the *comp. Sh'va* the *soft* combination. Both often occur in the same verb.

3. When in forms like יַעֲמֹד, יַעֲמֹד, the vowel of the final syllable becomes a simple *Sh'va* vocal, on the addition of a sufformative (י, י־, ה־), the composite *Sh'va* of the guttural is exchanged for its short vowel, as יַעֲמֹד, *plur.* יַעֲמֹדוּ (pronounced *yā-ām'-dhû*); יַעֲזֹבָהּ *she is forsaken*. But here again there is also a harder form, as יִתְבַּלְּוּ *they take a pledge*, יִחַזְקוּ as well as יִחַזְקוּ *they are strong*. See § 22, 4, § 28, 3.

4. In the *Inf.*, *Imp.*, and *Impf.* of *Niph.*, where the first stem-letter would regularly be doubled (יִקָּטֵל, יִקָּטֵל), the doubling is always omitted, and the vowel of the preformative is lengthened into *Tsere*, as יַעֲמֹד for יַעֲמֹד.

REMARKS.

I. On *Kal*.

1. In verbs נָס the *Inf. constr.* and *Imp.* take (־) under the first letter {according to § 22, 4, Rem. 2}; as יָזַר *gird* Job xxxviii. 3, יָרַחֵם *love thou* Hos. iii. 1, יֹאכַל *to eat*, with a prefix יֹאכַחוּ לֹאכַל. The (־) is found here only when the tone is forcibly thrown forward; e. g. בָּאֵלֶּךָ הָאֵשׁ Num. xxvi. 10. For the same reason was written אֲמַרְתֶּםם not אֲמַרְתֶּםם.

In the other forms also of the *Imp.* the guttural often exerts its influence upon the vowel, which becomes *Seghol*, as יִרְבֶּה *set in order* Job xxxiii. 5, יִשְׁמַע *uncover* Is. xlvi. 2, especially when the second radical is also a guttural, as אֲחַבֶּה Ps. xxxi. 24. *Pattach* occurs in יִתְבַּלְּוּ *take a pledge of him* Prov. xx. 16.

2. The *Impf. A*, as the *Parad.* shows, has regularly under the first two letters $\frac{\text{־}}{\text{־}}$; and with the hard combination $\frac{\text{־}}{\text{־}}$, as יִתְבַּלְּוּ *he ceases*, יִחַזְקוּ *he is wise*. This is also true of those verbs which are at the same time לִי, as יִרְבֶּה *he sees*, יִרְבֶּה *he divides*. Less frequently the pointing $\frac{\text{־}}{\text{־}}$ is found also in verbs *Impf. O*; as יִחַזְקוּ *he uncovers*. Quite unique is the form יִחַזְקוּ *and she loves* Ez. xxiii. 5. In these forms the pointing $\frac{\text{־}}{\text{־}}$ is very frequently shortened to $\frac{\text{־}}{\text{־}}$ (according to § 27, Rem. 5); as יִרְבֶּה *he binds*, *plur.* with *suff.* יִרְבֶּה; also יִחַסֵּר, יִחַסֵּר.

II. On *Hiphil* and *Hophal*.

3. The rule given in Rem. 2 respecting $\frac{\text{־}}{\text{־}}$ and $\frac{\text{־}}{\text{־}}$ applies again here in the *Perf.* after *Vav consecutive*; i. e. the throwing forward of the tone occasions a change of *e* into *a*, as יִתְבַּלְּוּ *thou didst set*, יִחַזְקוּ *and thou wilt set*, Num. iii. 6; viii. 13; xxvii. 19; יִחַזְקוּ, יִחַזְקוּ.

4. In the *Perf.* of *Hiph.* $\frac{\text{־}}{\text{־}}$ is sometimes changed into $\frac{\text{־}}{\text{־}}$, and

— into — in *Hoph. Perf.* by prolonging the short vowel, which was sustained by *Methegh*, e. g. הָבִינָהּ *thou hast brought over* Jos. vii. 7
הָבִינָהּ *he brings up* Hab. i. 15; הָבִינָהּ Nah. ii. 8.

III. In General.

5. In the verbs הָיָה *to live*, and הָיָה *to be*, the guttural is treated as such in very few forms; *Impf.* הָיָה, הָיָה. The rule given under No. 1 is indeed true of these verbs, hence הָיָה; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as הָיָה, הָיָה, הָיָה Ez. xxxvii. 5, 6.

6. For stems in which the initial א loses its consonant-power, see § 68.

§ 64.

VERBS AYIN GUTTURAL.

(E. g. שָׁחַט *to slaughter*. Paradigm E.)

The deviations from the regular verb are not so great as in the former class, and are mainly as follows:*

1. Where a Sh^{va} is required, the guttural takes without exception a composite Sh^{va}, namely (·). E. g. *Perf.* שָׁחַט, *Impf.* שָׁחַט, *Imp. Niph.* שָׁחַט. In the *Imp. Kal* the vowel, supplied under the first radical, conforms to the Chateph of the second; as שָׁחַט, שָׁחַט.

So in the *Inf. Kal fem.*, as אָהַבָהּ *to love*, אָהַבָהּ *to languish*.

2. The preference of the gutturals for the א sound has generally less influence on the following than on the preceding vowel (§ 22, 2, a, and Rem. 1); accordingly, not only is the *Cholem* in *Inf. Kal* שָׁחַט, שָׁחַט retained, but also, for the most part, the *Tsere* in *Impf. Niph.* and *Piël* יָלַחַם *he fights*, יָנַחַם *he consoles*, and even the more feeble *Seghol* (after *Vav consecutive*) וַיִּלַּחַם. But in the *Impf.* and *Imp. Kal* the last syllable generally takes (·), through the influence of the guttural, even in *transitive* verbs, e. g. שָׁחַט, שָׁחַט; יָצַק, יָצַק; יָבַחַר, יָבַחַר (seldom as יָנַחַם); and in the *Perf. Piël* also, *Pattach* occurs somewhat more frequently than in the regular verb, as נָחַח.

3. In *Piël*, *Pual*, and *Hithp.*, the *Daghesh forte* cannot stand in the middle stem-letter; but in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel

* *Hophal*, which is not exhibited in the Paradigm, is varied like *Kal*. *Hiphil* is regular.

remains short and sharp, the guttural having *Daghesh forte implicitum* (§ 22, 1). E. g. *Piël* שָׁחַק, *Inf.* שָׁחַק *to jest*; *Pual* רָחַץ *to be washed*; *Hithp.* הִשְׁחָחֶה *cleanse yourselves*. Before א the vowel is commonly prolonged, and *always* before ר, as *Piël* מָאֵן *to refuse*, בָּרַךְ *to bless*, *Impf.* יִבְרַךְ, *Pass.* בִּרְךָ, seldom as נִאֵן *to commit adultery*.

Rem. 1. In the *Perf. Kal* of the much used verb שָׁאַל *to ask, to demand*, the peculiar feebleness of the א occasions a weakening of its ā to ַ, and in a closed syllable to ֿ and ֿֿ, when the syllable loses the tone and א is not preceded by a full vowel (as in some verbs טָיַי, § 69, *Rem. 4*). E. g. with *suff.* שָׁאַלְהֶם Gen. xxxii. 18, שָׁאַלְנוּ Ps. cxxxvii. 3; *2d plur.* שָׁאַלְתֶּם 1 Sam. xii. 13; xxv. 5; *1st sing.* with *suff.* שָׁאַלְתִּירָהוּ Judg. xiii. 6; 1 Sam. i. 20; also in *Hiph.* הִשְׁאַלְתִּירָהוּ 1 Sam. i. 28. *Comp.* § 44, *Rem. 2*.

2. In *Piël* and *Hithp.* the tone is sometimes drawn back upon the penultima, and the *Tsere* of the final syllable shortened to *Seghol*; viz. a) Before a word of one syllable (according to § 29, 3, b), as לְשֶׁרָרָה שָׁם *in order to serve there* Deut. xvii. 12, *comp. Gen.* xxxix. 14; Job viii. 18. b) After *Vav consecutive*, as וַיְבָרֶכֶה *and he blessed* Gen. i. 22, וַיִּגְרֹשׁ *and he drove out* Ex. x. 11, *comp. Gen.* xxxix. 4.

3. The following are unfrequent anomalies in the *Perf. Piël*: אָחַרְוּ *they delay* Judges v. 28 for אָחַרְוּ; and the similar form יִרְחַמְתִּי *she conceived me* Ps. li. 7 for יִרְחַמְתִּי or יִרְחַמְתִּי.

4. For some examples, in which a *middle א* loses its feeble consonant-power, see § 73, *Rem. 4*.

§ 65.

VERBS LAMEDH GUTTURAL.

(E. g. שָׁלַח *to send*. Paradigm F.)

1. According to § 22, 2, a and b, we here distinguish two cases; viz. either the regular vowel of the final syllable remains, and the guttural takes *Pattach furtive*, or the full vowel *Pattach* takes the place of the regular vowel. The more particular statement is as follows:

- a) the strong unchangeable vowels א, ה, ו, י (§ 25, 1) always remain; hence *Inf. absol. Kal* שָׁלַח, *Part. pass.* שָׁלִיחַ, *Hiph.* הִשְׁלַיַח, *Impf.* יִשְׁלַח, *Part.* מִשְׁלַיַח; as also the less firm ו of the *Inf. constr.* שָׁלַח, which is thus distinguished from the *Imp.* (as in verbs ש *guttural*);
- b) the merely tone-long O of the *Impf.* and *Imp. Kal* becomes *Pattach*, as יִשְׁלַח, שָׁלַח. (With *suff.* יִשְׁלַחְנִי, see § 60, *Rem. 1*);

c) where *Tsere* is the regular vowel of the last syllable, the forms with final *Tsere* (ē^a) and final *Pattach* are both employed, but are generally distinguished in usage. Thus :

In the *Part. Kal* and *Piël* חָשַׁב, חָשַׁבָה is the exclusive form, and the full *Pattach* first appears in the *constr. state* חָשַׁבְתִּי, חָשַׁבְתְּ.

In the *Impf.* and *Inf. Niph.* and in the *Perf. Inf.* and *Impf. Piël*, the form with (—) is employed at the beginning and in the middle of a clause, the one with — at the end, and in *Pause*. E. g. יָגֵרַע it is diminished Num. xxvii. 4 and יָגֵרַע xxxvi. 3; חָצַעַע he cleaves Hab. iii. 9, and יִבְטַע Ez. xiii. 11; בָּלַע to swallow Hab. i. 13; Num. iv. 20. It may further be observed that the *Inf. absol.* retains *Tsere*, which is lost in the *Inf. constr.* E. g. שָׁלַח Deut. xxii. 7; 1 K. xi. 22; but שָׁלַח to send.

In *Hiph.* the shortened forms of the *Imp.* and *Impf.* admit only (—), e. g. הִצְלַח prosper, וַיִּבְטַח and he trusted. The *Inf. absol.* takes (—) as הִצְבִּיחַ to make high; but as *Inf. constr.* occurs also הִצְבִּיחַ Job vi. 26.

2. The guttural here has *simple Sh^ova* whenever the third radical regularly takes it (because it is *Sh^ova quiescent*, which is generally retained even under gutturals, § 22, 4), as שָׁלַחְתִּי, שָׁלַחְתְּ. But in the *2d fem. Perf.* a helping-*Pattach* takes its place, as שָׁלַחְתְּ (§ 28, 4), yet also more rarely שָׁלַחְתְּ (without *Daghesh in ה*) Gen. xxx. 15 and שָׁלַחְתְּ 1 Kings xiv. 3.

The softer combination with *composite Sh^ova* occurs only a) In some examples of the *1st plur. Perf.* when the tone is thrown forward, as יָדַעְנוּ we know thee Hos. viii. 2; comp. Gen. xxvi. 29. b) Before the suffixes ה, ב, כ, as אֶשְׁלַחְתִּי I will send thee 1 Sam. xvi. 1, אֶשְׁלַחְתִּי Gen. xxxi. 27, אֶשְׁבִּיחְתִּי Jer. xviii. 2.

On the feeble verbs בל, see especially § 74.

B. CONTRACTED VERBS.*

§ 66.

VERBS פָּנַח.

(E. g. פָּנַח to approach. Paradigm H.)

The irregularities of these verbs are caused by the feebleness of the nasal letter *Nun*, and are as follows :

1. The *Imp.* and *Inf. constr.* often lose their *Nun*, which would here take *Sh^ova*, as פָּנַח for פָּנַח (§ 19, 3). The *Inf.* then,

* Including the two classes, *Pe Nun* and *Ayin doubled*, which have this in common, that one of the stem-letters is in many forms expressed by a *Daghesh forte*. Strictly speaking, however, the term applies only to the latter class, the former belonging rather to the *feeble* verbs.—Tr.

however, has regularly the feminine ending ת־, or, with a guttural, ת־ (§ 80, 2), as רָשַׁףְּ, נָעַרְּ (from נָעַע) *to touch*. The *Imp.* has usually *Pattach*; but also *Tsere*, as תָּן *give* (from תָּן). The lengthened form is frequent here, as תָּנָה *give up*.

2. In forms which take a *preformative*, where the *Nun* is thus made to stand at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, a): viz. a) in the *Impf.* *Kal*, e. g. יִפֹּל *he will fall*, for יִפֹּלְ; יִנָּשׂ for יִנָּשׂ; יִתֵּן *he will give* for יִתֵּן (the *Impf.* *O* as in the regular verb most common, the *Impf.* *E* only in this example*); b) in the *Perf. Niph.*, e. g. נָשַׁטְּ for נָשַׁטְּ; c) in the whole of *Hiphil* and *Hophal* (which here has always *Qibbuts*, § 9, 9, 2), e. g. הִגִּישׁ, הִגִּישׁ, הִגִּישׁ, הִגִּישׁ.

The other forms are all regular, e. g. *Peif.*, *Inf. absol.*, *Part.*, of *Kal*, *Piël*, *Pual*, &c. Only those conjugations which are irregular are included in the Paradigm *H*.

The *characteristic* of these verbs in all forms which begin with a formative letter, is the *Daghesh forte* following it in the second radical. Some forms, however, of one class of verbs טָ (§ 71), and even of verbs עָ (§ 67, 5), exhibit the same appearance. Verbs טָ likewise exhibit such forms of the *Imp.* as שָׁ, also שָׁ (Gen. xix. 9), and תָּן.

Rem. 1. The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Imp.* שָׁ *permit*, פָּלִי, *fall ye*; *Inf.* נָשַׁטְּ (but also נָשַׁטְּ) *to touch*; *Impf.* יִנָּשׂ *he keeps* Jer. iii. 5 (elsewhere יִנָּשׂ). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as יִמְלֹךְ *to melt* Ez. xxii. 20, הִנְחָקוּ *they are cut off* Judges xx. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יִרְחֹל *he will possess*. In these verbs the *Nun* rarely falls away, as יִרְחַח and יִרְחַח *he will descend*; *Niph.* נָחַם *he has comforted himself*.

N. B. 2. These anomalies are in part shared by the verb לָקַח *to take*, whose ל is treated like the *Nun* of these verbs (§ 19, 2). Hence, *Impf.* יִקַּח, *Imp.* קָח (seldom לָקַח), *Inf. constr.* קָחָה, *Hoph. Impf.* יִקָּח. *Niph.*, however, is always יִקַּח.

N. B. 3. The verb תָּן *to give* has the further irregularity, that its *third* radical (as a feeble nasal sound) is also assimilated; e. g. נָתַתִּי for נָתַתִּי; נָתַתִּי, נָתַתִּי; *Inf. constr.* תָּנוּ for תָּנוּ (see § 19, 2), with *suff.* תָּנוּ *my giving*.

* The verb נָשַׁטְּ, employed as a Paradigm, has the *Impf.* *A*, which is not presented, however, as the most usual form of the *Impf.* in verbs of this class, but only as the actual form of this particular verb. The *Tsere* in יִתֵּן is owing to the double feebleness of the stem יִתֵּן (comp. Rem. 3).

§ 67.

VERBS עָלַ.

(E. g. סָבַב to surround. Paradigm G.)

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as סָבַב for סָבַב, even when a full vowel would regularly stand between them, as סָב for סָבַב, סָב for סָבַב. Only those forms are not contracted which contain unchangeable vowels, or a *Daghesh forte*, as סָבַב, סָבַב, סָבַב.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, and which, in the regular verb also, is the characteristic of the form (§ 43, Rem. 1); e. g. *Perf.* סָב for סָבַב; *Inf.* סָב for סָבַב; *Hiph.* סָבַב for סָבַב (comp. No. 6).

3. The *Daghesh forte*, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, a), except when formative additions are made at the end, as סָבַב, סָבַב, *Impf.* סָבַב, but not סָב, סָב.

4. When the affirmative begins with a consonant (נ, ת), a vowel is inserted before it in order to render audible the *Daghesh* of the final stem-letter (§ 20, 3, c, Rem.). This vowel in the *Perf.* is ו, in the *Imp.* and *Impf.* ו, e. g. סָבַב, סָבַב, *Impf.* סָבַב.

The Arabian *writes* indeed regularly מדרת, but *pronounces* in the popular language especially מדדית *maddeit*, *maddit*, also *maddat*, which last is exactly analogous to the Hebrew inflection.*

5. The preformatives of *Impf. Kal*, *Perf. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (יָסַב instead of יָסַבַב), take, instead of the *short* vowel of the regular form, the corresponding *long* one (§ 27, 2, a). Hence *Kal Impf.* ו יָסַב = יָסַבַב; † *Impf. A.* יָסַב for יָסַבַב;

* The explanation here given, of this inserted vowel, may perhaps suffice, especially if a certain approximation be supposed to verbs of the class לָדָה; compare סָבַב and Arab. *maddita* with גָּלִיתָ or גָּלִיתָ, and הִסְבִּיחָה with הִסְבִּיחָה.

† It might seem an easier explanation of the *Impf.* יָסַב (as well as of the *Impf.* in verbs יָסַב, יָסַב), to regard it as formed from the contracted stem-syllable סָב by prefixing יָ; so also in *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

Hiph. הִסָּבּ for הִסָּבּ, *Inf.* הִסָּבּ for הִסָּבּ; *Hoph.* הִסָּבּ for הִסָּבּ. This long vowel (except the ה in Hophal) is changeable.

There is still another mode of constructing these forms (the common one in *Chaldee*), according to which the *Impf. Kal* יִסָּבּ comes from יִסָּבּ, *Impf. Hiph.* יִסָּבּ from יִסָּבּ, *Hoph.* יִסָּבּ from יִסָּבּ, the first syllable being sharpened, with a consequent doubling of the first radical. When these forms receive an addition at the end, the first radical commonly appears single (i. e. without *Daghesh forte*, as if the sharpening of the first syllable sufficed for this), the tone at the same time falling on the accessory syllable. E. g. יִסָּבּוּ they bow themselves (from יִסָּבּ), יִסָּבּוּ (from יִסָּבּ); but see יִסָּבּוּ Judges xviii. 23, יִסָּבּוּ Job iv. 20. They omit also the vowels ו and י, e. g. יִסָּבּוּ (from יִסָּבּ) Jer. xix. 3. The *Parad.* exhibits this form by the side of the other in *Impf. Kal.*

6. The originals of these contractions are several unusual forms, which in part are older and more nearly primary than those of the regular verb. Thus, יִסָּבּ is contracted from יִסָּבּ, the preformative having *ā* as in the regular verb in Arabic; * *Hiph.* הִסָּבּ for הִסָּבּ has in the contracted stem-syllable the shorter *ē* (like the Aram. יִסָּבּ comp. § 53, 1 and Rem. 1); *Perf. Niph.* נִסָּבּ for נִסָּבּ; *Inf. Niph.* יִסָּבּ for יִסָּבּ, comp. יִסָּבּ, § 51, Rem. 2.

7. The *tone* has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (יִסָּבּ, יִסָּבּ, יִסָּבּ), but remains *before* them on the stem-syllable, as יִסָּבּ.† Before the other affirmatives, it rests upon the inserted syllables ו and יִסָּבּ (with the exception of יִסָּבּ and יִסָּבּ, which always take the tone), and in consequence the vowels of the word are shortened, as יִסָּבּ, יִסָּבּ; יִסָּבּ, but יִסָּבּ.

8. Instead of *Piël*, *Pual*, *Hithp.*, and in the same signification, is found in numerous verbs of this kind, the unfrequent conjugation *Poël* (§ 55, 1), with its passive and reflexive, e. g. עוֹלֵל to treat one ill, *Pass.* עוֹלֵל, *Reflex.* הוֹעִלֵל (from עָלַל); in some is found *Pilpel* (§ 55, 4), as גִּלְגַּל to roll, הוֹגִלְגַּל to roll one's self (from גָּלַל), *Pass.* שִׁעֲשַׁע to be caressed (from שָׁעַע). They are inflected regularly like *Piël*.

* Hebrew יִסָּבּ from יִסָּבּ, § 9, 5. The *a* appears also in verbs ב *guttural*, especially in verbs מָ § 68, and verbs עָ § 72.

† The terminations for gender and number in the *Participles* take the tone, these not being a part of the verbal inflection, as יִסָּבּ, יִסָּבּ.

REMARKS.

I. On Kal.

1. In the *Perf.* are found some examples with *Cholem* (comp. רָבַל, § 43, 1), as רָמְיוּ from רָמַם they are exalted Job xxiv. 24, רָבּוּ from רָבַב Gen. xlix. 23.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Impf.* (רָבַב, רָבַב), is a changeable vowel, and is written *defectively*, with a few exceptions, which are found especially in the later orthography. E. g. לָבּוּז for לָבוּז to plunder Esth. iii. 13; viii. 11. It is consequently shortened into *Qamels-chatuph* or *Qibbutz*, whenever it loses the tone, as *Inf.* רָרְךָ to rejoice Job xxxviii. 7, with *suff.* בָּחֲקוּי when he founded Prov. viii. 27, *Imp.* רָרְנִי pity me, *Impf.* with *Vav consec.* וְרָבּוּ Judges xi. 18, with *suff.* רָרְשָׁם he lays them waste Prov. xi. 3, Q^ori.

3. Of final *Pattach* in the *Inf.*, *Impf.*, and *Imp.* (רָקַטְל, רָקַטְל) the following are examples: שָׁךְ to stoop Jer. v. 26, *Imp.* גָּל roll Ps. cxix. 22, *Impf.* רָמַר he is bitter Is. xxiv. 9, רָקַל he is despised Gen. xvi. 4, 5, רָרַךְ he becomes weak, Is. vii. 4. Examples of the *Chaldaizing Impf.* are: יָסַב even though רָבַב is also in use; רָשָׁם he is astonished 1 Kings ix. 8; רָרְקְרוּ and they bowed themselves, from רָרַךְ.

4. In the Participle occurs the Aramæan form טָאָס for טָטַס Jer. xxx. 16, K^othibh.

II. On Niphal.

5. Besides the most usual form with *Pattach* in the second syllable, as given in the Paradigm, there is still another with *Tsere*, and another with *Cholem* (analogous with קָטַל, קָטַר, רָבַל, § 43, 1), extending through the whole conjugation. E. g. *Perf.* נָקַל (also נָקַל) it is a light thing Is. xlix. 6, *Part.* נָטַס wasted away 1 Sam. xv. 9; with *Cholem*, נָטְלוּ they are rolled together Is. xxxiv. 4, *Impf.* תָּהֲרִי thou art destroyed Jer. xlviii. 2. In the *Inf.* and *Imp.* there occur no forms with *Pattach*, but only with *Tsere* and *Cholem*; e. g. *Inf.* רָמַס to melt Ps. lxxviii. 3, *Inf. abs.* הָבוּז to be plundered Is. xxiv. 3, *Imp.* הָרְמוּ get you up Num. xvii. 10. Examples of *Niph.* with the sharpening of the first syllable are: נָחַל is profaned Ez. xxv. 3 (from חָלַל), נָחַר (from חָרַר) Ps. lxxix. 4; cii. 4 (also נָחַר Jer. vi. 29), נָחַח *fractus est* (from חָחַח) Mal. ii. 5.

III. On Hiphil and Hophal.

6. Besides *Tsere* the final syllable in *Hiph.* has also *Pattach*, especially with gutturals, as נָחַר he made bitter; *Inf.* נָחַר to cleanse Jer. iv. 11. But also without a guttural, as נָחַר he broke in pieces 2 Kings xxiii. 15, *Plur.* נָחַרוּ 1 Sam. v. 10, *Part.* נָחַר shadowing Ez. xxxi. 3.

7. The Imperfect with retracted tone takes the form נָחַר he protects Ps. xci. 4. נָחַר and he rolled Gen. xxix. 10.

8. *Chaldaizing* forms of *Hiphil* and *Hophal*: נָחַר Ex. xiii. 18, נָחַרוּ and they broke Deut. i. 44, נָחַר profanabo Ez. xxxix. 7, נָחַרוּ they are destroyed Job xxiv. 24, נָחַר is broken Is. xxiv. 12, נָחַרוּ in pause (Job xix 23) for נָחַרוּ.

IV. *In General.*

9. Verbs עָע are very nearly related to verbs עָע (§ 72), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb עָע is generally shorter than the other (comp. עָע and עָע, עָע and עָע). In some cases they have precisely the same form, as in the *Impf. consec.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. עָע for עָע *he rejoices* Prov. xxix. 6.

10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular. E. g. *Perf. Kal* עָע *to plunder, Plur.* עָע, עָע (also עָע Deut. ii. 7); *Impf. consec.* עָע and עָע; *Impf.* עָע *he is gracious* Amos v. 15, elsewhere עָע; *Hiph.* עָע, *Impf.* עָע *he will rejoice* (which is never contracted), *Part.* עָע *astonished* Ez. iii. 15. The full form is rather poetic, and is used with some degree of emphasis (Ps. cxviii. 11).

11. We have seen above (No. 5), that in the *Impf.* of the Chaldee form, the Dagghesh of the third radical, together with the preceding vowel, is omitted before affirmatives, the tone at the same time falling on the latter, as עָע. This sometimes occurs also in other forms, as עָע Gen. xi. 7 for עָע *we will confound* (cohortative from עָע); עָע for עָע ver. 6 *they will devise*; *Perf. Niph.* עָע for עָע Ez. xli. 7; עָע for עָע Gen. xvii. 11 (from עָע = עָע *to circumcise*); comp. Is. xix. 3; Jer. viii. 14. Without Dagghesh, but with the accented full vowel: עָע for עָע Prov. vii. 13, עָע 1 Sam. xiv. 36; comp. עָע Is. lviii. 5 for עָע.

12. Although the tone falls less on the affirmatives here (see No. 7), yet this occasionally takes place; sometimes as an exception, e. g. עָע Jer. v. 6; Ps. iii. 2; civ. 24, עָע Gen. iv. 13; sometimes on account of appended *suffixes*, as עָע, עָע Ps. cxviii. 11. The vowels suffer before *Dagghesh* the changes pointed out in § 27, 1, viz. *Cholem* in the *Impf.* becomes *Qibbuts*, less frequently *Qamets-chatuph*, *Tsere* in *Hiph.* becomes *Chireq* (after the analogy of עָע, עָע); the preformatives then, in place of the full vowel, take *Sh^{va}*. E. g. עָע Ps. xlix. 6, עָע Job xl. 22, עָע Ps. lxxvii. 2, *Hiph.* עָע Ez. xlvii. 2.

C. FEEBLE VERBS (VERBA QUIESCENTIA).

§ 68.

FEEBLE VERBS שָׁא.

(E. g. עָע *to eat.* Paradigm 1.)

So far as שָׁא retains its power as a consonant and a guttural, these verbs have all the properties of verbs *Pe guttural* exhibited in § 63. Here we treat of them, only so far as their שָׁא *quiesces*, i. e. loses its consonant-sound, and is blended with the preceding

vowel. This happens only in a few very common verbs and forms, worn away as it were by frequent use. The limitations are as follows :

1. In the *Impf. Kal* of five verbs, viz., **אָבַד** to perish, **אָבָה** to be willing, **אָכַל** to eat, **אָמַר** to say, **אָפָה** to bake, the **א** always quiesces in a long *o* (*Cholem*), as **יֹאבֵד**. In some others, the form in which it retains its power as a consonant is also in use, as **יֹאחֶזֶק** and **יֹאחֶזֶק** he takes hold of. The *o* in this case is a corruption of the vowel *a* (§ 9, 10, 2), which is itself derived by contraction from **אָחֶזֶק** or **אָחֶזֶק**. The *feebleness* of these verbs (§ 41, c) affects also their last syllable, so that it takes instead of the stronger vowel *o* an *e* (*Tsere*), particularly with distinctive accents at the end of a period or clause ; but with conjunctive accents, which mark the continuance of the discourse, it takes *a* (*Pattach*), e. g. **תֹּאבֵד לְעַד** Ps. ix. 19, on the contrary **תֹּאבֵד** Ps. i. 6 (comp. a similar exchange of *e* and *a* § 65, 1, c). When the tone moves back, the last stem-syllable has sometimes *Pattach*, as **יֹאבֵד יוֹם** perish the day Job iii. 3, **וַיֹּאכַל** and he ate, and some times *Seghol*, as **וַיֹּאמֶר** (*Milël*), with conjunctive accents, but **וַיֹּאמֶר** (*Milra*) with distinctives (but in Job a few times **וַיֹּאמֶר** in pause).

Very seldom does *Tsere* stand in the *first* syllable in the *Impf. Kal* as **תֹּאחֶזֶק** it shall come Mic. iv. 8, contracted from **תֹּאחֶזֶק** : always, how ever, in the form **לֹאמַר** *dicendo* (*Inf.* with **ל**), for **אָמַר**.

2. In the *1st pers. sing. Impf.* the radical **א** (to avoid the repetition of this letter) is regularly dropped (§ 23, 3), as **אֶאמַר** for **אָמַר** *I will say*.

Except in this case the radical **א** seldom falls away, as **תֹּאסֶה** for **תֹּאסֶה** thou takest away Ps. civ. 29, **וַיִּדְבְּרוּ** for **וַיִּדְבְּרוּ** they speak of thee Ps. cxxxix. 20, **תֹּזְלִי** thou goest away (from **אָזַל**), Jer. ii. 36.

The Paradigm I. gives the feeble forms (namely, *Impf. Kal*), and indicates the other more regular forms.

Rem. 1. Out of *Kal* **א** seldom quiesces, as *Perf. Niph.* **נִאָחַז** Jos. xxii. 9 ; *Hiph.* **וַיִּאָּחַז** and he took away Num. xi. 25, **אֶזְיִן** I hearken Job xxxii. 11, **אֶבְרֶה** (*o* from *a*) I will destroy Jer. xlvi. 8, **בִּזְיוֹן** attending Prov. xvii. 4, *Imp.* **בְּרִיבֵי** bring ye (from **אָרַב**) Is. xxi. 14.

2. In *Piël* **א** sometimes falls away by contraction (like **ה** in **יִדְבְּרִי**, **וַיִּדְבְּרִי**) ; e. g. **בְּעִתָּה** (so, regularly, in Syr. Chald. and Samar.) for **בְּעִתָּה** teaching Job xxxv. 11.

§ 69.

FEEBLE VERBS פִּי.

First Class, or Verbs originally פִּי.

(E. g. יָשַׁב *to dwell*. Paradigm K.)

Verbs פִּי fall principally under *two classes*, which are wholly different from each other in their origin and inflection. The *first* embraces those verbs which have properly a פ for their first stem-letter. In Arabic they are written with פ (e. g. يَلَدُ, Arab. *walada*); but in Hebrew, by a difference of dialect, they take י instead of it, wherever the first radical is the initial letter. The *second* embraces those which are properly פִּי, and which have *Yodh* also in Arabic (§ 70). There are also a few verbs פִּי, partly of the first and partly of the second class, which in certain forms sharpen the first syllable like verbs פִּי, and thus form in some measure a *third* class (§ 71).

In the verb יָצַר the forms are divided according to their signification; viz. 1) יָצַר (of the first class), *Impf.* יֹצֵר, יָצַר *to be in a strait*; 2) יָצַר (of the second class), *Impf.* יֹיָצַר *to form*.

The peculiarities in the inflection of the *first class*, which is analogous with the Arabic פִּי, are the following:

1. In the *Impf.*, *Imp.*, and *Inf. constr.* of *Kal* there is a two-fold form. About half the number of these verbs have here the feeblest forms, namely:

Impf. יִשֵּׁב with a tone-lengthened *ē* in the second syllable, which may be shortened to *Seghol* and *vocal Sh'va*; and with a somewhat firmer *ē* in the first syllable, which in some degree still embodies the first radical י that has fallen away (though scarcely ever written יִיִשֵּׁב);

Imp. יִשֵּׁב contracted from יִשֵּׁב by the falling away of the feeble י; and

Inf. יִשֵּׁב shortened in like manner at the beginning, and with the feminine ending יִשֵּׁבָה, which again gives to the form more length and body.

The other half of these verbs are inflected with stronger forms; they have the *Impf. A* and retain the *Yodh* initial: e. g.

Imp. יִרָשׁ and *Inf.* יִרָשׁ, where it is a *consonant*;

Impf. יִירָשׁ, where it is resolved into the vowel *i* (§ 24, 2).

That the latter mode of inflection belongs to verbs actually **פִּי** (which has often been overlooked and falsely denied) is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have **י** in *Niphal*, *Hiphil*, and *Hophal*; partly by the analogy of the Arabic, where the verbs **פִּי** have likewise a double inflection.

Even in the same verb are found both forms, the weaker and the stronger, as **צַק** 2 Kings iv. 41, and **יָצַק** *pour* Ez. xxiv. 3, **רָשׁ** 1 Kings xxi. 15, **רָשׁ** Deut. ii. 24, and **רָשׁוּ** *possess*, with lengthening **רָשְׁוּ** Deut. xxxiii. 23; *Impf.* **יִרְקַד** Deut. xxxii. 22, and **יִקַּד** *he will burn up* Is. x. 16.

To the first mode of inflection belong, e. g. **יָרַד** *to bear, to go forth*, **יָשַׁב** *to sit, to dwell*, **יָרַד** *to descend*, **יָדַע** *to know*, (*Impf.* **יִדַּע** with *Pattach* in the last syllable on account of the guttural); to the second belong **יָצַח** *to weary*, **יָצַח** *to counsel*, **יָבֵשׁ** *to be dry*, though the latter is in Arabic **פִּי**.

2. The original *Vav* maintains itself, as a consonant, wherever it must be doubled; namely, in the *Inf.*, *Imp.*, and *Impf.* of *Niphal*, as **הִרְשַׁב**, **הִרְשֵׁב**, **הִרְשֵׁב** (precisely as **הִרְשַׁב**, **הִרְשֵׁב**); moreover, in *Hithp.* of some verbs, as **הִתְרַדַּע** from **יָדַע**, and in a few nominal forms, as **יָלַד** *proles*, from **יָלַד** *to bear*. As a vowel, at the end of the syllable, it is sounded *û* (**ו**) in the whole of *Hophal* (e. g. **הִרְשֵׁב** for **הִרְשֵׁב**); and, combined with a preceding *a*, as a diphthongal *ô* (**ו**) in the *Perf.* and *Part.* of *Niphal*, and throughout *Hiphil* (e. g. **נִרְשֵׁב** for **נִרְשֵׁב**, **נִרְשֵׁב** for **נִרְשֵׁב**).

3. The other forms, with few exceptions (see Rem. 3, 4), are regular.

In those forms in which *Yodh* does not appear, these verbs may be distinguished, in the *Impf.* of *Kal* by the *Tsere* under the preformatives; in *Niph.*, *Hiph.*, and *Hoph.* by the *Vav* (**ו**, **ו**, **ו**) before the second radical. (Forms written *defectively*, like **הִלְיִד**, are rare.) Forms like **שָׁבַח**, **שָׁבַח**, they have in common with verbs **פִּי**. *Hophal* has the same form as in verbs **לַע** and **לַע**.

Rem. 1. The *Inf.* of *Kal*, of the weaker form (see No. 1), has very seldom the masculine form like **יָדַע** *to know* Job xxxii. 6, 10, or the feminine ending **יָדַעַת**, e. g. **יָדַעַת** Ex. ii. 4. With a guttural, **יָדַעַת** becomes **יָדַעַת**, e. g. **יָדַעַת** *to know*. **יָרַדַת** *to bear* in 1 Sam. iv. 19 is contracted to **יָרַדַת** (§ 19, 2). Examples of the regular full form occur with *suffixes*, **יָרַדַת** Job xxxviii. 4, **יָרַדַת** Ezra iii. 12. The full form has seldom the feminine ending, as **יָרַדַת** *to be able*.

2. The *Imp. Kal* often has the lengthening **יָרַדַת**, as **יָרַדַת** *seat thyself*, **יָרַדַת** *descend*. From **יָרַדַת** *to give* the lengthened *Imp.* is **יָרַדַת** *give up*, *fem.* **יָרַדַת**, *plur.* **יָרַדַת**, with accented *Qamets*, owing to the influence of the guttural.

3. The *Impf.* of the form **יָרַדַת** takes *Pattach* in its final syllable when it has a guttural, as **יָרַדַת** *he will know*, also **יָרַדַת** Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghol*.

namely, before a word of one syllable and after *Vav consecutive*. E. g. אֲשַׁבְּנָא Gen. xlv. 33; וַיִּשָּׁב, וַיִּשָּׁב, but in Pause וַיִּשָּׁב and וַיִּשָּׁב. A very rare exception, in which an *Impf.* of this kind is written fully, is אֲיִלְכֶדָה Mic. i. 8.—The form וַיִּרְשָׁא when lengthened can also lose its radical י, as וַיִּרְשָׁא Is. xl. 30, וַיִּרְשָׁא lxv. 23. Yet the cases are rare and questionable where this occurs after other preformatives than י (see Is. xlv. 8).

4. In some stems the feebleness extends also to the *Perf. Kal*, so that the *a* under the second radical becomes *ē* or *ī*, as וַיִּרְשָׁא, וַיִּרְשָׁא, וַיִּרְשָׁא from וַרְשָׁא, וַרְשָׁא. Examples are found in Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. ii. 7; lxix. 36, &c. In Syriac, *e* *u* here predominant; in Hebrew the feeble vowel is found only in such forms of the *Perf.* as have no full vowel under the first radical. See a similar case in § 73, Rem. 4.

5. As an exception, the *Impf. Niph.* has sometimes *Yodh* instead of *Vav*, e. g. וַיִּתְחַל and he waited Gen. viii. 12; comp. Ex. xix. 13. The 1st pers. sing. has always אֲנִי not אֲנִי; comp. § 51, Rem. 4.

6. In *Piel* the radical *Yodh* sometimes falls away after י preformative, which takes its punctuation (comp. § 68, Rem. 2). E. g. וַיִּבְטְחוּ for וַיִּבְטְחוּ and he drieth it up Nah. i. 4.

7. In *Hiphil*, as in *Kal*, the *Impf.* with retracted tone takes *Seghol*, as וַיִּזְסֶה let him add Prov. i. 5, וַיִּזְסֶה and he added. On forms like וַיִּזְשֶׁר, see § 53, Rem. 7.—In *Hophal*, there are some examples of י in place of ו, as וַיִּזְרַע (for וַיִּזְרַע) Lev. iv. 23, 28.

N. B. 8. With verbs פִּי of the first class is connected, also, the verb וַיִּלְךְ to go; for it forms (as if from וַיִּלְךְ) *Impf.* וַיִּלְךְ, with *Vav* וַיִּלְךְ, in pause וַיִּלְךְ, *Inf. constr.* לְיָלֵךְ, *Imp.* יִלְךְ, lengthened לְיָלֵךְ and also יִלְךְ, and so *Hiph.* הוֹלִיךְ. Rarely, and almost exclusively in the later books and in poetry, are found also the regular inflections from וַיִּלְךְ; e. g. *Impf.* וַיִּלְךְ, *Inf.* וַיִּלְךְ (Num. xxii. 14, 16; Eccles. vi. 8, 9), *Imp. pl.* וַיִּלְכוּ (Jer. li. 50). On the contrary, *Perf. Kal* is always וַיִּלְךְ, *Part.* וַיִּלְךְ, *Inf. abs.* וַיִּלְךְ, *Piel* וַיִּלְךְ, *Hiph.* וַיִּלְךְ; so that a י nowhere appears decisively as the first radical. An obsolete stem וַיִּלְךְ is commonly assumed, however, for the explanation of the above forms; though, in a word of so frequent use, the stem with the feeble breathing וַיִּלְךְ may itself be supposed to have admitted those forms, after the analogy indeed of verbs פִּי. Comp. also the feeble וַיִּלְךְ forms, e. g. וַיִּלְךְ from וַיִּלְךְ (§ 68, 2), like וַיִּלְךְ from וַיִּלְךְ; *Impf. Hiph.* וַיִּלְךְ from וַיִּלְךְ, like וַיִּלְךְ 2 Kings vi. 16 from וַיִּלְךְ.

§ 70.

FEEBLE VERBS פִּי.

Second Class, or Verbs properly פִּי.

(E. g. וַיִּטֵּב to be good. Parad. L.)

The most essential points of difference between verbs properly פִּי and verbs פִּי are the following :

1. Kal has only the stronger formation described in § 69, 1, namely, that in which the radical י remains, *Inf.* יָטַב, with the *Impf. A*, as יִטַּב, יִטַּבְךָ; with retracted tone, the *Pattach* becomes *Seghol*, as יִיָּטַבְךָ and he awoke Gen. ix. 24, וַיִּצַּר (from יִרְצַר) and he formed Gen. ii. 7.

2. In *Hiphil* the י is pronounced as a diphthongal é (*Tsere*), and is regularly written *fully*, e. g. הִיטִיב (for הִיטִיב), *Impf.* יִיטִיב; seldom with the diphthong *ai*, *ay*, as in יִיטְרוּ they make straight Prov. iv. 25; Ps. v. 9, Q^ori.

The following are the only verbs of this kind: יָטַב to be good, יָנַק to suck, יָעַץ to awake, יָצַר to form, הָלַל *Hiph.* הִלְלִיל to bewail, יָשַׁר to be straight.

Of the *Impf. Hiph.* there are some anomalous forms with preformatives attached to the 3d pers. יִלְלִיל; as יִלְלִיל he wails, אֲנִלְלִיל I wail, יִלְלִיל ye wail, Is. xv. 2; lxv. 14; Jer. xlviii. 31; Hos. vii. 14; and besides, יִיטִיב Job xxiv. 21; once even in *Impf. Kal* יִירַע Ps. cxxxviii. 6 from יָרַע. This anomaly was caused by mistaking, from a superficial view the *Yodh* of the simple form for a part of the stem.

§ 71.

VERBS פִּי.

Third Class, or Contracted Verbs פִּי.

Here are reckoned those verbs פִּי of the first and second classes, whose *Yodh* is not resolved into a vowel, but is assimilated like a *Nun*. In some verbs this is the invariable usage, e. g. יָצַע to spread under, *Hiph.* הִצִּיעַ, *Hoph.* הִצַּע; יָצַח to burn up, *Impf.* יִצַּח, *Hiph.* הִצִּיחַ; in others, such *sharpened* forms occur along with the weaker ones of the first and second classes, e. g. יָצַק to pour, *Impf.* יִצַּק and יִצְצַק (1 Kings xxii. 35); יָצַר to form, *Impf.* יִצַּר and יִצְצַר (Is. xlv. 12; Jer. i. 5); יָשַׁר to be straight, *Impf.* יִשַּׁר and יִשְׂרַר (1 Sam. vi. 12).

The learner may easily mistake these for forms of a verb פִּי; and when such an one is not found in the lexicon, he should look for a verb פִּי.

The Paradigms *K* and *L* exhibit the characteristic forms of the first and second classes; those of the third conform wholly to verbs פִּי, and are, moreover, of very rare occurrence.

§ 72.

FEEBLE VERBS עָר.

(E. g. קָיַם to rise up. Paradigm M.)

1. The middle stem-letter וּ gives up its consonant sound in these verbs (with the exception of a few stems, see Rem. 10), and is lost in the sound of the chief vowel of the form; and this not only in the more usual cases (§ 24, 1) where *Sh^{va}* precedes or follows, as בּוֹשׁ *bôsh* for בּוֹשׁ *bo'sh*, but also where the *Vav* stands between two full vowels, as קָיַם *Part. Pass.* for קָיַם *Part. Pass.*, קָיַם *Inf. abs.* for קָיַם. The stem is, therefore, always monosyllabic.

2. The vowel of the stem thus contracted is, essentially, the vowel of the second syllable, which almost every where, in the verb, contains the characteristic of the form (§ 67, 2). This vowel, by its union with the *Vav*, gains greater fullness and stability; e. g. *Inf.* and *Imp.* קָיַם for קָיַם. It cannot, therefore, be displaced; but it may be shortened, as in קָיַם (with short *ä*) from קָיַם, and in the *Jussive Impf.* of *Hiph.* יִקָּם shortened from יִקָּם (from יִקָּם).

The *Perf. Kal*, in intransitive verbs *middle E*, takes the form מָה (from מָוה) *he is dead*; and in verbs *middle O*, the form אָויר (from אָויר) *luxit*, בּוֹשׁ (from בּוֹשׁ) *he was ashamed*.
Comp. Rem. 1.

3. The preformatives in the *Impf. Kal* and *Perf. Niph.* and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one (§ 27, 2). E. g. יִקָּם* for יִקָּם; יִקָּם for יִקָּם; יִקָּם for יִקָּם.

This vowel is mutable, and becomes *Sh^{va}* when the tone is thrown forward; e. g. before *suff.* יִמְרֹחֵנִי *he will kill him*, and in the full plural form of the *Impf.* יִמְרֹחֵנִי *they will die*.

The only exception is the וּ in *Hophal*, which has become a firm and unchangeable vowel; as if, by the transition of וּ to the first syllable, הִקָּם had become הִקָּם, and then הִקָּם.

4. In some cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating. E. g. *Impf. Kal* יִקָּם for יִקָּם (see § 67, 6), *Part.* קָיַם, either for קָיַם (after קָיַם, the original form of קָיַם, Chald. and Arab. *qâtel*, § 9,

* For the *a* sound under the preformative, see No. 4.

10, 2, and § 50, 2), or for קָרַם (after the form of the verbal adjective קָטַל, comp. § 84, No. 1. Those which conform to the regular Hebrew verb, are generally the most unfrequent, as יָבוֹשׁ (after the form יָבוֹשׁ). The *o* in *Niph.* comes from *wa* (= *ua*), as קָוִם from נָקוּם, *Impf.* יָקוּם from יָקוּם.

5. In the *Perf. Niph.* and *Hiph.* the harshness of pronunciation in such forms as נָקוּמָה, נָקוּמָה, is avoided by the insertion of ו before the affirmatives of the first and second person. For the same purpose ו־ is inserted in the *Impf. Kal* before the termination נָה (comp. § 67, 4). These inserted syllables take the tone and shorten the preceding vowels, as נָקוּמוֹת, נָקוּמוֹת; הָקוּמוֹת, הָקוּמוֹת; הָקוּמוֹת, הָקוּמוֹת; הָקוּמוֹת, הָקוּמוֹת.

But in some cases the harder forms, without the inserted syllable, are also in use. Thus *Impf. Kal* תִּשְׁבֹּן Ez. xvi. 55 (also תִּשְׁבֹּינָה in the same verse); somewhat oftener in *Hiph.*, as הִזְמַחָה Ex. xx. 25, but also הִזְמַחָה Job xxxi. 21, תִּשְׁבֹּן Job xx. 10, once תִּשְׁבֹּן Jer. xlv. 25. The *Imp.* has only the harder form תִּשְׁבֹּן, תִּשְׁבֹּן.

6. The tone, as in verbs עָלַע, is not thrown forward upon the affirmatives הָ, ו־, ו־, as קָמָה, קָמָה, except in the full plural form יָקוּמוּן. On the accentuation of ו and ו־, see No. 5. Where these are not inserted, the accentuation is regular, as קָמָה; so always in *Hophal*, as הוּקְמָה.

7. The conjugations *Piël*, *Pual*, and *Hithpaël* are very seldom found in feeble verbs עָר. The only instance in which ו appears as a consonant is עָרַר to surround, the *Piël* of עָרַר (but see Rem. 10). In some others ו has become ו, as in קָמַם from קָמַם; הוּבַם from הוּבַם; a formation which belongs to the later Hebrew, having been borrowed from the Aramæan. On the contrary, the unfrequent conjugation *Pilel* (§ 55, 2), with its passive and reflexive, is the common form employed in the signification of *Piël* and as a substitute for it. E. g. קוּמַם to raise up, from קוּמַם; רוּמַם to elevate, *Pass.* רוּמַם, from רוּמַם; הוּזַעַר to rouse one's self, from עוּר. Less frequent is the conjugation *Pilpel* (§ 55, 4), e. g. כָּלַל to sustain, to nourish, from כוּל.

REMARKS.

I. On *Kal*.

N. B. 1. Of verbs *middle E* and *O*, which in the regular verb also have their *Perf.* and *Part.* the same (§ 50, 2), the following are examples; viz. *Perf.* מָת (for מָת) *he is dead, 1st sing.* מָתִי, *1st plur.* מָתֵנוּ.

3d plur. בּוֹשׁ, בּוֹשִׁי, בּוֹשִׁי (for בּוֹשׁ) *he was ashamed*, בּוֹשִׁי, בּוֹשִׁי, בּוֹשִׁי; אֲרִיר *he has shined*; *Part.* מֵת דָּמָה *dead*; *Part.* מֵת דָּמָה *ashamed* Ez. xxxii. 30.

The form *קָם*, as *Perf.* and as *Part.*, is very seldom written with א (the Arabic orthography), as קָאם Hos. x. 14, מִשְׁאֲמִים *despising* Ez. xxxviii. 24, 26, comp. xvi. 57. The *Part.* has rarely the form קָם instead of קָם 2 K. xvi. 7, and even with transitive signification, as לוֹט *occultans* Is. xxv. 7; Zech. x. 5.

2. In the *Inf.* and *Imp.* of some verbs, ו always quiesces in *Cholem*, as בּוֹא, טוֹב, אֲרִיר. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has ו in the final syllable (after the form קָטוּל), as קוֹם רִקְמוֹ *surgendo surgent* Jer. xliv. 29. Those verbs which have ו in the *Inf.* retain it in the *Impf.*, as רִבּוֹא *he will come*. In one verb alone the preformatives of the *Impf.* have *Tsere*, viz. בּוֹשׁ, *Impf.* רִבּוֹשׁ (for רִבּוֹשׁ). See No. 4.

3. In the *Imp.* with affirmatives (קָיְמוּ, קָיְמִי) the tone is on the penultima, with a few exceptions as in Judges v. 12. The lengthened form, on the contrary, has the tone usually on the last syllable (קוֹמְמוֹ, שׁוּבְמוֹ) with a few exceptions where the word is *Milêl* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N. B. 4. The shortened *Impf.* as *Jussive* (§ 48, 4) has the form יָקָם (very seldom יָקוּם, יָקָם). E. g. רָשָׁב *let him return* Deut. xx. 5-8; אַל רָשָׁב *let him not return* Ps. lxxiv. 21; וְיָמָה 1 Kings xxi. 10 *and let him die*; in poetic language, as *Indicative*, הָרָם, הָרָם, *he, it shall be high*, Num. xxiv. 7; Micah v. 8. With *Vav consecutive*, and before words of one syllable, the tone is also drawn back upon the penultima, and the vowel of the last syllable is shortened to *Qamets-chatuph*, as וְיָקָם, וְיָקָם Job xxii. 28. In *Pause*, however, the tone remains on the last syllable, as וְיָקָם; comp. Gen. xi. 28, 32, with v. 5, 8. With a guttural or a *Resh*, the final syllable may take *Pattach*, e. g. וְיָסַר *and he turned aside* Ruth iv. 1 (from סָר).

The full plural-ending יָן has the tone (according to No. 6 of this section); hence תִּמְחָדוּן Gen. iii. 3, 4, יָנוּסוּן Ps. civ. 7, יָרִיצוּן Joel ii. 4, 7, 9.

II. On Niphal.

5. Anomalous forms are: *Perf.* נִמְצוֹתָם *ye have been scattered* Ez. xi. 17; xx. 34, 41, 43; *Inf. constr.* הִדְרִישׁ Is. xxv. 10. Comp. Rem. 9.

III. On Hiphil.

6. Examples of the *Perfect* without the inserted ו: הַוַּתְּתָה *thou wastest* Ex. xx. 25; וְהִמַּתְתָּ *thou killest*, and even הִמַּתְתָּ Num. xvii. 6, &c.

7. In the *Imp.*, besides the shortened form הִקָּם, occurs also the lengthened one הִקְרִימָה.

N. B. The shortened *Impf.* has the form יָקָם, as וְיָסַר *that he may take away* Ex. x. 17. With *Vav consecutive* the tone falls back upon the penultima, as וְיָרָם; וְיָסַר *and he scattered*. The final syllable when it has a guttural or *Resh* takes *Pattach*, as in *Kal*, e. g. וְיָסַר *and he removed* Gen. viii. 13.

V. In General.

8. On account of the intimate relation between verbs עָלַ and עָלָה (§ 67) it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Impf. Kal* with *Vav consecutive*; *Pilel* of עָלַ and *Poël* of עָלָה. Hence it is that they often borrow forms from one another, as in *Kal* בָּזָה *he despised* (*Perf.* of בָּזָה, as if from בָּזָה) Zech. iv. 10, בָּזָה *he besmeared* (for בָּזָה) Is. xliv. 18.

9. In common with verbs עָלַ (§ 67, 5), those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic formation, which has, instead of the long vowel under the preformatives, a short one followed by *Daghesh forte*. This form and the common one are often both in use. E. g. *to incite*, *Impf.* יָשִׁיעַ (also יָשִׁיעַ, יָשִׁיעַ); *and he shows the way* 2 Sam. xxii. 33 (and יָרָר Prov. xii. 26); sometimes with a difference of signification, as יָרָר *to cause to rest, to give rest*, יָרָר, *Impf.* יָרָר *to set down, to lay down*; יָרָר *to spend the night, to abide*; יָרָר, יָרָר, *to be headstrong, rebellious*. Other examples: *Niph.* נָבִיל (from נָבִיל, not נָבִיל) *to be circumcised* Gen. xvii. 26, 27; xxxiv. 22, with a guttural נָבִיר Zech. ii. 17; *Hiph.* חָזַל *to despise* Lam. i. 8, יָרָר *they depart* Prov. iv. 21.

Here, too, may be classed some forms of verbs *Pe guttural* with *Daghesh forte implied*, which others would derive from a stem of a different form, or emend; viz. יָרָר for יָרָר *and she hastens* (from יָרָר) Job xxxi. 5, וָרָר 1 Sam. xv. 19; xxv. 14, from עָרָר *to rush upon*.

10. Verbs whose middle stem-letter remains a *consonant Vav* are, in respect to this letter, perfectly regular. E. g. חָרָר *to be white*, *Impf.* יָרָר; יָרָר *to expire*, *Impf.* יָרָר; particularly all verbs that are also לָה as צָוָה, *Piël* צָוָה *to command*, קָוָה *to wait*, &c.

§ 73.

FEEBLE VERBS עָלַ.

(E. g. עָלַ *to perceive*. Paradigm N.)

1. These verbs have the same structure as verbs עָלַ, and their עָ is treated in the same manner as the עָ of that class. E. g. *Perf. Kal* שָׁחַ (for שָׁחַ) *he has set*, *Inf.* שָׁחַ, *Inf. absol.* שָׁחַ (for שָׁחַ), *Imp.* שָׁחַ, *Impf.* שָׁחַ, *Jussive* שָׁחַ, with *Vav cons.* וְשָׁחַ. But the *Perf. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphil* shortened at the beginning, e. g. בִּירוֹרַי (same as בִּירוֹרַי) Dan. ix. 2, also בִּנְתָהּ Ps. cxxxix. 2, *thou contendest* Job xxxiii. 13, also רָבָה Lam. iii. 58. Often also full forms of *Hiphil* occur, e. g. *Perf.* הִבִּיתָם, הִבִּיתָם, *Inf.* הִבִּיתָ (also הִבִּיתָ), *Imp.* הִבִּין (also הִבִּין), *Part.* מִבִּין; so likewise מָרִיב (also

רָב *setting* (also שָׁם), מִצִּיץ *glittering*, also in *Perf.* צָץ. Moreover, as *Passive* we find a few times *Hoph. Impf.* יוֹשֵׁר from שִׁיר to *sing*, יוֹשֵׁת from שִׁירָה to *set*.

2. These *Hiphil* forms are as easily traced to verbs ע"י, and may in part belong strictly to that class. The same is true of *Niph.* נָבוֹן, *Pil.* בּוֹנֵן and *Hithpalel* הִתְבּוֹנֵן (as if from בּוֹן). In every respect, these verbs are closely related to verbs ע"י. Hence, several verbs occur, promiscuously and in the same signification, as ע"י and ע"י; e. g. לָיַן (*denom.* from לָיַל) to *spend the night*, *Inf.* also לָיַן; שָׁים to *set*, *Inf.* also שָׁים, *Impf.* שָׁים, once שָׁים. In other verbs one of the two is the predominant form, as נָיַל to *exult* (נָיַל only in Prov. xxiii. 24). But few are exclusively ע"י, as שִׁירָה to *set*, רִיב to *contend*, שִׂישׁ to *rejoice*; to which should be added כָּל (in Arabic *middle Yodh*) to *contain, to measure* Is. xl. 12, and the *denom.* קָץ (from קָרַץ) to *summer* Is. xviii. 6.

The older grammarians did not recognize this class of verbs, but referred all the forms to verbs ע"י. This may, in some instances, be quite right; the later Arabic has an exactly corresponding abbreviation of the *Hiphil* (Conj. IV) in verbs ע"י. On the contrary, the Arabic, as well as Æthiopic, has also actual verbs ע"י; nor is the Hebrew without such, in which *Yodh* even retains its consonant power, as אָרַב to *hate*, and יָרַח to *faint*. There is certainly to be assumed a vacillation among stems so nearly related, and encroachment of one upon the other.

The Paradigm *N* is placed in connection with that of verbs ע"י, in order to exhibit more clearly the parallelism of the two classes. The conjugations which are omitted in it, have the same form as in Paradigm *M*.

REMARKS.

1. Examples of the *Inf. absol.* are רָב *litigando* Judges xi. 25, שָׂח *ponendo* Is. xxii. 7, but also רִיב Jer. l. 34.

2. The *shortened Impf.* is רָבַן; with retracted tone it takes the form לוֹ רָבַן Judges vi. 31. So with *Vav consecutive*, וַיִּשָּׂם and he *set*, וַיִּזְקֶן and he *perceived*.

3. As *Part. act. Kal* we find once לָיַן *passing the night* Neh. xiii. 21; *Part. pass.* שָׁים or שָׁים (a various reading) 2 Sam. xiii. 32.

* * * * *

4. Verbs ע"י retain the consonant-sound of their א almost invariably, and hence are irregular only as represented in § 64. Of its quiescence in these verbs there are, however, some examples; as נָאוִי *they are beautiful* Is. lii. 7 (from נָאִו); נִצְאֵץ *he blooms*, *Impf. Hiph.* from נִצְאֵץ, for נִצְאֵץ, Eccl. xii. 5. [§ 23, 2].

§ 74.

FEEBLE VERBS לָא.

(E. g. אָפֵן to find. Paradigm O.)

The לָא appears here, as in verbs לָא, partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules :

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. מִצָּא, מִצָּא, מִצָּא, מִצָּא; but *Pattach* before the feeble letter לָא is lengthened into *Qamets* (§ 23, 1), viz. in the *Perf. Impf.* and *Imp. Kal*, in the *Perf. Niph.*, *Pual*, and *Hoph.* The (.) however is mutable (§ 25, 2, Rem.), hence in the plural מִצָּאָרִים.

The *Impf.* and *Imp. Kal* have *A*, after the analogy of verbs *Lamedh guttural*.

2. Also before affirmatives beginning with a consonant (ר, נ) לָא is not heard. The vowel which precedes it in the *Perf. Kal* is *Qamets*, מִצָּאָה; in the *Perf.* of all the other conjugations it is *Tsere*, מִצָּאָה; in the *Imp.* and *Impf.* of all the conjugations it is *Seghol*, מִצָּאָה, מִצָּאָה.

The *Tsere* and *Seghol* of these forms arose doubtless from the close resemblance of these verbs to the לָה class (comp. § 75, 2), and from an approximation to the latter.

Before the suffixes הָ, כָּ, בָּ, the לָא retains its character as a guttural, and takes (-); as מִצָּאָה Cant. viii. 1, מִצָּאָה Ez. xxviii. 13, comp. § 65, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before affirmatives beginning with a vowel, לָא remains a consonant, and the form is regular, as מִצָּאָה.

A complete view of the inflection is given in *Parad. O.*

REMARKS.

1. Verbs *middle E*, like מִלֵּא to be full, retain *Tsere* in the other persons of the *Perf.*, as מִלֵּאָה. Instead of מִצָּאָה is sometimes found the Aramean form מִצָּאָה for מִצָּאָה *she names* Is. vii. 14; comp. Gen. xxxiii. 11 (after the form מִצָּאָה, § 44, Rem. 4).

2. In the *Inf.* occurs the *fem.* form מִלֵּאָה to fill Lev. xii. 4, for מִלֵּאָה.

3. The *Part. fem.* is commonly, by contraction, מִצָּאָה, more rarely מִצָּאָה Cant. viii. 10, and without לָא (see Rem. 4) מִצָּאָה (from מִצָּאָה) Deut. xxviii. 57. In the forms מִצָּאָה *peccantes* 1 Sam. xiv. 33, and מִצָּאָה

feigning them Neh. vi. 8, the vowel is drawn back in the manner of the Syriac [§ 23, 2].

4. The *N* sometimes falls away, as in טָצְרוּ Num. xi. 11, טָלְתִי Job xxxii. 18. *Niph.* נִטְמָמוּ *ye are defiled* Lev. xi. 43. *Hiph.* הִתְחַטֵּי Jer. xxxii. 35.

See the Remarks on verbs הָ, No. VI.

§ 75.

FEEBLE VERBS הָ

(E. g. הָלַח *to reveal*. Paradigm P.)

These verbs, like those הָ (§§ 69, 70), embrace two different classes of the irregular verb, viz. הָ and הָ, which in Arabic, and especially Æthiopic, are still more clearly distinguished. In Hebrew the original י and ו have given place to a feeble ה, as a representative of a closing vowel-sound (§ 23, 4), in all those forms which end with the third radical. Hence they are called in Hebrew verbs הָ; e. g. הָלַח for הָלַי *he has revealed*, הָשָׁח for הָשָׁח *he has rested*. By far the greater number of these verbs are originally הָ; only a few forms occur of verbs הָ. The two classes are therefore less prominently distinguished than verbs הָ and הָ.

A true verb הָ is הָשָׁח *to be at rest*, whence הָשָׁח *Part.* הָשָׁח, and the derivative הָשָׁח *rest*; yet in the *Impf.* it has הָשָׁח (with *Yodh*). In הָשָׁח (Arab. هَجَرَ) *to answer*, and הָשָׁח (Arab. عَنِ) *to suffer, to be oppressed*, are two verbs originally distinct, but with the same form in Hebrew (see *Gesenius' Lex. art. هَجَرَ*). In Syriac the intermingling of these forms is carried still farther, verbs הָ also being confounded with those הָ, i. e. with the two classes הָ and הָ of the Arabic.

Wholly different are those verbs whose third stem-letter is a consonant ה (distinguished by *Mappiq*); e. g. הָלַח *to be high*. They are inflected throughout like verbs *Lamedh guttural*. It is certain, however, that some feeble verbs הָ originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a feeble ה, e. g. הָלַח, Arab. كَرِهَ *to be blunt*. Hence it is that verbs הָ are sometimes related to those הָ, for which the verb הָ may be assumed as an intermediate form; e. g. הָקָשׁ and הָקָשׁ *to be hard*, הָקָשׁ properly = הָקָשׁ *to be open*.

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows :

1. The original *Yodh* or *Vav*, in all forms which end with the third radical, gives place to ה as a vowel-letter, which repre-

sents the closing vowel. This vowel is the same in each form through all the conjugations, namely :

In all the Perfects, הַ־ : גָּלָה, נָגַלְהָ, וְנָגַלְהָ, &c.

In all the Imperfects and Participles Active, הַ־ : יִגְלֶה, יִגְלֶהָ, &c.

In all the Imperatives, הַ־ : גַּלְהֵ, נַגְלֵהָ, &c.

In the Inf. absol. (except in *Hiph.* and *Hoph.*, Rem. 13), הַ־ : יִגְלֵה, &c.

The *Part. Pass. Kal* forms the only exception, in which the original י appears at the end, גָּלְיָהּ, as also in some derivatives (§ 85, V).

The *Inf. constr.* has always the feminine form in הַ־, viz. in *Kal* גָּלְיָהּ, in *Piël* גָּלְיָהּ, &c.

In explanation of these forms we observe :

That in the *Perf. Kal*, גָּלָה stands for גָּלְיָהּ according to § 24, 2, c; so in *Niph.* and *Hophal.* *Piël* and *Hithp.* are based on the forms קָטַל, הִתְקַטַּל (§ 52, Rem. 1), *Hiph.* on the form הִתְקַטַּל after the manner of the Arabic *aqtala* (§ 53, 1).

The *Impf. Kal*, יִגְלֶה, is an *Impf. A* for יִגְלֵה (according to § 24, 2, Rem. a), whence also are such plural forms as יִגְלֵיָהּ (see Rem. 4). The same is true of the other conjugations, all of which have, even in the regular verb, in connection with the usual form, another with *Pattach* in the final syllable. See § 51, Rem. 2, § 54, Rem.

The *Tsere* of the *Imp.* יִגְלֶה is, at any rate, a shorter vowel than the accented *Seghol*, with its broader sound, in the *Impf.* יִגְלֵה; comp. the *construed state* of nouns in הַ־, § 89, 2, c.

2. Before the affirmatives beginning with a consonant (הַ־, נַ־), the original י remains, but not as a consonant. Properly it would here form with the foregoing *a* (*Pattach*) the diphthong *ai*; which, however, in the *Perf.*, is first contracted into *ê* (הַ־) and then farther attenuated into *i* (§ 27, Rem. 1), but in the *Impf.* and *Imp.* passes into the broad and obtuse יַ־. Thus in *Perf. Piël*, from גָּלְיָהּ (after קָטַלְיָהּ) comes first גָּלְיָהּ, and then by attenuating the *ê* into *i* גָּלְיָהּ; in the *Impf. Piël* יִגְלֵיָהּ. In the passives the *ê* is always retained; in the actives of the derived conjugations and in the reflexives *ê* and *i* are both used (see Rem. 7, 9, and 13); but in *Kal* (the most frequent of all), only *i* is found. Accordingly :

The Perfect of *Kal* has *i*, as גָּלְיָהּ ;

Perfects of the other active as well as reflexive conjugations have promiscuously *ê* and *i*, as גָּלְיָהּ and גָּלְיָהּ ;

Perfects of the Passives have only *el*, as גָּלִיתָ ;

Imperfects and Imperatives have always *ri*, as גָּלִינָהּ, תִּגְלִינָהּ.

In Arabic and Æthiopic, the diphthongal forms have every where resisted contraction, which takes place only as an exception and in the popular idiom. In Chaldee and Syriac, the contracted forms prevail, though the Syriac has e. g. גָּלִיתָ in *Kal*, and so also the Chald. along with גָּלִיתָ.

3. Before the affirmatives beginning with a vowel (וּ, וֵ, וֹ), the *Yodh*, together with the preceding vowel, is usually displaced, e. g. גָּלִי (for גָּלִיּוּ), תִּגְלִי (תִּגְלִיּוּ), *Part. fem.* גָּלָהּ, *plur.* גָּלִים ; yet it remains in ancient full forms, particularly in *pause*, as יִגְלִי (see Rem. 4 and 12). Before *suffixes* also it falls away, as גָּלָהּ (Rem. 19).

4. The *Yodh* disappears also in the *3d Perf. sing. fem.*, when תִּ- is appended as feminine ending, namely גָּלָהּ. But this ancient form is become rare (see Rem. 1) ; and to this mark of the gender, as if it were not sufficiently clear, a second feminine ending הִ- has been appended, so as to form גָּלָהּהּ. So in all conjugations, e. g. *Hiph.* הִגְלָהּ, common form הִגְלָהּהּ, in *pause* הִגְלָהּהּ.

See analogous cases in § 70, Rem., § 91, 3.

5. The formation of the *shortened Imperfect*, which occurs in all the conjugations, is strongly marked in verbs of this class, and consists in casting away the הִ-, by which still other changes are occasioned in the form (see Rem. 3, 8, 10, 15). A *shortened Imperative* is also formed, in some conjugations, by *apocope* of the הִ- (Rem. 11, 15).

REMARKS.

I. On *Kal*.

1. In the *3d Perf. fem.* the older and more simple form גָּלָהּ (from גָּלִי, comp. the verb לָאָה, § 74, Rem. 1), is almost entirely banished from common use (see above, No. 4). An example of it is עָשָׂה *she makes* Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g. הִרְצָה *she pays*, Lev. xxvi. 34, הִגְלָהּ *she is carried captive*, Jer. xiii. 19. But with *suffixes* it is always used, see Rem. 19.

2. The *Inf. absol.* has also the form רָאוּ *videndo* Gen. xxvi. 28. As *Inf. constr.* occurs, rarely, רָאוּ Gen. xlvi. 11, אָשָׂה l. 20, or עָשָׂה xxxi. 28, as well as the feminine form רָאוּהָ *to see* Ez. xxviii. 17, like קָשָׁהּ § 45, 2, letter *b*.

N. B. 3. The shortening of the *Impf.* (see above, No. 5), occasions in *Kal* the following changes :

- a) The first stem-letter most commonly takes the helping-vowel *Seghol*, or, when the middle radical is a guttural, *Pattach* (§ 28, 4). E. g. יָגַל for יִגַּל ; וַיִּבֶן and *he built*; וַיִּשֶׂע *let him look*, for וַיִּשֶׂע .
- b) The *Chireq* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as וַיִּרְא *let him see* from וַיִּרְא , וַיִּבְכֶּה from וַיִּבְכֶּה *to become weak*.
- c) Elsewhere, and chiefly in the cases mentioned in § 28, 4, the helping-vowel is sometimes omitted; e. g. וַיִּשָּׁב and *he took captive* Num. xxi. 1, וַיִּשְׁתֶּה and *he drank*, וַיִּבְכֶּה and *he wept*. The verb וַיִּרְא has the two forms וַיִּרְא *let him see*, and וַיִּרְא and *he saw*, the latter with *Pattach* on account of the *Resh*.
- d) Examples of verbs which are *Pe guttural* (§ 58) as well as *Lamedh He*: וַיַּעַשׂ and *he made*, from וַיַּעַשׂ , וַיִּצַּן and *he answered*, from וַיִּצַּן . Sometimes the punctuation of the first syllable is not affected by the guttural; as in וַיִּחַר and *it burnt*, וַיִּחַן and *he encamped*, וַיִּחַד (with *Dag. lene* in second radical) *let him rejoice* Job iii. 6.
- e) The verbs וַיְהִי *to be*, and וַיֵּחֵד *to live*, which would properly have in the shortened *Impf.* וְיֵחֵד , וְיֵחֵד , change these forms to וְיֵחֵד and וְיֵחֵד , the *Yodh* drawing the *i* sound to itself, and uniting with it in a long יֵחֵד (comp. the derivative nouns וְיֵחֵד for וְיֵחֵד , וְיֵחֵד for וְיֵחֵד , &c., § 84, No. V). From וְיֵחֵד *to be* occurs once the form וְיֵחֵד for וְיֵחֵד *he will be* Eccles. xi. 3.

With *Vav consecutive* occur not unfrequently the full forms (*viz.* without *apocopè* of the וְ), especially in the first person, and in the later books; e. g. וַיִּרְאָה and *I saw* (in twenty places, but not in the Pentateuch), וַיַּעַשׂ and *he made* (four times).

4. The original וְ sometimes remains also before the affirmatives beginning with a vowel (comp. No. 3, above), especially in and before the *Pause*, and before the full plural ending $\text{וְ$, or where for any reason an emphasis rests upon the word. *Perf.* וַתִּטֵּן *she takes refuge* Ps. lvii. 2, וַתִּטֵּן Deut. xxxii. 37; *Imp.* וַתִּשְׁאַל *ask ye* Is. xxi. 12; *Impf.* וַתִּרְבֶּינָה *they increase* Deut. viii. 13, more frequently like וַתִּשְׁתִּיבֵנָה *they drink* Ps. lxxviii. 44 (comp. Rem. 12).

5. The *Part. act.* has also a *fem.* of the form וַתִּשְׁתַּחֲוֶה *spying* Prov. xxxi. 27, וַתִּשְׁתַּחֲוֶה *fruitful* Ps. cxxviii. 3, in the *Plur.* like וַתִּשְׁתַּחֲוֶה *coming* (things) Is. xli. 23. The *Part. pass.* is sometimes without וְ , as וַעֲשֵׂה for וַעֲשֵׂה *made* Job xli. 25, וַעֲשֵׂה xv. 22.

6. Rare are such defectively written forms as וַתִּשְׁתַּחֲוֶה 2 Sam. xv. 33, וַתִּשְׁתַּחֲוֶה Job v. 12, and the pronunciation וַתִּשְׁתַּחֲוֶה Mic. vii. 10.

II. On Niphal.

7. In the *Perf.* 1st and 2d *pers.*, besides the forms with וְ are found others with וְ ; as וַתִּשְׁתַּחֲוֶה 1 Sam. xiv. 8, וַתִּשְׁתַּחֲוֶה Gen. xxiv. 8.

8. The *apocopè* of the *Impf.* occasions no other change than the rejection of וְ , as וַיִּגַּל from וַיִּגַּל ; but in a verb וְ *guttural* we find a form with (וְ) shortened to (וְ), *viz.* וַיִּמַּח (for וַיִּמַּח) Ps. cix. 13. Simi-

lar in *Piel* is תָּצַר (from תַּצְרִיחַ) Ps. cxli. 8, and in *Hithp.* חִצְרַע (from תַּחֲרָע) Prov. xxii. 24.

III. On *Piël*, *Pual*, and *Hithpaël*.

9. In the *Perf. Piël*, the second syllable has the less prolonged *Chireq* instead of the diphthongal אָ in the greater number of examples, as חִצְרַע, קָצַרְתִּי, and always before suffixes, e. g. חִצְרַעְתִּי Ps. xlv. 20. In the *Paradigm*, the older form with אָ is placed first. *Hithp.* has חִצְרַע, but sometimes also חִצְרַע (Ps. xxvi. 10; 1 K. ii. 26; Jer. i. 24); *Pual*, on the contrary, always retains אָ.

10. The *Impf.* loses, after the *apocope*, the *Daghesh forte* of the second stem-letter (comp. § 20, 3, a); hence *Piël* חִצְרַע and he commanded; *Hithp.* חִצְרַע and he uncovered himself Gen. ix. 21. Less frequently is the *Pattach* then lengthened into *Qamets*, as חִצְרַע and he scrawled 1 Sam. xxi. 14, חִצְרַע he desires Ps. xlv. 12. Comp. Rem. 8.

11. In *Piël* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as חִצְרַע for חִצְרַע prove Dan. i. 12; חִצְרַע feign thyself sick 2 Sam. xiii. 5.

12. Examples of *Yodh* retained in cases where more commonly it is omitted: *Impf.* חִצְרַע will ye liken me Is. xl. 25, חִצְרַע they cover them Ex. xv. 5.

IV. On *Hiphil* and *Hophal*.

13. In the *Perf. Hiph.* the forms חִצְרַע and חִצְרַע are about equally common; before suffixes the latter is used as somewhat shorter than the other. In the *Paradigm*, the older form with אָ is placed first. *Hoph.* has always אָ.

14. In the *Inf. absol. Hiph.* חִצְרַע *Tere* is the regular vowel (as in חִצְרַע); but to this the *Inf. absol. Hoph.* also conforms, as in חִצְרַע Lev. xix. 20. The verb חִצְרַע to multiply, has three forms of the *Inf. Hiph.*, viz., חִצְרַע *much* (used adverbially), חִצְרַע used when the *Inf.* is pleonastic [see § 131, 3, a], חִצְרַע the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

15. The shortened *Impf. Hiph.* has either the form חִצְרַע let him subdue Is. xli. 2, חִצְרַע let him enlarge Gen. ix. 27, חִצְרַע and he watered, or (with a helping-vowel) חִצְרַע (for חִצְרַע); as חִצְרַע and he carried captive 2 Kings xviii. 11, חִצְרַע and he made fruitful Ps. cv. 24. Examples with gutturals: חִצְרַע Num. xxiii. 2, חִצְרַע, &c., which can be distinguished from the *Impf. Kal* only by the signification. The *Imp. apoc.* has invariably the helping-vowel *Seghol* or *Pattach*, as חִצְרַע multiply, for חִצְרַע, חִצְרַע Ps. li. 4 [Qeri], חִצְרַע desist for חִצְרַע, חִצְרַע Deut. ix. 14, חִצְרַע for חִצְרַע Ex. xxxiii. 12.

16. The *Impf.* with *Yodh* retained occurs only in חִצְרַע Job xix. 2, from חִצְרַע.

V. In General.

17. In the *Aramæan*, where, as before remarked, the verbs חִצְרַע and חִצְרַע flow into one another, both classes terminate, in the *Impf.* and *Part.* of all the conjugations, without distinction, in חִצְרַע or חִצְרַע. As imitations

of this mode of formation we are to regard those forms of the *Inf.*, *Imp.* and *Impf.* in ח—, more seldom א— and י—, which are found in Hebrew also, especially in the later writers and the poets. *Inf.* חַיְהוּ to be Ez. xxi. 15; *Imp.* חַיְהוּ be thou Job xxxvii. 6; *Impf.* אֶל־הַחַיְהוּ Jer. xvii. 17, follow not Prov. i. 10, אֶל־תַּעֲשֶׂהוּ do not 2 Sam. xiii. 12; * *Piél Inf.* חַיְהוּ Hos. vi. 9.

The ending in י— occurs (also a Syriasm), in place of ח— in the *Impf. Kal*, as חַיְהוּ Jer. iii. 6, and even (according to others) in place of ח— in the *Perf. Hiph.* חַיְהוּ he made sick Is. liiii. 10; comp. the *Plur.* חַיְהוּ they caused to melt Jos. xiv. 8.

*8. In three verbs is found the unfrequent conjugation *Piél*, or its reflexive (§ 55, 2), where the third radical, which the conjugation requires to be doubled, appears under the form וו; viz. נָאֻרוּ, contracted נָאֻרוּ to be beautiful, from נָאָר; מִשְׁחָרוּם the archers Gen. xxi. 16; but especially שָׁחָה to bow, *Piél* שָׁחָה, hence the reflexive חָשַׁחְתָּהּ to bow one's self, to prostrate one's self, 2d pers. חָשַׁחְתָּ and חָשַׁחְתְּ, *Impf.* חָשַׁחְתָּהּ, apoc. חָשַׁחְתָּהּ for חָשַׁחְתָּהּ (analogous with חָשַׁחְתָּהּ for חָשַׁחְתָּהּ).

19. Before *suffixes*, in all forms ending with ח, the so-called *union-vowel* (§ 58, 3, b) takes the place of ה and of the preceding vowel; e. g. חָשַׁחְתָּהּ he answered me, חָשַׁחְתָּהּ, *Impf.* חָשַׁחְתָּהּ, *Hiph.* חָשַׁחְתָּהּ. Very seldom ו— takes the place of the final ח— or ח—, as in חָשַׁחְתָּהּ he will cover them, Ps. cxl. 10, חָשַׁחְתָּהּ smite me 1 Kings xx. 35. The 3d *Perf. fem.* always retains before *suff.* the older form חָשַׁחְתָּהּ (see No. 4), yet with a short *ā*, as in the regular verb, e. g. חָשַׁחְתָּהּ for חָשַׁחְתָּהּ Zech. v. 4; in *pause* חָשַׁחְתָּהּ Job xxxiii. 4.

VI. Relation of Verbs ל"ה and ל"א to each other.

20. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 17), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

21. Thus there are forms of verbs ל"א,

a) Which have adopted the vowels of verbs ל"ה, e. g. *Perf.* חָשַׁחְתָּהּ I restrain Ps. cxix. 101; *Part.* חָשַׁחְתָּהּ sinning Eccles. ix. 18; viii. 12; *Piél Perf.* חָשַׁחְתָּהּ he fills Jer. li. 34, חָשַׁחְתָּהּ I heal 2 Kings ii. 21; *Impf.* חָשַׁחְתָּהּ he swalloweth Job xxxix. 24; *Niph. Perf. fem.* חָשַׁחְתָּהּ was extraordinary (after חָשַׁחְתָּהּ) 2 Sam. i. 26; *Hiph. Perf. fem.* חָשַׁחְתָּהּ she concealed Jos. vi. 17.

b) Which retain their own vowels, but are written with ח, e. g. *Imp.* חָשַׁחְתָּהּ heal Ps. lx. 4; *Niph.* חָשַׁחְתָּהּ to hide one's self 1 Kings xxii. 25; *Piél Impf.* חָשַׁחְתָּהּ he will fill Job viii. 21.

* The examples of the *Impf.* here quoted have the *Jussive* signification, and their agreement in pronunciation with the *Imp.* (in the — common to both), can certainly be explained on this ground. But this will not apply to other examples; and the reading, moreover, varies in most passages between — and —. See Gen. xxvi. 29; Lev. xviii. 7; Jos. vii. 9; ix. 24; Dan. i. 18; Ez. v. 12.

c) Which in all respects have the appearance of verbs לָחַד, e. g. צָמְאָה *thou thirstest* Ruth ii. 9; כָּלִי *they are full* Ez. xxviii. 16; *Inf.* חָטְאָה *to sin* Gen. xx. 6; *Impf.* תְּרַפְּינָה *they heal* Job v. 18; *Part. fem.* יָצְאָה *Eccles.* x. 5; *Part. pass.* נָשְׂאִי *Ps.* xxxii. 1; *Niph.* נִרְפְּחָה *Jer.* li. 9; *Hithp.* תְּהַנְבִּיחִי *thou prophesiest* 1 Sam. x. 6; *Inf.* תְּהַנְבִּיחִי 1 Sam. x. 13.

22. On the contrary there are forms of verbs לָחַד which, in some respects, follow the analogy of verbs לָחַד. E. g. in their consonants, יָשְׁנָה *it is changed* Lam. iv. 1; שָׁנָא 2 Kings xxv. 29; וַיַּחֲלֵא *and he was sick* 2 Chron. xvi. 12; in their vowels, חָזַק 1 Kings xvii. 14; in both, חָלַא 2 Sam. xxi. 12.

§ 76.

VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, with the exception of those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from נָדַד *to flee* are formed *Impf.* יָדַד Nah. iii. 7, and יָדַד Gen. xxxi. 40 (after the analogy of verbs נָסַן), *Hiph.* יָדַד (as a verb נָסַן), but in *Impf. Hoph.* יָדַד (as נָסַן).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:

- a) Verbs נָסַן and לָחַד (comp. §§ 66 and 74); e. g. נָסַן *to bear*, *Imp.* נָסַן, *Inf. constr.* נָסַן (for נָסַן), also נָסַן (comp. § 74, Rem. 3), *Impf.* תְּשַׁנְּנָה for תְּשַׁנְּנָה Ruth i. 14.
- b) Verbs נָסַן and לָחַד (comp. §§ 64 and 75), as נָסַן *to bend*, נָסַן *to smite*. Hence *Impf. Kal* יָנַח, *apoc.* וַיִּשַׁךְ *and he bowed*, וַיִּזְרַק *and he sprinkled* (from נָסַן); *Perf. Hiph.* הִנְחָה *he smote*, *Impf.* יָנַח, *apoc.* הִנְחָה, so also וַיִּזְרַק; *Imp.* הִנְחָה, *apoc.* הִנְחָה *smite*; *Inf.* הִנְחָה; *Part.* מְנַח.
- c) Verbs נָסַן and לָחַד (comp. §§ 68 and 75), as נָסַן *to come*, נָסַן *to bake*. Hence *Impf.* יָנַח, *plur.* יָנַחוּ Deut. xxxiii. 21 for יָנַחוּ; *Impf. apoc.* וַיָּנַח Is. xli. 25 for וַיָּנַח; *Imp.* אָנַח for אָנַח, אָנַח (§ 23, 3, Rem. 2, § 75, Rem. 4); *Hiph. Imp.* תְּהַנְחִי for תְּהַנְחִי Is. xxi. 14; *Impf. apoc.* וַיָּנַח *and he adjured* 1 Sam. xiv. 24, from אָנַח.
- d) Verbs נָסַן and לָחַד (comp. §§ 67, 70, and 74), as נָסַן *to go forth*, *Imp.* נָסַן, *Inf.* נָסַן, *Hiph.* תְּהַנְחִי *to bring out*.
- e) Verbs נָסַן and לָחַד (comp. §§ 69, 70, and 75), e. g. נָסַן *to throw*, in *Hiph.* *to profess, to praise*, properly נָסַן, and נָסַן *to throw*, נָסַן *to be beautiful*,

which are really פָּי. *Inf.* יָרַח, יָרַח; *Imp.* יָרֵי; *Impf.* וַיִּירָה, with *suff.* יָרַח *we shot at them* (from יָרַח), Num. xxi. 30; *Piel* וַיִּירָה for וַיִּירָה (§ 69, Rem. 6); *Hiph.* הוֹרַח, הוֹרַח; *Inf.* הוֹרַח; *Impf.* הוֹרַח, *apoc.* וַיִּירָה.

f) Verbs לָא and לָא, particularly the verb בּוֹא *to come*; *Perf.* בָּא, בָּא, once לָא for לָאני 1 Sam. xxv. 8; *Hiph.* הִבִּיאַת, הִבִּיאַת, and הִבִּיאַת; *Impf.* אָבִיאַת for אָבִיאַת Mic. i. 15; *Imp.* הִבִּיאַת Ruth iii. 15; *Hoph. Part.* מוֹבָא 2 K. xxii. 4. So יָרֵי *he refuses*, *Hiph.* from נִיא Ps. cxli. 5.

Deserving of notice also, g) is the verb חָי *to live*, which is treated as a verb עָע, and hence has חָי in the 3d *Perf. Kal*, Gen. iii. 22. In Hebrew it occurs only in this form, the synonymous and kindred stem חָיָה, as a verb לָה, being the one in common use.

§ 77.

RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those פָּי and פָּי, לָא and לָא, לָא and לָא, עָע and עָע, stand in a very intimate relationship, as appears from the similarity in their meaning and inflection, from the forms which they have in common, and from their mutual interchange of forms. The relation is based, as a rule, on the essential sameness of two firm stem-consonants, to which the common signification attaches itself (the *biliteral root*, § 30, 2), the third weaker radical not being taken into account. Thus דָּבַק, דָּבַק, דָּבַק all mean *to smite, to beat in pieces*; נָדַד and נָדַד *to flee*.

In this manner are related in form and signification,

1. Verbs עָע and עָע (in which the essential stem-letters are the first and last), e. g. מִיָּד and מִיָּד *to become poor*; מִיָּד and מִיָּד *to feel, to touch*; נָדַד and נָדַד *to flee*.

2. Verbs פָּי and פָּי (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs יָצַב and יָצַב *to place*, יָקַשׁ and יָקַשׁ (*yaqosh*) *to foul*; to the former class, especially to verbs עָע, in יָרַי and יָרַי *to fear*; יָטַב and יָטַב *to be good*; יָפַח and יָפַח *to blow*; יָפַץ and יָפַץ *to dash in pieces*. Verbs פָּא are more seldom found connected with these classes, as אָשַׁם and אָשַׁם *to be destroyed*; אָרַשׁ and אָרַשׁ *to thresh*, &c.

3. Verbs לָא and לָא (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other in דָּבַא and דָּבַא *to crush*; קָרַא and קָרַא *to meet*; to verbs of the former classes, in מָצַח and מָצַח *to suck*, דָּחַח and דָּחַח *to thrust*, &c.

§ 78.

DEFECTIVE VERBS.

It often happens, when two related irregular verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek *ἔρχομαι*, Aor. *ἤλθον*, Fut. *ἐλεύσομαι*, and in Latin, *fero, tuli, latum, ferre*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek *βαίνω*, Aor. 2 *ἔβην*, from the same stem *βά-ω*.

Of these verbs the following are the most common :

בוש to be ashamed, *Hiph.* *הִבְשִׁית*, but also *הִבְשִׁית* (from *הִבְשִׁית*), especially with the intransitive signification to feel shame.

טוב to be good, *Perf.* *טוב*. *Impf.* *יִטֵּב* (from *יָטַב*). *Hiph.* *הִיטִיב* (from *יָטַב*).

ירר to fear. *Impf.* *יִרָר* (from *יָרַר*).

נָצַב and *נָצַב* to place, neither used in *Kal*. *Niph.* *נִצַּב* to stand. *Hiph.* and *Hoph.* *הִנְצִיב* and *הִנְצַב*. *Hithp.* *הִתְנַצַּב*.

נָפַץ to dash in pieces. *Impf.* *יִפְּץ* (from *נָפַץ*). *Imp.* *נִפְּץ*. *Niph.* *נִפְּץ*. *Piel.* *נִפְּץ* (from *נָפַץ*). *Pil.* *נִפְּץ* (from *נָפַץ*). *Reflex.* *הִתְנַפְּץ*. *Hiph.* *הִנְפִּץ*. *Pilpel.* *נִפְּץ* Job xvi. 12.

צָרַר and *צָרַר* to be strait. Hence *Perf.* *צָר לִי* I am in a strait, lit. it is strait to me, from *צָרַר*. *Impf.* *יִצָּר* (from *צָרַר*) and *יִצָּר*. *Hiph.* *הִצָּר*, *הִצָּר*, to bring into a strait, to distress. The related form *צָרַר* is transitive, to press, hence to besiege.

שָׁקַח to drink, used in *Kal*; but in *Hiph.* *הִשְׁקָח* to give to drink, from *שָׁקַח*.

On *הִלָּךְ* to go, see above, § 69, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow tenses from each other:

יָכַל he is able, *יִיכַל* *Impf. Hoph.*, he will be able, used for *Impf. Kal* which is wanting.

יָסַף he has added, borrows its *Inf.* and *Impf.* from *Hiph.* *הוֹסִיף*, *יִוֹסִיף*.

נָגַשׁ to approach. *Perf. Niph.* *נִגַּשׁ* for the *Perf. Kal* which is not in use; but *Impf. Niph.* *יִנְגַּשׁ*, *Imp.* *נִגַּשׁ*, and *Inf. Niph.* *נִגְשָׁה*, all in *Kal*.

Rem. 2. The early grammarians often speak of *mixed forms* (*formis mixtis*) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are at once set aside (e. g.

בְּבֵנֵיךָ, § 47, Rem. 3); in others, the form seems to have originated in misapprehension, e. g. בְּבֵנֵיךָ *thy building* Ez. xvi. 31 (where the plural suffix is appended to the ending בְּ, which had come to be regarded as plural). Others again are merely false readings.

CHAPTER III. OF THE NOUN.

§ 79.

GENERAL VIEW.

1. IN treating of the *formation* of the noun, it is necessary to keep in view its relation to the verb, since most nouns may be derived from verbs (namely, the *3d sing. Perf.* as the stem-form, according to § 30, 1); and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. On this connection, moreover, is based the explanation of the forms by which the gender of nouns is distinguished (§ 80, comp. § 94).

The adjective agrees entirely with the substantive in form, though it is manifestly only by a metaphor that forms with an abstract signification can be treated as adjectives (§ 83, Rem. 1).

2. The Hebrew has no proper inflection of the noun by cases; some ancient, almost wholly extinct remains of case-endings (§ 90) being barely traceable. The relation of case is either known merely from the position of the noun in the sentence, or is indicated by prepositions. The *form* of the noun suffers no change; and the subject belongs, therefore, to the Syntax. (See § 117.) On the contrary, the connection of the noun with suffixes, with the feminine, dual, and plural terminations, and with a noun following in the genitive, produces numerous changes in its form; and to these is limited the *inflection* of nouns in Hebrew.* Even for the comparative and superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

* This has been called the *declension* of the Hebrew noun.

§ 80.

OF FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Semitic languages, has but two genders, the *masculine* and *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages often have a *neuter form*, are regarded in Hebrew as either masculine or feminine, most commonly the latter (Syntax § 107, 3).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally תַּ-, as in the 3d *sing. Perf.* of verbs (§ 44, 1). But when the noun stands absolutely, i. e. without a genitive following (§ 89), the תַּ- usually appears in the truncated form תְּ-, or is shortened to an unaccented ת־. The original תַּ- very seldom remains, except when the noun is in close connection with a following genitive or pronominal suffix. Except in this case (for which see § 89, 2, b, § 91, 4), the feminine ending is, therefore :

- a) most usually, an accented תְּ-, as סוּס horse, סוּסָה mare ;
 b) an unaccented ת־, after a guttural תַּ- (which also remains unchanged before the genitive), as קָטַל, fem. קָטַלָּה killing, מוֹדַע, fem. מוֹדַעָּה acquaintance. Here the final syllable of the word follows the manner of segholate forms (§ 94, 2).

When the *masculine* ends with a vowel, a simple ת takes the place of תְּ-, as מוֹאָבִי Moabite, מוֹאָבִית Moabitess ; חַטָּא sinner, חַטָּאת sinfulness, sin. The vowel-changes occasioned by these endings are shown in § 94.*

REMARKS.

1. The feminine form in תְּ- is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives, that it is found more frequently than the other (e. g. קָטַלָּה oftener than קָטַלָּה, לָרַח than לָרַח); it is employed, moreover, in common with תַּ-, as a form for the *construct state* (§ 95, 1).

2. *Unusual* feminine terminations :

- α) תַּ- accented, as יָמַרְדֵּן emerald Ez. xxviii. 13, קַנָּא pelican Is. xxxiv. 11, שָׂמַרְצָה crowd 2 Kings ix. 17, and often in *proper names* among the

* On the feminines not distinguished by the form, see § 107, 1, 3, 4.

- Phœnicians (in whose language ח־ was the prevailing form, § 2, 2) and other neighboring tribes, as שַׁרְפָּת *Sarepta*, אֵילָת *Ælath* in Idumea, on the Arabian Gulf.
- b) ח־, almost exclusively poetical, e. g. עֲזָרָה *help* Ps. lx. 13, but in prose also is found מֶחָרָה *morrow* Gen. xix. 34.
- c) א־, Aramæan orthography for ח־, found chiefly in the later writers, e. g. שָׁנָא *sleep* Ps. cxxvii. 2, כְּרִחָא *baldness* Ez. xxvii. 31, מַטְרָא *mark* Lam. iii. 12.
- d) Very rarely ח־, a weakened form of ח־ (§ 27, Rem. 4), as וּזְרָה for וּזְרָח Is. lix. 5.
- e) ח־, without the accent, as חֲרָחָה Deut. xiv. 17, בִּעְרָה *burning oven* Hos. vii. 4; comp. Ez. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented ח־; but the Punctators, deeming the feminine-ending unsuitable here, sought to conceal it by the retraction of the tone. Their opinion, however, is not binding on us. The accentuation of לַיְלָה *night* seems to indicate a *masc.* form, especially since it is always construed as *masc.*, and as לַיִל, לַיִל are concurrent forms. Of a similar character are the forms (also construed as *masc.*) הַחֲרָחָה *the sun* Judges xiv. 18 (elsewhere חֲרָחָה), נְחָלָה *brook* Ps. cxiv. 4, מְוֵתָה *death* Ps. cxvi. 15, and some others. But there is much here that is yet doubtful.*
- f) ח־ in poetry, properly a double ending (as in חֲרָחָה *this f.* = חֲרָחָה Jer. xxvi. 6 *K'thibh*, and in the verbal form חֲרָחָה, § 74, 4), e. g. עֲזָרָה *help* (= עֲזָרָה, עֲזָרָה), שְׁוֹעָה *salvation* (= שְׁוֹעָה), עֲוֹנָה *wickedness* (= עֲוֹנָה); see Ps. iii. 3; xlv. 27; xcii. 16; Job v. 16; Ex. xv. 16, and other passages.†

3. It is not at all to the purpose, to regard the vowel-ending ח־‡ as the original termination of the feminine, and the consonant-ending ח־ as derived from it. The Æthiopic every where retains the ח; and in the Phœnician also, feminines end mostly in ח (sounded *ath* in the words found in Greek and Roman writers), more rarely in א (see *Gesenii Mon. Phœn.* pp. 439, 440; *Movers*, in *Ersch u. Gruber's Encyclop.* Sect. III. Bd. 24, S. 439, f.). The Old-Arabic scarcely admits the truncated vowel-ending, except in *pause*; in modern Arabic, the relation has become about the same as in Hebrew.

* The ending ח־ in these words has been taken for that of the Aramæan *emphatic state*, as if חֲרָחָה were = חֲרָחָל. Against this are the following objections: 1) that some examples have the Heb. article, which would have been inconsistent with the recognition of the Aramæan form; 2) that the examples belong in part to the older books; 3) that among them is so old and common a word as לַיְלָה. But this word might properly be an accusative with the adverbial signification *noctua*, and then be used for *nox* without reference to the ending, somewhat like בְּנִיבְרָה § 88, 2, c. See *Gesenius' Lexicon*, Art. לַיִל, Note.

† This ending חֲרָחָה has also been compared with that of the Aram. *emphatic state*, or been regarded as an accusative ending.

‡ A consonant ח *h*, in this ending, is out of the question.

2. The *form* of the primitives is that of the simple verbals, as קָטַל, קָטֵל, &c.; and in the grammatical treatment of nouns, it makes no difference whether they are accounted primitives or verbals.

E. g. אָדָם *man* follows the analogy of verbals, whether it has come from אָדָם *to be red*, or not; אָב *father*, אָמ *mother*, have the form of verbals from the stems אָבָה, אָמַם, though such a derivation is hardly possible.

§ 83.

OF VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and signification with certain forms of the verb, particularly with the Participles and Infinitives, which even without any change are often employed as nouns, e. g. יָדַעַת (to know) *knowledge*, אָיַב (hating) *an enemy*. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in the kindred languages and in the irregular verb, become the usual forms of the verbal noun, e. g. the participial form קָטַל, the Infinitives מִקְטָל, קְטִילָה (§ 45, 2), &c. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely related ideas (such as the *place* of the action), and are, therefore, mostly *abstract*; that participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It is observable, moreover, that to many of the forms of derivative nouns a definite signification attaches itself, although not equally pervading in all of them.

Rem. 1. It need not appear strange, moreover (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versa*. So in English we say, *his acquaintance*, for *those with whom he is acquainted*; the *Godhead*, for *God himself*; in Heb. מִדְרֵךְ *acquaintance* and *an acquaintance*; פְּתִיחַ *simplicity* and *a simple one*; on the contrary תְּשׁוּבָה *that which sinneth for sin*, which is a frequent use of the *fem. concrete* (§ 84, 5, 6, 11).

2. For facilitating the general view we first treat of the *derivatives*

from the regular verb (§ 84) and then of those from the irregular verb or *derivatives* of the weaker stems (§ 85).

§ 84.

NOUNS DERIVED FROM THE REGULAR VERB.*

We distinguish here,

I. *Participial Nouns, of Kal.*

1. קָטַל, *fem.* קַטְלָה, one of the simplest forms of this kind, analogous with the two following (Nos. 2 and 3), but not used as a Participle. It is most frequently employed as an adjective expressing *quality*, as הָכֵם *wise*, הָרֵשׁ *new*, הַיָּשָׁר *upright*. But the same form occurs, also, with an abstract signification (No. 12).

2. קָטַל, *fem.* קַטְלָה, Part. of verbs *middle E* (§ 50, 2), mostly with intransitive meaning (§ 43), and for adjectives of quality, e. g. זָקֵן *old, old man*; יָבֵשׁ *dry*; הַיָּשָׁן *fat*.

3. קָטַל and קָטִיל (with firm *o*), *fem.* קַטְלָה, primarily Part. of verbs *middle O* and properly with intransitive signification, e. g. יָגֵר *fearing*, קָטַן *small*, הָקַשׁ *fowler*; then frequently as an adjective, even when no *Perf.* with *Cholem* is found, as גָּדוֹל *great*, רָחוֹק *distant*, קָדוֹשׁ *holy*. As a substantive, *abstractly*, כְּבוֹד *honor*, שְׁלוֹמִים *peace*. No. 21, with the doubling of the last radical, must not be confounded with this.

4. קָטַל, *fem.* קַטְלָה, קֹטֵל, the usual active Participle of transitive verbs; e. g. אֶיבִי *enemy*, יוֹנֵק *suckling*; hence of the instrument by which the action is performed, as הַרְשָׁה *a cutting instrument*; the feminine sometimes with the collective signification, as אֶרְחָה *caravan*, properly the *wandering, wandering troop*.

5. קָטַל and קָטִיל, passive Participles of *Kal*, the latter usual in Aramæan as a Participle, but in Hebrew employed rather as a Substantive, like the Greek verbals in τός. E. g. אֶסֶיִר *imprisoned*, מְשֻׁיָּח *anointed*, אֶסֶיִר *prisoner*, מְשֻׁיָּח *anointed one*. With an active signification also, in intransitive verbs; as צָעִיר *small*, צָעִים *strong*. Some words of the form קָטַל express the *time* of the action, as קָצִיר *time of cutting, harvest*, חֲרִישׁ *time of ploughing*, like the Greek verbals in τός, e. g. ἀμυτός, ἀποτός, properly *the being harvested, or ploughed*. The feminines are prone to take the abstract signification (Synt. § 107, 3, b), e. g. יְשֻׁבָּה *deliverance (the being delivered)*.

6. קָטַל (Arabic קַטְלָה), with vowels unchangeable (§ 25). In Arabic it is the usual intensive form of the Participle, and hence in Hebrew expresses what is *habitual*, e. g. נָגַח *apt to butt*, בָּנָא *(also בָּנוּא) jealous*, חָטָא *sinner (diff. from חָטָא sinning)*, גָּנַב *thief*; so of occupations, trades, e. g. טָבַח *cook*, חָרַשׁ (for חָרֵשׁ) *faber*. Here again the feminine (קַטְלָה) or

* Under the regular verb we here include the verb with gutturals, §§ 63-65, as well as the stronger forms of the irregular verb.

קַטְלוֹת) often takes the abstract signification, as חַטָּאת *female sinner* and *sinfulness, sin*; חֲרָקָה *burning fever*, with a guttural שִׁבְעָה *signal*. Such intensive forms are also the three following.

7. קָטוּל, קָטוּל, קָטוּל, of which forms are most adjectives in the Chaldee; as צַדִּיק *righteous*, אָמִיר *strong*, חַנּוּן *compassionate*. In Hebrew, of intransitives only.

8. קָטוּל, as רִפוּר *censurer*, שָׁבוּר *drunken one*, גָּבוּר *strong one, hero*, seldom in a passive sense, as יְלוּד *born*.

9. קָטוּל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. גִּבְנוֹן *hunch-backed*, קַרְחָה *bald-headed*, אִלֵּם *dumb*, עִוְרָה *blind*, סַטְחָה *lame*, חֲרָשׁ *deaf*, נַפְשָׁה *perverse*. The *abstr.* signification is found in the *fem.*, as אִילָּה *perverseeness*.

II. Nouns after the manner of Infinitives of Kal.*

10. קָטוּל, קָטוּל, קָטוּל (with changeable vowels), are with No. 11 the simplest forms of this class, of which the first and third are employed in the verb as Infinitives, the former being a rare and the latter the usual form (§ 45, 2). As nominal forms they are uninfrequent, e. g. אָמִיר *man*, אִילָּה *ornament*, צַחֲחָה *laughter*. Far more frequent are the nearly related forms,

11. קָטוּל, קָטוּל, קָטוּל, the so-called *segholate* forms. E. g. מֶלֶךְ *king* (for מֶלֶךְ, מֶלֶךְ, § 27, Rem. 2, c), סֵפֶר (for סֵפֶר) *book*, קִדְשׁ (for קִדְשׁ) *sanctuary*; these have the characteristic vowel in the first syllable, and the helping-vowel *Seghol* (§ 28, 4) in the second. When the second or third stem-letter is a guttural, *Pattach* is used instead of *Seghol*, as רִיב *seed*, נֶצַח *eternity*, עֵמֶל *work*. Examples of feminines, מַלְכָּה *queen*, יִרְאָה *fear*, עֲזָרָה *help*, חֲכָמָה *wisdom*.

In masculines as well as feminines the *abstract* is the proper and prevailing signification, yet not unfrequently the *concrete* occurs, especially in the form קָטוּל, e. g. מֶלֶךְ *king*, נָעַר *a youth*, בְּרִיטִישׁ *brutish*, עֲבָד *servant*, לֹרְד *lord*, אָמִיר *man*. In such forms, either the concrete sense is secondary and derived from the abstract, as in בְּרִיטִישׁ prop. *brutishness*, נָעַר prop. *season of youth* (comp. Eng. *youth* and *a youth*); or the form of the word is shortened from another with a concrete sense, as מֶלֶךְ from participial forms, meaning *ruling, serving*.† But altogether, the meaning of these forms is very various; e. g. even for the instrument, as חֲרָשׁ *sword*, חֲרָשׁ *graving-tool*, and passively אֶרֶב *a web*. In the passive sense the form קָטוּל is more common, as אֶכָּל *food*; and also in the abstract sense, as נָעַר *a youth*, נָעַר *youth*.

12. קָטוּל, like No. 1, *fem.* קָטוּלָה, both very frequent with the *abstr.* sense. E. g. רָעָב *hunger*, אַשָּׁם *guilt*, שָׂבַע *satiety* (with the *concretes* רָעַב

* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or so-called *nomina actionis*.

† Such an origin of מֶלֶךְ may be proved from the Arabic; and in some other nouns it is obvious. Comp. גִּיר as the name of a town with the appellative גִּיר *a wall*, and the shortening of בְּרִיחַ (in the *constr. state*) from בְּרִיחַ *shoulder*.

hungry, אָשֵׁם (טָבַע, אָשֵׁם); *fem.* צְדִיקָה *righteousness*, נִקְמָה *vengeance*. More rare is the form קָטַל, as שָׁכַר *temetum*, עֵבֶר *uva*.

13. קָטַל, קָטַל, קָטַל, קָטַל, all with an unchangeable vowel (§ 25) between the second and third radicals, and a *Sh'va* under the first, as קְטָב *book*, זָאב *wolf*, שְׂבִיל *way*, חֲלוֹם *dream*, גְּבוּל *boundary*; sometimes with *Aleph prosthetic*, as אַזְרוֹעַ = זְרוֹעַ *arm*, אֲמָרָה *brood*. The corresponding *feminines* will suggest themselves; the forms קָטַלְתָּ, קָטַלְתְּ coincide with those of *feminines* in No. 5.

14. מִקְשָׁל, the Aramæan form of the Infinitive, e. g. מִשְׁפָּט *judgment*. Related forms are: מְזוֹמֵר *song*, מְחַמֵּד *desire*, מְמַלְכֵיחַ *booty*, מְמַלְכָח *kingdom*, מְשַׁבְּרָה *wages*. Under this form, besides the action itself, is expressed very often the place of the action, as מְזוֹבְחָ *altar*, מְדַבֵּר (from דָּבַר *to drive*) *place of driving*, i. e. *to which cattle are driven, wilderness*; and the instrument, as מְאָבְלָה *knife*, מְזוֹלֵג *fork*, מְפַתַּח *key*.

15. קְשָׁלוֹן, קְשָׁלֵן, and other similar forms, with the terminations וֹן and וֹן, as מְתַרְוֵן *interpretation*, שְׁלֵחָן *table*, קְרִבָּן *offering*; but there are also forms like זְכָרוֹן *remembrance*, חֲזִיוֹן *prophetic vision*.

For וֹן there is a truncated form וֹ, written also הֹ, which occurs especially in proper names, as מְנַהֵן and מְגִדוֹן for שְׁלֵמֹן (comp. *Ilárov, Plato*). In *Patronymic* and *Gentilic* nouns (§ 85, 5) the *Nun* is retained, e. g. שִׁילָנִי from שִׁילָה the city *Shilo* (still *Shilun*).

16. With the feminine ending הַ, e. g. חֲסָלָה *folly*, רְפָאוֹהַ *healing*. In the Aramæan, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). It comes into frequent use only in the later books of the Old Test. As a synonymous ending, הַיִּחַ is found occasionally in earlier use, as שְׁאֲרֵיהַ *remnant*. Comp. the denominative nouns § 86, 6.

III. Participials of the derived Conjugations.

17. From *Niph.* נִקְבַּל, as נִקְבָּלוֹת (plur.) *wonders*.

18. 19. From *Piël* and *Hiph.*, e. g. מְזַשְׁרָה *snuffers*, מְזַמְרָה *pruning-knife*.

20. From *Poël*, as עוֹלָל (abbr. from מְעוֹלָל Is. iii. 12) and עוֹלָל *child*.

21. From *Piël* קָטַל, *fem.* קָטַלְתָּ, and 22. קָטַלְתָּ, for the most part adjectives of color, as אָדָם, *fem.* אָדָמָה *red*, רֵעֵן *green*, שָׁאֵן *quiet*.*

23. קָטַלְתָּ have an *iterative* sense, as חֲסָבְתָּ *flexuosus*, חֲסָבְתָּ *versutus*, and are forms of adjectives with a *diminutive* signification (§ 55, 3), as אָרְבָּה *reddish*, שְׁחָרָה *blackish*; hence in a contemptuous sense (like *miser, misellus*, Germ. *Gesinde, Gesindel*), as אֲסֻפָּה (with the passive form, after אָסַף) *collected rabble*.

IV. Infinitives of the derived Conjugations.

24. From *Niph.* of the form נִתְחַבְּלִים plur. *struggles*.

25. From *Piël*, like נִפְצָה *dispersion*, more frequently in the *fem.*, as בְּקִשָּׁה *request*, with *Qamets* unchangeable.

* No. 21 may be regarded also as a mere modification of No. 3.

26. קטול, and 27. תִּקְטֹל, תִּקְטִיל, likewise Infinitives of *Piel* (the latter the common form in Arabic), e. g. שְׁלוּם *requital*; חֲמוּס *folding of the hands*; תְּנִיחָה *requital*; מְנִיחָה *mantle*.

28. From *Hiph.* of the form אָזְכְּרָה *remembrance-offering*; חֲשֻׁמְעִינָה *annunciation* (with unchangeable *Qamets*), Aramæan Infinitives.

29. From *Hithp.* הִתְרַשֵּׁשׁ *register*.

30. From *Poël*, like הוֹלֵל *folly*, and perhaps also 31. like קִישׁוֹר *smoke*. צִינֵק *prison*.

32. From *Pilel* סִגְרִיר *heavy rain*, נִאֲמָה *adultery*.

33. From *Hiph.* פָּקַחְיוּחַ *opening*, Inf. to No. 23.

34. שִׁקְטָל, e. g. שִׁלְהֵבָה *flame* (comp. § 55, 6).

35. Quadrilaterals, like סִלְעָם *locust*.

§ 85.

NOUNS DERIVED FROM THE IRREGULAR VERB.

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

I. *From Verbs מָן.*

To the *Inf.* of *Kal* belong (14), מִתָּן *gift*, מִגְּבוּהָ *overthrow*; to the *Inf.* of *Hiph.* (28), הִצִּילָה *deliverance*.—The noun מִדְּעָה *knowledge*, from מִדַּע; see § 71.

II. *From Verbs מָצַו.*

From the *Part. Kal* (1), הָם *upright* (like קָטַל), commonly with *Pattach* (to indicate the sharpening of the syllable), דָּל *abject*, רַב *much*, fem. הִלָּה *fat*; * (2) מִחַ *fat*. From the *Inf.* (10, 11), בִּז *booty*, חֵן *favor*, חֹק *law*, fem. מִלָּה *word*, חֹקֵה *law*; (14), מִצְוֵה *fastness*, מִצְבֵּה *that which surrounds (environs)*, fem. מִגְּבֵהָ *roll*. The form מִצְבֵּה sometimes, by retraction of the tone, becomes a segholate form, as מִצְבֵּר *bitterness* (from מִצְרֵר), מִצְרֵה *timidity* (from מִצְרֵה). (27), הִתְפַּלֵּה *praise*, תְּפִלָּה *prayer*, with the segholate form also, as מִתְּמַס *a melting away* (from מִתְּמַס), מִתְּמַס *mast* (from מִתְּמַס *to make a tremulous sound*). From *Pilpel* (§ 55, 4), מִגְּלָל *wheel*, from מִגְּלָל *to roll*, קִלְקַל.

III. *From Verbs מָן and מָן.*

The Participial forms are regular. To the Infinitives belong: (10), מִדַּע, fem. הִצִּילָה, הִצִּילָה *knowledge*, עֲצָה *counsel*. (13), מִסוֹר for מִסוֹר;

* On the formation of feminines without the *Daghesh*, see § 94, Rem. 2.

divan. (14) מוֹרָא *fear*, מוֹקֵשׁ *snare*, מוֹלְדָה *birth*, מוֹפְסָר *punishment*; from verbs prop. מָרַי, מָרַב, מָרַב, מָרַב *the best*. (27) תּוֹשֵׁב *inhabitant*, תּוֹלְדָה *generation*, תּוֹשֵׁב *the south*.

IV. From Verbs טָ and טָ.

Participles: (1) זָר *foreign*; (2) גָּר *stranger*, עֵדָה *a witness, testimony*, (3) טוֹב *good*, טוֹבָה *what is good*. Infinitives: (11), various segholate forms, as מוֹתָר *death*, and מוֹתָר *house*; קוֹל *voice*, רוּחַ *spirit*; *feminines*, מוֹלְדָה and עוֹלָה *evil*, מוֹשָׁם *shame*; (14) מְנוּחָה *rest*, מְנוּחָה *place*, also מְנוּחָה *oar* (from מוּנַח); (27) תְּבוּנָה *intelligence*, תְּבוּנָה *testimony*; (28) מְנוּחָה *rest*.

V. From Verbs חָ.

Participles: (2) רַחֵם *fair*, קָשָׁה *hard*, *fem.* רַחֵם. Some lose the חָ, as חָיִל *sign*, for חָיִל. (4) רַחֵם *seer*, *fem.* עוֹלָה *burnt-offering*. (5) מְכַסֵּי *covering*, נָקִי *pure*, עָנִי *poor*.—Infinitives: (11), the segholates in different forms; not often with the חָ retained, as in חֲבָכָה *a weeping*, רַעַח *friend*, רְאוּחָה *vision, revelation* (Is. xxviii. 7, 15), commonly without it, as רַעַח (for רַעַח). Sometimes the original ו or ו appears. The ו then quiesces in *Chireq* (comp. on רְהִי, § 75, Rem. 3), as in מְפְרֵי *fruit*, חֲלָה *sickness*. The ו also quiesces, as in בְּרוּחָה *waste*. In masculines the third radical rarely remains a consonant, as in חֲלָה *sickness*, though in feminines it is always so, as in שְׁלֵחָה *rest*, לְוִיָּה *garland*. (13) חֲתוּ *winter*, שְׁתִּי *fem.* שְׁתִּיָּה *a drinking*; *fem.* חֲצוּת *part*, חֲצוּת *the half*, שְׁחִיתָה *and שְׁחִיתָה pit*. (14) מְקַנְיָה *possessions*, מְרָאָה *appearance*; *fem.* מְצִוָּה *command*. Apocopated form, מְעַל *height*, for מְעַלָּה. (15) מְקַנְיָה *wealth*, מְקַנְיָה *destruction*. (27) מְקַנְיָה *annihilation*, מְקַנְיָה *building*, מְקַנְיָה *brood*. (28) מְקַנְיָה *testicle*, for מְקַנְיָה, from שְׁכָב.

VI. From doubly anomalous Verbs.

We present only some cases of especial difficulty to the learner:

1. From a verb מָנַח and מָנַח, מָנַח *elevation* for מָנַח, from מָנַח, Job xli. 17.

2. From a verb מָנַח and מָנַח, מָנַח *instruction, law*, מָנַח *sign*, prob. from מָנַח.

3. From a verb מָנַח and מָנַח, מָנַח *tumult*, Num. xxiv. 17, for מָנַח, from מָנַח.

4. From a verb מָנַח and מָנַח, מָנַח *a watering*, for מָנַח, from מָנַח; מָנַח *island*, for מָנַח, from מָנַח *to dwell*; מָנַח *sign* for מָנַח, from מָנַח; מָנַח *cord*, from מָנַח; מָנַח *chamber* for מָנַח, from מָנַח *to dwell*; מָנַח *people*, from מָנַח, Arab. *to flow together*.

To the learner the stem is often obscured also by contraction, when it originally contains *Nun, Daleth, or He*, e. g. מָנַח *wine-press* for מָנַח; מָנַח, from מָנַח; מָנַח *anger* for מָנַח; מָנַח *fidelity*, for מָנַח, from מָנַח; מָנַח *time* for מָנַח, from מָנַח; מָנַח *brightness*, for מָנַח, from מָנַח.

§ 86.

DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb; e. g. קְדִמּוֹן *eastern*, immediately from קָדַם *the east*, which is itself derived from the verb קָדַם.

2. Most of the forms which nouns of this class assume have already been given, the denominatives (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of nouns derived from the verb. The verbal with מ prefixed, e. g. was employed to express the *place of an action* (§ 84, No. 14); accordingly this מ was prefixed to a noun in order to make it a *designation of place* (see No. 3). In Greek and German also, the verbals and denominatives are exactly analogous.

The principal forms are the following:

1. In imitation of the *Part. Kal* (No. 4 of the verbals), שָׂרֵר *porter*, from שָׂרַר *gale*; בָּקָר *herdsman*, from בָּקַר *cattle*; פָּרַס *vinedresser*, from פָּרַס *vineyard*.

2. Like verbals of No. 6, קַשָּׁה *archer*, from קָשָׁה *bow*; מַלְחָה *seaman*, from מָלַח *salt*, (*sea*). Both these forms (Nos. 1, 2) indicate one's *business, trade, &c.*, like Greek nouns in *της, τῆς*, e. g. *πολιτης, γκαμματῆς*.

3. Nouns with מ prefixed, expressing the place of a thing (comp. No. 14 of the verbals); e. g. מַעְיָן *place of fountains*, from מָעַן *fountain*; מַרְגְּלוֹת *place about the feet*,—*about the head*, from מָרַגַל; רֵאשׁ, רֵגֶל *head, foot*, from מָקַשָּׁה for מַקְשָׁה *field of cucumbers*, from קָשָׁה *cucumber*. Comp. *ἀμπελων*, from *ἄμπελος*.

4. *Concretes* formed by the addition of וֹן, וֹת, as קְדִמּוֹן *eastern*, from קָדַם; אַחֲרֵיךְ *hinder*, from אָחַר; לְוִרְחָן *wound*, hence *coiled animal, serpent*, from לָוַרַח *a winding*.

וֹן and וֹת form also *diminutives* like the Syriac אִישׁוֹן *little man* (*in the eye*), אִישׁוֹן *apple of the eye*, from אִישׁוֹן *the dear, good people* (from רִשׁוֹן = רָשָׁה *upright, good*), a term of endearment for *Israel*; perhaps also, שְׂפִירְסוֹן *little snake*.

5. Peculiar to *denominative* nouns is the termination יָ, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinals, Gentilics, and Patronymics*. E. g. נֹכְרִי *strange*, from נָכַר *any thing foreign*; שֵׁשִׁי *the sixth*, from שֵׁשׁ *six*; מוֹאָבִי *Moabite*, from מוֹאָב; יִשְׂרָאֵלִי *Israelite*, from יִשְׂרָאֵל. When the stem-substantive is a compound, it is commonly resolved again into two words, e. g. בְּנֵי־רֵמְיָנִי *Benjaminite* from בְּנֵי־רֵמְיָן. For the use of the article with such forms, see § 111, 1, Rem. Rarely.

instead of --י we find *a*) the ending --י (as in Aramæan), as יְלִי *deceitful*, and in proper names, as בַּרְזִילַי (*ferreus*) *Barzillai*; and *b*) the parallel --ה , as לְבָנָה (prop. milky) *stora-x-tree*.

6. *Abstract nouns formed from concretes by the addition of ה* and --ה . (comp. the Eng. terminations *dom, hood, ness, &c.*); e. g. מְלָכּוּת *kingdom*, immediately from מֶלֶךְ ; אַלְמָנוּת *widowhood*, from אַלְמָן ; אַלְמָנָה , *widower, widow*; רֵאשִׁית *principium*, from $\text{רֵאשׁ} = \text{ראש}$ *princeps*. (See the verbals No. 16).

§ 87.

OF THE PLURAL.

1. The *plural* termination for the *masculine gender* is --ים , e. g. סוּסִים *horse, plur.* סוּסִים *horses*, seldom written defectively --ים , as in Gen. i. 21, תַּנִּינִים . Nouns ending in --י take --ים in the plural, as עִבְרִיִּים *Hebrews* from עִבְרִי (Ex. iii. 18); but usually a contraction takes place, as עִבְרִיִּים (§ 93, VIII), שָׁנִים *crimson garments* from שָׁנִי . Nouns in --ה lose this termination when they take the plural ending, e. g. חֹזֶה *seer, plur.* חֹזִים .

This ending *im* is also prevalent in Phœnician, e. g. צִדְנִים *Sidonii*; in Aramæan it is *in*, in Arabic *ün* (nominative) and *in* (oblique cases), in Æthiopic *an*. It is, moreover, identical with the ending --ין in *3d pers. plur. masc.* of verbs.*

Unusual terminations of the *plur. masc.* are :

a) --ין , as in Chaldee and Syriac, almost exclusively in the poets and later writers, e. g. מְלָכִין *kings* Prov. xxxi. 3; יָמִין *days* Dan. xii. 13, defectively אִין *islands* Ez. xxvi. 18. Comp. Judges v. 10; Job xv. 13; xxiv. 22; xxxi. 10; Lam. i. 4 and other places.

b) --ה (the --ה cast off, as in the *Dual* רִדְהִים for רִדְהִים Ez. xiii. 18; comp. the *constr. state*, § 89, 2), e. g. מְנִי *chords*, Ps. xlv. 9 for מְנִים (unless this be the true reading); עַמִּי *peoples* 2 Sam. xxii. 44 (for which the parallel passage Ps. xviii. 44 has עָם , but the other form occurs also in Lam. iii. 14 and Ps. cxliv. 2). This ending is by many called in question, in single passages (see also 2 Sam. xxiii. 8, comp. 1 Chron. xi. 11; 1 Sam. xx. 38 *K^othibh*), or altogether; see *Gesenius, Lehrgebäude der Heb. Sprache*, S. 524 ff.—Still more doubtful is—

c) --י (like the *constr. state* in Syriac). Here are reckoned, e. g. חֹרֵי *white cloths* Is. xix. 9; שָׂרֵי *princes* Judges v. 15, חַלְזֵי *windows* Jer. xxii. 14. But this last is perhaps *Dual* (§ 88, Rem. 1, c); שָׂרֵי may be *my princes* (with suff.), and --י in חֹרֵי may be a formative syllable. Farther, חֹשְׁבֵי in Is. xx. 4 is *constr. state*; but in שָׂרֵי (prob. = שָׂרֵי after the form קַשְׁלֵי) *the Mighty One*, and in לֹחֲמֵי *locust-swarm* Nah. iii.

* On the identity of all these endings, see *Dietrich's Abhandlungen zur hoch. Grammatik*, Leipz. 1846, S. 62 ff.

17 (from *גָּבַהּ*), the *י־* belongs to the stem; and finally, in *אֲדֹנָי* *the Lord* (prop. *my Lord*, from *אֲדֹנָיִם* *Lord*) it is originally a suffix, see § 121, Rem. 4.

d) *ם־*, obsolete and rare; e. g. *גָּנָם* = *גָּנָיִם gnats* [Ex. viii. 13]; *סֹלֶם* *ladder* [Gen. xxviii. 12] from *סָלַל*, prop. *steps*, comp. English *stairs*.*

2. The plural termination for the *feminine gender* is *ות־*. This takes the place of the feminine termination *ה־*, *ת־*, *ה־*, appended directly to the form of the singular; as *תְּהִלָּה* *song of praise, plur. תְּהִלוֹת*; *אֲגֻרָה* *letter, plur. אֲגֻרוֹת*; *בְּאֵר* *a well, plur. בְּאֵרוֹת*. Feminines in *ות־* form their plural in *ות־*, and those in *ה־*, in *ות־*; e. g. *מִצְרַיִת* *Egyptian woman, plur. מִצְרַיִתוֹת*; *מַלְכוּת* *kingdom, plur. מַלְכוּתוֹת*. These plural terminations have, however, for their basis, the endings *יה־* and *יה־* in the singular.

It is only from a neglect of the origin of the terminations *ות־* and *יה־*, that the plural-ending *ים־* is appended to some words which end with them; e. g. *הַיָּיִת* *spear, plur. הַיָּיִתִים* and *הַנְּיָחוֹת* and *הַנְּיָחוֹתִים* *whoredom, plur. הַנְּיָחוֹתִים*; *אֵלְמְנוּתִים* *widowhood*, and many other instances. Strictly in the manner of the Syriac is the formation of the plural *עֲדוּת* (*edah'-vuth*) *laws*, with *Vav* as a consonant, from the singular *עֲדוּת*.

This ending *ות־* (*-lth*) stands directly for *-lth*, as it is sounded in Arab., Æthiop., and Chald. (see, on the corruption of the *ā* sound to *o*, § 9, 10, 2); and *-lth* is, properly, nothing but the prolonging and strengthening of the *sing. fem. ending -lth* (§ 80, 2). The strengthening was intended to denote *plurality*. But this ending was then, by a still farther application of it, appended also to nouns whose singular does not terminate in *-lth*.

How the changeable vowels are affected by the addition of the plural endings, is shown in §§ 92–95.

3. Words which are of two genders (§ 80, 2, *b*, § 107, 3) have often, in the plural, both the masculine and feminine terminations; e. g. *נְפֹשׁ* *soul, plur. נְפֹשִׁים* and *נְפֹשׁוֹת*. Both forms may be employed as masculine or feminine; but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations, e. g. *דוֹר* *an age, masc., plur. דוֹרִים* and *דוֹרוֹת*; *שָׁנָה* *a year, fem., plur. שָׁנַיִם* and *שָׁנוֹת*. The gender of the singular is here retained in both the plural forms; e. g. *אַרְיֵ* *masc. a lion, אֲרִיֹּת* *masc. Zeph. iii. 3*; *דוֹרוֹת* *masc. Job xlii. 16*.

* See the *Adverbs* in *ע־* § 100, 3, and *Dietrich, ubi supra*, S. 66 ff.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus יָמִים *days*, and שָׁנִים *years*, are the usual, רְמִיזָה, שְׁנוֹת the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 88) is employed as the name of the living members themselves, while the plural in זָרָה (which here corresponds to the *neuter*) represents something similar, but inanimate. E. g. כַּפַּיִם *hands*, כַּפּוֹת *handles, manubria*; קַרְנוֹת *horns*, קַרְנוֹת *cornua altaris*; עֵינָיִם *eyes*, עֵינֹת *fountains*.

4. A considerable number of masculines form their plural in זָרָה, while many feminines have a plural in יָרָה. In both cases, however, the gender of the singular is usually retained in the plural. E. g. אָב *father, plur. אֲבוֹת*; שֵׁם *name, masc., plur. שְׁמוֹת*; on the contrary, מִלָּה *word, fem., plur. מִלִּים*; פְּקִיעַת *concupine, fem., plur. פְּקִיעֹת*, &c.

5. It is chiefly in the adjectives and participles, that the distinction of gender is maintained in the use of the plural endings; e. g. טוֹבִים *boni*, טוֹבוֹת *bonæ*; קָטָנִים *masc.*, קָטָנוֹת *fem.*; as also in substantives of the same stem, representing objects in which there is a natural distinction of sex, as בָּנִים *fili*, בָּנוֹת *filia*; מַלְכִים *reges*, מַלְכוֹת *reginae*.

Rem. 1. In some few words, to the plural form in זָרָה is added the other termination of the plural יָרָה (before the genitive יָרָה, comp. § 89, 2), or that of the dual יָרָה; e. g. גְּבוּחָה *height, plur. גְּבוּחוֹת, construct state גְּבוּחוֹתֵי שָׁאוּל; from at the head of Saul, 1 Sam. xxvi. 12; הוֹפְקָה wall, plur. הוֹפְקוֹת mania, dual הוֹפְקוֹתֵים double wall.* This double designation of the plural appears also in the mode of connecting the suffixes with the plural forms in זָרָה (§ 91, 3).

2. Some nouns are used only in the plural, e. g. אֲנָשִׁים *men* (the Æthiopic has the singular, *mél*, man); some of them with the sense of the singular (§ 108, 2), as פְּנֵים *face*. The plural of the latter can be expressed only by the same form; hence, פְּנֵים means also *faces*, Ez. i. 6.

§ 88.

OF THE DUAL.

1. There is a modification of the Plural in the Dual form. In Hebrew, however, it is found only in certain substantives (not at all in adjectives, verbs, and pronouns). The Dual termination for both genders is יָרָה, appended to the singular; as יָדַיִם *both hands*, יוֹמַיִם *two days*. The original feminine ending *ath* is always retained here, with long *ā* in an open syllable; as שְׁמֵרָה

lip, שְׁפָתַיִם *both lips*; from feminines with the ending תָּ-, e. g. נְחֹשֶׁתַּיִם, the Dual has the form נְחֹשֶׁתַיִם *double fetters*.

The shortening of the vowels, occasioned by the comparatively heavier dual ending, is in some cases rather greater than with the plural termination, especially in the segholate forms (§ 84, 11); as רַגְלַיִם *foot*, plur. רַגְלֵימָם, *dual* רַגְלֵימָם; but also קַרְנָיִם (along with קַרְנֵימָם) from קַרְנֵן *horn*, לְחַיִּים from לְחַיִּי *cheek*.

Rem. 1. Unusual forms of the dual, mostly found only in proper names: *a*) הַיְוֹן (as in Chald.) and contracted הַיְוֹן, as הַיְוֹן Gen. xxxvii. 17 and הַיְוֹן 2 Kings vi. 13 (name of a place, prop. *two wells*); *b*) הַיְוֹן and הַיְוֹן, as עֵינַיִם, עֵינַיִם (proper names), שְׁנַיִם *two* in the combination חַלְזוֹנֵי שְׁנַיִם *twelve*; *c*) הַיְוֹן (cast off), רֵדִי Ez. xiii. 18, probably also חַלְזוֹנֵי (double window) Jer. xxii. 14.

2. The words מַיִם *water*, שָׁמַיִם *heaven*, יְרוּשָׁלַיִם or יְרוּשָׁלַיִם *Jerusalem*, are dual only in appearance. The first two are plurals from the lost forms מַיִם, שָׁמַיִם; the third is a protracted form for the older יְרוּשָׁלַיִם, comp. the shorter form שָׁלַם Ps. lxxvi. 3, and the Chaldee יְרוּשָׁלַיִם.

2. The Dual in Hebrew, besides the numeral forms for 2, 12, 200, &c. (§ 97), is used chiefly of such objects as are, by nature or art, connected in pairs; e. g. יָדַיִם *both hands*, אָזְנוֹתַיִם *both ears*, שְׁנַיִם *teeth* (of the *two* rows), נַעֲלָיִם *pair of shoes*, מֵאֲזֵנַיִם *pair of scales*; or at least are conceived as forming a pair, as יְרֵמִים *two days* together, *biduum*, שְׁנַתַיִם *two years* (in succession), *bien-nium*, אַמְתַיִם *two cubits*. In the former case the dual is used also for a greater number of objects, either indefinite, or limited by a numeral; e. g. שֵׁשׁ כְּנָפַיִם *six wings* Is. vi. 2, Ez. i. 6, כָּל-בְּרָכָיִם *all knees* Ez. vii. 17, מְצַלְתַיִם *cymbala* Ezra iii. 10, שְׁפָתַיִם *forked hooks* Ez. xl. 43. With some degree of emphasis, the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

See other remarks on the use of the dual, in § 87, Nos. 3, 5 (Rem.).

It cannot be questioned that the Hebrew, at an earlier period, employed the Dual more freely and to a greater extent, and that the above limited and fragmentary use of it belongs to a later phase of development in the language. The early Arabic forms the Dual in the noun, pronoun, and verb, to about the same extent as the Sanscrit, or the Greek; but in the modern, it disappears almost wholly in the verb, pronoun, and adjective. The Syriac retains it only in a few forms, but not as a living element, somewhat as the Roman in *duo*, *ambo*. So also it disappears in the younger Indian languages. On the Germanic Dual, see Grimm's d. Gramm. I., S. 114, 2 Ausg.

* See *Gesenii Thesaurus Ling. Hebrææ*, p. 629.

§ 89.

THE GENITIVE AND THE CONSTRUCT STATE.

1. The use of *case-endings** no longer appears in Hebrew, as a living element of the language. The relations of *case* are either not indicated by any external sign, like that of the nominative and for the most part of the accusative, or are expressed by prepositions (§ 117); that of the *genitive* being shown by subordination and close annexation to the governing noun. Thus the noun, which as genitive serves to limit another, retains its own form unchanged, and is only uttered in closer connection with the preceding *nomen regens*. In consequence of this connection, the tone hastens on to the second of the two nouns† (the genitive), and the first, or governing noun, is thereby commonly shortened, either in its consonants or its vowels (when mutable), or in both; e. g. דָּבָר אֱלֹהִים *word*, דָּבָר אֱלֹהִים *word of God* (a sort of compound, as we say in reversed order, *God's-word*, *landlord*, *fruit-tree*); יָד הַמֶּלֶךְ *hand*, יָד הַמֶּלֶךְ *hand of the king*; דְּבָרִים הָעָם *words*, דְּבָרֵי הָעָם *words of the people*. Thus in Hebrew, the the noun which stands *before a genitive* suffers the change by which this relation is indicated, and in grammatical language is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by *Maqqeph* (§ 16, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the further use of the *constr. state* see the Syntax §§ 114, 116.

2. The *vowel-changes* which many nouns exhibit in the *construct state* are shown in §§ 92, 95. There are also terminations peculiar to this form of the noun: thus,

- a) in place of the plural and dual terminations יִם־ and יָם־, it has always (by throwing off the *m*) simply י־ (comp. Rem.); e. g. סוּסִים *horses*, סוּסֵי פָּרֹעַ *the horses of Pharaoh*; עֵינָיִם *eyes*, עֵינֵי הָאִישׁ *the eyes of the man*;
- b) the original *fem.* ending יָ־ is always retained in this connection with the *genitive* (instead of הָ־ which has become the

* On some traces of obsolete case-endings, see § 90.

† In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

usual ending in the *absolute state*); as מְלִכָּה queen, מְלִכַת שֶׁבַע queen of Sheba. When the same word has also the termination מְלִכָּה, this form of it is adopted in the *construct state* (§ 80, 1, Rem. 1);

- c) nouns in מְלִכָּה from verbs לָהֵא (§ 85, V) form their *construct state* in מְלִכָּה; but nouns in מְלִכָּה change this termination to מְלִכָּה. Exs. רֹאֵה, constr. רֹאֵה seer; חַיִּי, constr. חַיִּי life; and so also מְלִכָּה, constr. מְלִכָּה valley.

On the endings הִ and מְ in the *construct state*, see § 90.

Rem. The liquid sound of מ was lost at the end of a word, just as in Latin the final *m* before a vowel was slurred over in the language of common life and in poetry. Quinct. Inst. Orat. IX. 4, § 40. So also disappears the corresponding *n* of the plural ending in Arabic and Aramæan, as well as in the plural ending מְ of the Hebrew verb (§ 44, 1, and § 47, Rem. 4). The final vowel *i*, after the rejection of the *m*, was strengthened by an *a* sound preceding it (the *Guna* of Sanscrit grammar), whence the diphthong *ai*, which is contracted to *e* (§ 7, 1 and § 9, 6). Instead of this מְ the Syriac still retains מְ, of which there is in Hebrew also a clear trace in the union of suffixes with the plural noun (§ 91, 2); and probably the example שֶׁרָאָה Is. xx. 4 also belongs here (according to others Judges v. 15). The *dual* ending מְ obviously arose from מְ.

§ 90.

REMAINS OF ANCIENT CASE-ENDINGS.*

מְ local; מְ and הִ as endings of the *construct state*.

1. As in Arabic three cases are distinguished by terminations, so the Hebrew noun has three endings, which correspond to those of the Arabic in sound, but have mostly lost their original significance. They are mere fragmentary remains of a more full and vital organism, than the language exhibits in the stage at which we find it in the Old Testament, when it no longer knew the regular distinction of cases by appropriate endings.

In Arabic, the case-endings are: *-u* for the nominative, *-i* for the genitive, and *-a* for the accusative (answering to the three leading vowels). In modern Arabic these endings have almost wholly disappeared; and when now and then used, among the Bedouins, it is without rule and with no distinction of the endings (*Wallin*, in *Zeitschrift der d. morgenl. Gesellschaft*. Bd. V. 1851, S. 9.). Even in the Sinaitic inscrip-

* The so-called *paragogic letters*.—Tx.

tions, their regular use is found already impaired (*Beer*, *Studia Asiatica*, III. 1840, p. xviii; *Tuch*, in *Zeitschr. der d. m. G.* Bd. III., S. 139 f.); and still, among the Arabs of the Peninsula of Sinai, 'ammuk (*thy uncle*, nominative) is heard also for 'ammick (*gen.*) and for 'ammak (*accus.*). The Æthiopic has preserved only the *-a*; employing it, however, not only in the whole sphere of the accusative, but also (without distinction of case) for the ending of the *constr. state* in connection with a following noun.

2. The relation of the *accusative*, in the toneless ending הַ־ appended to substantives, is the one most clearly retained in Hebrew. It is used,

- a) most frequently, to express *direction to, motion towards*;^{*} e. g. יָמֵהּ לְיָם *towards the sea, westward*, צָפוֹנָה *towards the north, northward*, אֲשׁוּרָה *to Assyria*, בְּבִלְהָ *to Babylon*, אֶרֶצָה *to the earth*, בְּרֵתָה *homeward*, עֵזְרָה *to Gaza* (from עֵזָה) Judg. xvi. 1; with the article, הַהָרֵה *to the mountain*, הַבַּיְתָה *into the house*, הַאֹהֶלָה *to, or into, the tent* [Gen. xviii. 6, xxiv. 67]; with the plural, כְּשַׁרְיִמָה *to the Chaldeans*, הַשָּׁמַיִמָה *towards the heavens*; even with the *construct state* followed by a genitive, יוֹסֵף בְּרֵתָה *into the house of Joseph*, דַּמַּשְׁק *to the wilderness of Damascus*, מִזְרְחָה שָׁמֶשׁ (*with the tone, an exception to the rule*) *towards the rising of the sun, eastward*;
- b) sometimes in a weaker sense of the הַ־, with only a general direction to the place *where* an object is,[†] as בְּבִלְהָ *at Babylon* Jer. xxix. 15, זֶזְבִּלָה *in the habitation* Hab. iii. 11; comp. also שָׁמָּה *there* Jer. xviii. 2 (oftener *thither*);
- c) the significance of the ending הַ־ is still more obscured, when a preposition is prefixed to the word, as לְשָׁאֵלָה *to the world below* Ps. ix. 18, לְמַעְלָה *upwards*, בְּנֶגְבָה *in the south* Josh. xv. 21, מִבְּבִלְהָ *from Babylon* Jer. xxvii. 16, עַד אֶפְקָה *unto Aphek* Josh. xiii. 14.

The local reference, in this ending, is the prevailing one (hence the name הַ־ *local*); but there is also, rarely, a reference to *time*, as perhaps in עֵתָה *now, at this time* (from עֵת), הַלְיָיָה *from year to year*. Peculiar is the form הַלְיָיָה, prop. *ad profanum!* = *absit!* We have the *accusative of the object* (though bordering on the local reference) in אֶרֶצָה זָבִלָה

* See, on this signification of the accusative, the *Syntax*, § 118, 1.

† So also the accusative without this form, § 118, 1.

and אֲרִצָּה נִחְתָּלִי Is. viii. 23, הַשְּׁפִלָּה Ez. xxi. 31; comp. Job xxxiv. 13.

Being regularly without the tone, it has commonly no effect on the vowels of the word (as shown in the above examples), except that in segholate forms the helping vowel becomes *Sh'va* (§ 93, 6), and also the *Chireq* in שְׁפִיטָה.—The ending ה־ is itself sometimes shortened to ה־, as נָבָה to *Nob* 1 Sam. xxi. 2, comp. Ez. xxv. 13.

3. More rare, and almost confined to poetry, are the other two endings, which like the accusative ה־ seem to correspond to Arabic case-endings; viz. י־ for the *genitive*, and ו־ (also ו־ in proper names) for the *nominative*. But here, the recognition of the *relation of case* is wholly lost in the language; and it treats these forms as *archaisms*, employed in poetry or other more elevated style, and found also in many compound names, the relics of an earlier age. As in such names, so elsewhere, these endings keep their place only in the closest connection of noun with noun, namely in the *construct state*.*

- a) The ending י־ is not very unfrequent in the *construct state*, and commonly has the tone. Exs. לְקָבִי הַצֹּאן forsaking the flock Zech. xi. 17, שֹׁכְנֵי סִטָּה dweller in the thorn-bush Deut. xxxiii. 16; with the feminine, נִגְבְּרָהּ לַיְלָה stolen by night Gen. xxxi. 39 (in prose), מְלֵאֲחֵי מִשְׁפָּט plena justitiæ Is. i. 21, עַל דְּבָרָהּ מִלְכֵי־צָדֵק after the manner of Melchizedek Ps. cx. 4; oftener with a preposition following (comp. § 116), as רַבְרָהּ mistress among the nations Lam. i. 1, לְגַפְּנֵי אֲסָרֵי לְגַפְּנֵי binding to the vine Gen. xlix. 11, comp. Is. xxii. 16, Micah vii. 14, Ps. cxiii. 5-9, and other passages; so also with many particles, which are strictly nouns in the *construct state*, as זֶרְלָתָי (= זֶרְלָתָהּ) besides, מֵי (= מֵן) from, בְּלֹתָי not, and in compound names, as מְלֵכֵי־צָדֵק (i. e. king of righteousness), גְּבֻרֵי־אֵל (man of God), הַנִּי־אֵל (favor of God), and others; comp. the Punic name *Hannibal*, i. e. הַנִּי־בַעַל (favor of Baal).
- b) The ending ו־ is much more rare, in prose only in the *Pentateuch*, and that in elevated style, as Gen. i. 24, הַיְרֵוּ אֶרֶץ the beasts of the earth for הַיְרֵוּ אֶרֶץ (the same word repeated from

* In old, established combinations of words are often preserved ancient endings, which are otherwise lost or have become rare; e. g. the *fem.* termination ה־, with the noun in connection with a following genitive (§ 89, 2, δ), and with the verb in union with *suffixes* (§ 59, 1). So also much, that belongs to the ancient form of the language, is preserved in proper names and by the poets.

that passage in Ps. l. 10, lxxix. 2, civ. 11, 20, Zeph. ii. 14, Is. lvi. 9); still other examples, בְּנוֹ בֵּר, *the son of Beor* Num. xxiv. 3, 15, מַעְיִנוּ מִיַּם, *fountain of water* Ps. cxiv. 8, and perhaps נַפְשׁוֹ עָצֵל, *the soul of the sluggard* Prov. xiii. 4.

The effect of these endings on the vowels, is seen in the above examples. The *Patach* of the feminine ending הַ— sometimes becomes vocal *Sh'va*, and sometimes *Qamets*.

Rem. The relation of case being entirely lost in the terminations הַ— and י, they can no longer be regarded as case-endings. Yet the probability is, that as such they were once living elements of the language, no less than the other termination הַ— (no. 2); especially, as the Old-Arabic has precisely the corresponding endings, which, like the Hebrew, it subsequently lost (see above). The same phenomenon is often repeated in other languages. In the Latin, e. g. we find a fragmentary use of the *casus localis*, with the same ending as in the Sanscrit (in names of towns, *ruri, domi, &c.*); in the plural endings *an* and *ha* of the modern Persian, lie ancient *case-endings*, but wholly extinct as such; to say nothing of the Romanic and Germanic tongues.—Even where, in Old-Arabic, the case-endings have penetrated the word-stem, and hence take stronger sounds, as in אָבִי, אָמִי, אָמָא (*constr. state* of אָב *father*), the modern has indeed all the three forms, but without distinction of case. Accordingly, in the Hebrew *constr. state* אָבִי, אָמִי, a properly *genitive* ending should be recognized, and a *nominative* ending in the Chald. אָבִי, the Heb. אָבִי (אָבִי), אָמִי (אָמִי); and hence, the more readily, the occurrence of both the forms אָבִי and אָבִי, אָמִי and אָמִי, אָמָא and אָמָא.

§ 91.

THE NOUN WITH PRONOMINAL SUFFIXES.

In the union of the noun with pronominal suffixes, which are here in the genitive (§ 33, 2, *b*), there are two things to be considered (as in the verb, § 56 foll.), namely, the form of the suffix itself, and the effect on the form of the noun. Here we are concerned chiefly with the former, as the latter will be considered in connection with the paradigms of nouns, in §§ 92–95. A general view of the suffixes is given also in Paradigm A. We treat of the suffixes as they appear, first, in connection with the singular, and then with the plural and dual of the noun.

1. The suffixes, as appended to the singular, are :

Singular.			Plural.		
1	com. אֲנִי	my.	1	com. אֲנֵינוּ , אֲנֵינוּ	our.
2	$\left\{ \begin{array}{l} m. \text{אֲנִי, אֲנִי, in pause אֲנִי} \\ f. \text{אֲנִי, אֲנִי} \end{array} \right\}$	thy.	2	$\left\{ \begin{array}{l} m. \text{אֲנֵיכֶם, אֲנֵיכֶם} \\ f. \text{אֲנֵיכֶן, אֲנֵיכֶן} \end{array} \right\}$	your.
his.	her.				

Rem. 1. There is less variety of forms here than in connection with the verb, and their use is as follows:

a) The forms without a union-vowel are joined to nouns which end with a vowel, as אֲנֵינוּ אֲנֵינוּ and אֲנֵינוּ אֲנֵינוּ . But nouns ending in אֲנֵינוּ and אֲנֵינוּ (see below, no. 4) do not come under this rule.

b) The forms with a union-vowel (§ 58, 3, b) are attached chiefly to nouns ending with a consonant, which are by far the most numerous. As to the union-vowel, the *a* sound is the prevalent one in the 3d sing. אֲנִי , אֲנִי (contracted from אֲנִי), fem. אֲנִי , and 3d plur. אֲנֵינוּ , אֲנֵינוּ , אֲנֵינוּ , and here *e* is very rare (e. g. אֲנֵינוּ אֲנֵינוּ his light Job xxv. 3) except with nouns in אֲנֵינוּ , (the closing vowel-sound being combined with that of the union-vowel or displaced by it), as אֲנֵינוּ אֲנֵינוּ his field, אֲנֵינוּ אֲנֵינוּ her aspect, אֲנֵינוּ אֲנֵינוּ her field; on the contrary אֲנֵינוּ , אֲנֵינוּ are the customary forms, while אֲנֵינוּ , אֲנֵינוּ are of rare occurrence, see Rem. 2.

2. Rare forms are:

Sing. 2d pers. m. אֲנֵינוּ , e. g. אֲנֵינוּ אֲנֵינוּ thy hand Ps. cxxxix. 5; fem. אֲנֵינוּ Ez. v. 12, אֲנֵינוּ Ps. ciii. 4, once אֲנֵינוּ Nah. ii. 14 (in several MSS. אֲנֵינוּ , אֲנֵינוּ prob. = אֲנֵינוּ), also אֲנֵינוּ Is. xxii. 1.—3d pers. אֲנֵינוּ , e. g. in the frequent אֲנֵינוּ Gen. ix. 21; xii. 8; xiii. 3; xxxv. 21; אֲנֵינוּ 2 Kings xix. 23, for which we find אֲנֵינוּ Is. xxxvii. 24, אֲנֵינוּ Gen. xlix. 11 (*Keri* אֲנֵינוּ).

Plur. 1st pers. אֲנֵינוּ , as אֲנֵינוּ אֲנֵינוּ Job xxii. 20, and so Ruth iii. 2, Is. xlvii. 10.—2d pers. אֲנֵינוּ Ez. xxiii. 48, 49.—3d pers. m. אֲנֵינוּ 2 Sam. xxiii. 6 for אֲנֵינוּ (whence also, by contraction, the usual form אֲנֵינוּ). Fem. אֲנֵינוּ 1 Kings vii. 37, אֲנֵינוּ Gen. xli. 21, אֲנֵינוּ Ruth i. 19, elsewhere chiefly in *pause*; אֲנֵינוּ also is rare (Is. iii. 17), usually אֲנֵינוּ .

2. When suffixes are appended to the plural *masc.* in אֲנֵינוּ and the dual in אֲנֵינוּ , these endings must take the form of the *construct state* in אֲנֵינוּ (§ 89, 2). This termination is combined with the suffix, and hence the following forms:

SUFFIXES OF PLURAL AND DUAL NOUNS.

Singular.			Plural.		
1	com. אֲנֵינוּ	my.	1	com. אֲנֵינוּ	our.
2	$\left\{ \begin{array}{l} m. \text{אֲנֵינוּ} \\ f. \text{אֲנֵינוּ} \end{array} \right\}$	thy.	2	$\left\{ \begin{array}{l} m. \text{אֲנֵינוּ} \\ f. \text{אֲנֵינוּ} \end{array} \right\}$	your.
his.	her.				

In most of these forms, the ending of the *plural construct* י־ remains unchanged, as סִסְרִי|וֹהַ, סִסְרִי|נִי, סִסְרִי|כֶּם, סִסְרִי|כֶּם; in some it takes *Seghol* in place of *Tsere*, as סִסְרִי|וֹהַ, סִסְרִי|וֹהַ; in three forms with very short suffixes it has *Pattach* (§ 89, Rem.), as סִסְרִי from סִסְרִי|ן, סִסְרִי from סִסְרִי|ךָ (comp. § 28, 4), סִסְרִי *sūsai* contracted from *sūsai-i*.

Rem. 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons, e. g. הַרְבֵּהּ for הַרְבֵּהּ *thy ways* Ex. xxxiii. 13, רַעֲיוֹהוּ for רַעֲיוֹהוּ *his friends* Job xlii. 10, אַחֲרֵיהֶם *after their kinds* Gen. i. 21. This is most frequent in the *suff. 3d pers. m. sing.*, which is very often written י־, but is almost always changed in the *K^ri* to י־; e. g. חֲצִי־וֹ *his arrows* Ps. lviii. 8, *K^ri* חֲצִי־וֹ.

2. Unusual forms: *sing. 2d pers. f.* י־ Eccles. x. 17, י־ Ps. ciii. 3, 4, 5; *3d pers. m.* י־ (a strictly Chaldee form) Ps. cxvi. 12; *3d fem.* י־ Ez. xli. 15.—*Plur. fem.* י־ Ez. xiii. 20, י־ Ez. xl. 16, י־ Ez. i. 11.

3. On י־ see farther in § 103, 2, Note.

3. That the *Yodh*, in these *suffixes* to plural nouns, belongs to the ending of the *construct state*, is clear and beyond doubt. But this was so far lost sight of, in the use of the language, as to give rise to this strange anomaly (inaccuracy, indeed) of speech, viz. that suffix-forms with the plural ending י־ were attached to the feminine plural in וֹהַ, thus making a twofold designation of the plural; e. g. סִסְרִי|וֹהַ, סִסְרִי|וֹהַ, סִסְרִי|וֹהַ.*

N. B. This is the rule; but the naked suffix (as in No. 1) is also attached to the ending וֹהַ, as עֲדוֹתֵי Ps. cxxxii. 12, מְבוֹהַ Deut. xxviii. 59; indeed, with the *3d plur.* this is the more common form, e. g. אֲבוֹתָם *their fathers*, oftener than אֲבוֹתֵיהֶם, as also שְׁמוֹתָם *their names*, דּוֹרוֹתָם *their generations*.

4. In order to give a clearer view of what has been said, we now present the following paradigm of the *masculine* and *feminine* nouns; selecting for it a word whose stem-vowel is unchangeable. In place of the feminine ending י־ in the singular, appears the ending of the *construct state*, viz. י־. Its *Pattach* is retained before כֶּם, כֶּן, but is lengthened to *Qamets* before the other suffixes, where it comes into an open syllable (§ 89, 2, b).

* See an analogous case in § 87, 4, Rem. 1. Comp. the double feminine ending in § 80, Rem. 2, f.

Paradigms of

	I.	II.	III.	IV.
	(without change)			
<i>Sing. absol.</i>	סוס	עולם	פקיד	דבר
	(horse)	(eternity)	(overseer)	(word)
<i>constr.</i>	סוס	עולם	פקיד	דבר
<i>light suff.</i>	סוסי	עולמי	פקידי	דברי
<i>grave suff.*</i>	סוסים	עולמים	פקידים	דברים
<i>Plur. absol.</i>	סוסים	עולמים	פקידים	דברים
<i>constr.</i>	סוסי	עולמי	פקידי	דברי
<i>light suff.</i>	סוסי	עולמי	פקידי	דברי
<i>grave suff.</i>	סוסיכם	עולמיכם	פקידיכם	דבריכם
<i>Dual absol.</i>	יומיים	מלקתיים	שבועיים	כנפיים
	(two days)	(pair of tongs)	(two weeks)	(wings)
<i>constr.</i>				כנפיי

VI.

	d.	e.	f.	g.	h.
<i>Sing. absol.</i>	נער	נצח	פעל	מות	זית
	(a youth)	(perpetuity)	(work)	(death)	(olive)
<i>constr.</i>	נער	נצח	פעל	מות	זית
<i>light suff.</i>	נערי	נצחי	פעלי	מותי	זיתי
<i>grave suff.</i>	נעריכם	נצחכם	פעליכם	מותכם	זיתכם
<i>Plur. absol.</i>	נערים	נצחים	פעלים	מותים	זיתים
<i>constr.</i>	נערי	נצחי	פעלי	מותי	זיתי
<i>light suff.</i>	נערי	נצחי	פעלי	מותי	זיתי
<i>grave suff.</i>	נעריכם	נצחיהם	פעליכם	מותיכם	זיתיהם
<i>Dual absol.</i>	נעליים				עיניים
	(sandals)				(eyes)
<i>constr.</i>	נעלי				עיני

* By *grave* (i. e. the more strongly accented) *suffixes*, are meant most suffixes of the 2d and 3d persons; viz. for *sing.* nouns, כם, כן, ים, הן (but not ם, מו, ׀);

Masculine Nouns.

IV.	V.			VI.		
	a.	b.	c.	a.	b.	c.
b.						
הַכֶּם	זָקֵן	בְּרֵחַף	הַצֵּר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
(sage)	(elder)	(shoulder)	(court)	(king)	(book)	(sanctuary)
הַכֶּם	זָקֵן	בְּרֵחַף	הַצֵּר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
הַכְּמִי	זָקְנִי		הַצְּרִי	מַלְכִי	סִפְרִי	קֹדְשִׁי
הַכְּמִכֶּם	זָקְנֵכֶם		הַצְּרִיכֶם	מַלְכֵיכֶם	סִפְרֵיכֶם	קֹדְשֵׁיכֶם
הַכְּמִיִּם	זָקְנִים		הַצְּרִיִּם	מַלְכִּים	סִפְרִים	קֹדְשֵׁים
הַכְּמִי	זָקְנִי		הַצְּרִי	מַלְכִי	סִפְרִי	קֹדְשִׁי
הַכְּמִי	זָקְנִי		הַצְּרִי	מַלְכִי	סִפְרִי	קֹדְשִׁי
הַכְּמִיכֶם	זָקְנֵכֶם		הַצְּרִיכֶם	מַלְכֵיכֶם	סִפְרֵיכֶם	קֹדְשֵׁיכֶם
הַלְצִיָּם	יָרְבִּיָּם			רַגְלֵיָם	כַּפְלָיִם	מַחְזֵיָם
(hips)	(thighs)			(feet)	(two folds)	(loins)
הַלְצִי				רַגְלִי		מַחְזִי

VI.	VII.		VIII.			IX.
	a.	b.	a.	b.	c.	
i.						
פְּרִי	אֵיב	שֵׁם	יָם	אִמָּה	חֹק	הִזְהָר
(fruit)	(enemy)	(name)	(sea)	(mother)	(statute)	(seer)
פְּרִי	אֵיב	שֵׁם	יָם	אִמָּה	חֹק	הִזְהָר
פְּרִיִּי	אֵיבִי	שְׁמִי	יָמִי	אִמִּי	חֻקִּי	הִזְהִי
פְּרִיכֶם	אֵיבֵיכֶם	שְׁמֵיכֶם	יָמֵיכֶם	אִמֵּיכֶם	חֻקֵּיכֶם	הִזְהֵיכֶם
פְּרִיִּים	אֵיבִים	שְׁמוֹת	יָמִים	אִמּוֹת	חֻקִּים	הִזְהֵים
(gazelles)	אֵיבִי	שְׁמוֹת	יָמִי	אִמּוֹת	חֻקִּי	הִזְהִי
	אֵיבִי	שְׁמוֹתַי	יָמִי	אִמּוֹתַי	חֻקִּי	הִזְהִי
	אֵיבֵיכֶם	שְׁמוֹתֵיכֶם	יָמֵיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם	הִזְהֵיכֶם
לְחֵיָם	מֵאֲזָנָיִם		אֲפִיָם	שֵׁנָיִם		
(cheeks)	(pair of scales)		(nostrils)	(teeth)		
	מֵאֲזָנִי		אֲפִי	שֵׁנִי		

and for plur. nouns, הַכֶּם, הַיָּם, הַיָּמִים, הַיָּחַד, הַיָּחַד (but not הַיָּחַד). The others are called *light suffixes*.

§ 93.

PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel-changes, in nine classes, as in the preceding table. The necessary explanations are subjoined. We here only remark in general,

- a) that all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns, e. g. הַרְבַּח *sword*; with only this distinction, that they commonly take the plural ending וֹת; e. g. plur. absol. הַרְבֻּחוֹת, *construct state* הַרְבֻּחוֹת, where with *suffixes* the more perfect shortening always remains, as seen in the Paradigms of *feminine* nouns, § 94;
- b) that in the plural, all *light suffixes* are attached to the *absolute*, and *grave suffixes* to the *construct state*.

EXPLANATIONS OF THE PARADIGMS.

1. To Parad. I. belong all nouns whose vowels are immutable (§ 25). Of course there are no vowel-changes in this Paradigm, and it is inserted only for comparison with the others.

E. g. according to § 25, 1, עִיר *city*, קוֹל *voice*, לְבוּשׁ *garment*, זְרוֹעַ *arm*; § 25, 2, קָם for קָאם *standing up*, זָר for זָר *stranger*; § 25, 3, גִּבּוֹר *hero*, צַדִּיק *righteous*, רַחֵם *merciful*, מְשֻׁחָה *destruction*; § 25, 4, פָּרָשׁ for פָּרָשׁ *horseman*. Here belong, therefore, the classes of *verbal nouns* given in § 84, Nos. 6, 7, 8, 13, 26, 27.

2. To Parad. II. belong nouns which have a *mutable Qamets* in their final syllable, and are either monosyllabic or have the preceding vowels immutable. E. g. יָד *hand*, כּוֹכֵב *star*, מִדְּבָר *wilderness*.

With the suffix כֶּם there is the normal shortening, as in עוֹלָמְכֶם; but יָד becomes יָדְכֶם (for יָדְכֶם), and דָּם becomes דָּמְכֶם; see § 27, Rem. 2, 3.

Of course, nouns whose final *Qamets* is unchangeable, which resemble, in form, the above examples, do not belong here; e. g. forms like קָשָׁל, קָשָׁל (§ 84, Nos. 6, 13), קָם as *Part.* of verbs עָלַי, &c. Derivatives from verbs לֹא also commonly retain their *Qamets*, e. g. מִקְרָא *assembly*, plur. constr. מִקְרָאֵי.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable *Qamets* or *Tsere* (pretonic vowel, § 26, 3) in the penultima. Exs. גָּדוֹל *great*, אֲדוֹן *lord*, עֲצוּם *strong*, אֲמוּנָה, plur. אֲמוּנָהִים *faithfulness*, רָעָבוֹן *famine*.

זָכוֹן *remembrance*. The last two take in the *construct state* the forms **רַעְבוֹן** and **זָכוֹן**.

There are also nouns of the above forms, which have a firm *Qamets* before the tone-syllable. Exs. **צָרִיץ** for **צָרִיץ** *tyrant*, **חָרוּץ** for **חָרוּץ** *diligent* (see *verbal nouns*, § 84, No. 7); also **שָׁלִישִׁים** *chariot-warrior*, plur. **שָׁלִישִׁים**, Ex. xiv. 7. Many are not uniform in this respect; e. g. **שָׁבִיעַ** *week*, see the *Lexicon*.

4. Parad. IV. embraces nouns of two syllables with a *mutable Qamets* in both. Sometimes one, and sometimes both are shortened, according to the change in the place of the tone (§ 92, 2). Nouns of this form are very numerous. The influence of a guttural, especially on the form of the plural *construct state*, is seen in the second of the two examples given in the Paradigm. Other examples are: **זָהָב** *gold*, **זָנָב** *tail*, and with a guttural **אָשָׁם** *guilt*, **רָעָב** *famine*.

In like manner are declined nouns of the less frequent form **קָטָל**, e. g. **לֵבָב** *heart*, **שָׁכָר** *strong drink*; with a guttural, **שָׁעַר** *hair*, **עֵנָב** *grape*.

Some nouns of this class take a segholate form in the *sing. constr. state*; e. g. **צָלַע** (*rib*) *constr. st.* **צָלַע**, but also **צָלַע** 2 Sam. xvi. 13; and so **נָכָר** (*foreign*) *constr. st.* **נָכָר** Deut. xxi. 16, **שָׁעַר** (*hair*) *constr. st.* **שָׁעַר**, before *Maqqeph* once **לָבָן** (for **לָבָן**) from **לָבָן** *white* Gen. xlix. 12, **חֲדָר** (*ornament*) *constr. st.* **חֲדָר** and **חֲדָר** Dan. xi. 20, **עָשָׁן** (*smoke*) *constr. st.* **עָשָׁן** and **עָשָׁן** Ex. xix. 18 (comp. No. V, and **גָּבַר** together with **גָּבַר** § 84, Nos. 10 and 11). *Qamets* is immutable in both syllables of **חָרַשׁ** (*faber*) for **חָרַשׁ** and **פָּרַשׁ** (*horseman*) for **פָּרַשׁ**, § 84, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Tsere* is treated like the final *Qamets* in Parad. IV., except that in the *construct state* **זָקַן** stands for **זָקַן**. Some nouns, however, take the segholate form (No. VI.) in the *construct state*; e. g. **כָּתֹף** *shoulder*, *constr. st.* **כָּתֹף** for **כָּתֹף**; **גָּרַד** *wall*, *constr. st.* **גָּרַד** for **גָּרַד**; **רֵגֶל** *thigh*, *constr. st.* **רֵגֶל** for **רֵגֶל**. Still more rare is the occurrence of both forms, as **כָּבֵד** (*heavy*) *constr. st.* **כָּבֵד** Ex. iv. 10 and **כָּבֵד** Is. i. 4; **עָרַל** (*uncircumcised*) *constr. st.* **עָרַל** and **עָרַל**.

Rare exceptions are forms like **אָבֵל** Ps. xxxv. 14 (followed by *Maqqeph*) *constr. state* of **אָבֵל** *mourning*. Other examples of the first kind are: **רֵחַב** (*peg*), **שָׁכֵן** *neighbor*, **שָׂבַע** (*sated*) *constr. state* **שָׂבַע** *short*.

Some nouns of this form retain their *Tsere* in the *plur. constr. state*; e. g. **רָשָׁן** (*sleeping*) *plur. constr. state* **רָשָׁן**; so also **אָבֵל** *mourning*, **שִׂמְחָה** *rejoicing*, **שָׁכַח** *forgetting*, **רָצָה** *desiring*.

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 84, No. 11). The chief peculiarity in their inflection is, that before suffixes and in the *construct state* of the plural and dual, they appear in their original monosyllabic form, with the stem-vowel (*ā, ī, ō*) under the first stem-letter; e. g. מַלְכִי, מַסְרִי, קַדְשִׁי. But in the *absolute state* of the plural, an *a* sound comes in before the tone of the ending (in an open syllable, hence *Qamets*), whilst in the proper place of the stem-vowel (under the first radical) there is only a vocal *Sh'va*; e. g. מַלְכֵי (*king*) plur. מַלְכִים. Comp. § 92, 2.

These forms may be arranged in three general classes, the first having *A*, the second *E*, the third *O*, in the first syllable. The Paradigm exhibits under *a, b, c*, derivatives of the regular verb; under *d, e, f*, forms which have a guttural in the final syllable; under *g, h*, derivatives from feeble stems עָרַ and עִרַ; and under *i* a derivative from a verb לָה. Comp. § 85, IV. No. 11, V. No. 11.

REMARKS.

1. In the form מַלְכֵי (for מַלְכִי, § 27, Rem. 2, c) appears the original *A* of the first syllable not only before suffixes, as in מַלְכִי, but also mostly in *pause* (§ 29, 4), e. g. פָּרַם in *pause* פָּרַם, and before הַ—local (§ 90, 1) as אֶרְצָה. In the Septuagint, also, proper names like הַבְּלַל, יָמָר are regularly written with *A* in the first syllable, as Ἀβὴλ, Ἰαφῶθ. The word אֶרֶץ, with the article, is constantly written הָאֶרֶץ; derivatives from verbs עָרַ also take *Qamets* for their first vowel, as מָרַר. The word גֵּיא *valley* has the original monosyllabic form. Many of these *segholates* retain the *Seghol* of the first syllable in *pause*, e. g. מַלְכֵי, צָדֵק, מַלְאָה, קָדַם; on the contrary, נָשַׁשׁ, שָׁמַשׁ, חָרַב. The latter form is most frequent, and with a guttural is the prevalent one.

There are, however, nouns of this form, which take *i* instead of *a*, whether from shortening the *a* to that degree, or from passing over entirely to the form מַסְרִי; e. g. קֶבֶר *grave* (in *pause* קֶבֶר), קֶבְרִי, plur. *constr.* קֶבְרֵי. מִטְּבֵן *womb*, מִטְּבֵי, מִגְדֵי *garment*, מִגְדֵי (*bigh'dhi*), varying from the usual form מַלְכִי, the *Dagheesh* required by rule in ד being omitted in this word; צְדִיקָה *righteousness*, צְדִיקִי; זְבַח *sacrifice*, זְבַחִי, זְבַחֵי. In some words, both forms occur, as יָלֵד *child*, יָלֵדִי Hos. i. 2 and יָלֵדֵי. Is. lvii. 4.

Nouns of the form מַלְכֵי, when their third stem-letter is a guttural, are sounded as זְבַח *sacrifice*, זֶרַע *seed*, סֶלַע *rock*; when the second stem-letter is a guttural, as נַחַל *brook*, זֶרַע (see Parad. d), seldom like כֶּחָם *bread*. It is to be observed, moreover, that in the hard combination (viz. where the second radical has *quiescent Sh'va*, and the third radical would take *Dagheesh lene*, as in מַלְכִי) *simple Sh'va* may be retained

7. To Parad. VII. (nearly resembling Parad. II.) belong nouns which have mutable *Tsere* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all participles in *Kal* (of the form קָטַל, not קָטַל), and those in *Piël* and *Hithpaël*, the form קָטַל (§ 84, No. 9), and several others, e. g. מַקָּל *staff*, מוֹעֵד *time*, צַפְרָדַע *frog*, &c.

The following deviations from the Paradigm are to be noted:

- a) Several nouns take *Pattach* in the *constr. state* (as in Parad. V.); e. g. מוֹכַחַר *mourning*, *constr. state* מוֹכַחַר; especially with gutturals, as מוֹזֵבֶחַ *altar*, *constr. state* מוֹזֵבֶחַ. b) Before *suffixes* occur such forms as מוֹפְתָהּ from מוֹפֵת *sign*, or as פִּסְתָּהּ from פֶּסֶת *throne*, or as שְׁלֵחָהּ. c) In words of one syllable *Tsere* is retained in the *plur. absol.* as the Paradigm shows; it is also retained in several words which are not monosyllabic, as שְׁלֵשִׁים *descendants of the third generation*, מְקַהְלִים *assemblies*.

8. Parad. VIII. embraces nouns which double their final stem-letter when they receive any accession at the end; whether the doubling results from contraction within the stem itself, or is merely euphonic. The vowel before the doubled letter is then short, and the syllable is sharpened (§ 27, 1). The preceding syllables, when the word has more than one, are treated as the nature of the syllables requires. E. g. גַּמְלִי *camel*, *plur.* גַּמְלִים; אֹרְקָן *wheel*, *plur.* אֹרְקָיִם; גַּלְגָּל *wheel*, *plur.* גַּלְגָּלִים. Nouns of almost every form are found among those which are inflected according to this Paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns; viz. 1) All contracted derivatives of verbs צָעַע (§ 85, II.), as הָלַךְ, הָלַךְ, הָלַךְ, &c. and primitives which follow the same analogy, as יָם *sea*, הָר *mountain*, אֵשׁ *fire*. 2) Contracted forms, like אָנַח *anger* (for אָנַחַ, § 19, 2) with *suff.* אָנַחַת *daughter* (for אָנַחַת) with *suff.* אָנַחַת *time* (for אָנַחַת), *plur.* אָנַחַתִּים and אָנַחַתִּים. 3) Denominatives, especially *Patronymic* and *Gentilic* forms in אָנַחַת, as אֲלֵוִים *levites*, יְהוּדִים *Jews*, though the forms אֲחֵרִים, אֲחֵרִים *foreigners*, are at least equally common. 4) Derivatives of the stronger stems (§ 84) under the following forms: 10. זָמַן *time*; 14. חֹשֶׁךְ *darkness*, מְחַמֵּד *delight*; 15. אֲתָנָן *gift*, אֲתָנָנִים *plur.* אֲתָנָנִים *mountain-peaks*; 21. אֲדָם *red*; 36. אֲרָמֶלֶךְ *orchard*, with *suff.* אֲרָמֶלֶךְ *plur.* אֲרָמֶלֶךְ *sacred-scribes*. But there are also words of all these five forms which do not take *Daghesh* in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before *suffixes* with only *vocal Sh'va* for a union-vowel (as הַ־, כֶּ־), the *Daghesh* may be omitted. The same vowel is generally retained, however, except that in words of the form חַק it is more commonly *Qamets-chatuph*.

Pattach before the doubled letter is retained in some words, as רַב *much, plur.* רַבִּים; in others it is shortened into *Chireq*, as מַרְסַל *morsel*, מַרְסֵי.

9. Parad. IX. embraces derivatives from stems לָה־ (§ 85, V.) which terminate in הַ־; as רִמְיָה *beautiful*, רִמְיָה *seer*, מְרִמְיָה *aspect*. Only the changes which affect the final syllable הַ־ (which is treated very much as in verbs לָה־) are peculiar to this Paradigm; the preceding syllables being treated as their own nature requires.

As the ending הַ־ stands for ה־ (§ 24, 2, Rem. a, and § 75, 1, Rem.), there occur, not unfrequently, singular forms with *suffixes* which have the appearance of the plural; e. g. מְכַסְּיָה *thy covering*, Is. xiv. 11 (not *thy coverings*), מְכַסְּיָה *thy cattle* Is. xxx. 23, מְרִאֲיָה *thy form* Cant. ii. 14, מְרִאֲיָה, Dan. i. 15, Gen. xli. 21, מַעֲשֵׂי *his doing* 1 Sam. xix. 4, מְקַנֵּי *my cattle*, Ex. xvii. 3, and so also perhaps עֹשֵׂי *my maker* Job xxxv. 10. But with these occur also the forms, in which (as in the Parad.) the הַ־ falls away, or becomes merged in the union-vowel; as מְקַנֶּה Gen. xxx. 29, מְקַנְהוּ Gen. xxxi. 18. In the plural, we find also מְמַלְלִים (from מְמַלְלָה for מְמַלְלֵי *Part. Pual*), Is. xxv. 6.

§ 94.

VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination הַ־ (§ 80, 2) appended to a masculine noun affects the tone of the word, and consequently its vowels, in the same manner as the light suffixes beginning with a vowel (see § 92, 2, a). The following are examples of the formation of feminines in the several Paradigms:

Parad. I. סוּסָה, *fem.* סוּסָה. II. מוֹצֵא, *fem.* מוֹצֵאָה *outgoing*. III. גְּדוּלָה, *fem.* גְּדוּלָה. IV. נִקְמָה, *fem.* נִקְמָהָ *vengeance*. V. זָקֵן, *fem.* זָקְנָה. VI. מַלְכָה, *fem.* מַלְכָה *queen*; סֵתֶר, *fem.* סֵתֶרָה *covert*; עֲדָנָה, *fem.* עֲדָנָה *delight*; אֹכֶל, *fem.* אֹכֶלָה *food*; נַעֲרָה, *fem.* נַעֲרָה *damsel*; צִידָה, *fem.* צִידָה *game*; לָרִי (not in use), לָרִיָה *wreath*. VII. קָטַל, *fem.* קָטַלָה. VIII. רַב, *fem.* רַבָה *much*; חַק, *fem.* חַקָה *law*; מִדָּה, *fem.* מִדָה *measure*. IX. קָצָה, *fem.* קָצָה *end*.

2. The ending תָּ- shortens the vowel of the preceding syllable in the same manner as הָ- ; * e. g. עֲטָרָה and *constr. state* עֲטָרָה *crown*; הֶבֶר *fellow, fem. הֶבֶרָה*. But it also affects the vowel of the final syllable in several ways, so that the termination of the word follows the analogy of the segholate forms; namely,

- a) *Qamets* and *Pattach* are both changed to *Seghol*, e. g. חֹהֶם *seal, fem. חֹהֶמָה*.
- b) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g. חֵמֵשׁ *fem. constr. חֵמֵשָׁ* *five*; גֵּרָר *fem. constr. גֵּרָרָה* *wall*.
- c) The firm and very long vowels (וֹ , יִ , יָ) are changed to the corresponding mutable vowels, e. g. בוֹשׁ *fem. בֹּשָׁת* *shame*; לַיְלָה *night-watch* (also לַיְלָה) from the *masc. לַיְלָה; גַּבִּירָה *mistress* (also גַּבִּירָה) from גַּבִּיר .*

Hence, for feminine nouns also, there are three segholate forms, תָּ- (for תָּ- or תָּ-), תָּ- , and תָּ- , corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflection in the singular. The termination תָּ- (when the word ends with a guttural) always changes the preceding vowel to *Pattach*, e. g. מוֹדַע *fem. מוֹדַעָה* *acquaintance*; דָּע *fem. דָּעָה* *knowledge*; נָח *rest*, from נָח (not in use).

Rem. 1. An unusual form, תָּ- for תָּ- , has already been noticed in § 74, Rem. 3. Of another kind is the form יִלְרָה for יִלְרָה Gen. xvi. 11, Judges xiii. 5, 7 (like $\text{מָלַךְ} = \text{מָלַךְ}$). As this form, in all the three places where it occurs, stands connected with the 2d pers. *fem. Perfect*, it may in this case have been so uttered with a designed approximation to that *Perfect* form; for with the 3d pers. we find the regular form יִלְרָה Gen. xvii. 19; Is. vii. 14.

2. When masculines of Parad. VII. receive the termination תָּ- they necessarily omit the doubling of their final stem-letter; hence חֵמֵשׁ *constr. חֵמֵשָׁ* *five*; אַרְבָּעִים *reddish, plur. אַרְבָּעִיםִים*, but *fem. אַרְבָּעִיםָה*. So דֶּלֶת and דֶּלֶתָה *door* (from דָּלַל), רַקְעָה *rack*, from רָעַח .

* This is contrary to the general rule (§ 27, 3), since the tone is not thrown forward. But the exception is accounted for by the fact, that this תָּ- is a shortened form of the accented תָּ- ; see § 80, 2.

§ 95.

PARADIGMS OF FEMININE NOUNS.

The inflection of these nouns is more simple than that of masculines (§ 92, 5), the addition of the feminine ending having already occasioned as much contraction and shortening of the vowels as is admissible. E. g. from Parad. III. גְּדֹלָה; VII. קִטְלָה; VIII. רִבְּה, מִדָּה, חֶקֶה. All these feminine forms belong to the single Parad. A. In the plural, there is no distinction made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the *construct state*.

These nouns have only *three* modes of inflection, Parad. A (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflections is presented in the subjoined table, which is followed by the necessary explanations.

	A.		B.		
	<i>(no vowel-changes.)</i>		a.	b.	c.
<i>Sing. absol.</i>	סוּסָה	שָׁנָה	שָׁנָה	שָׁנָה	צְדָקָה
	(mare)	(year)	(year)	(sleep)	(righteousness)
<i>constr.</i>	סוּסַת	שָׁנַת	שָׁנַת	שָׁנַת	צְדָקַת
<i>light suff.</i>	סוּסָתִי	שָׁנָתִי	שָׁנָתִי	שָׁנָתִי	צְדָקָתִי
<i>grave suff.</i>	סוּסַתְכֶם	שָׁנַתְכֶם	שָׁנַתְכֶם	שָׁנַתְכֶם	צְדָקַתְכֶם
<i>Plur. absol.</i>	סוּסוֹת	שָׁנוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>constr.</i>	סוּסוֹת	שָׁנוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>with suff.</i>	סוּסוֹתִי	שָׁנוֹתִי	שָׁנוֹתִי	שָׁנוֹתִי	צְדָקוֹתִי
<i>Dual absol.</i>		שְׁפָתַיִם	שְׁפָתַיִם	פְּאֵתַיִם	
		(lips)	(lips)	(two sides)	
<i>constr.</i>		שְׁפָתַי	שְׁפָתַי	פְּאֵתַי	
		C.		D.	
		a.	b.	c.	
<i>Sing. absol.</i>	מַלְכָּה	חֲרָפָה	חֲרָפָה	יֹדְנֶקֶת	גִּלְגֻּלֹת
	(queen)	(reproach)	(waste)	(sprout)	(skull)
<i>constr.</i>	מַלְכַת	חֲרַפַת	חֲרַפַת	יֹדְנֶקֶת	גִּלְגֻּלַת
<i>light suff.</i>	מַלְכָתִי	חֲרַפָתִי	חֲרַפָתִי	יֹדְנֶקֶתִי	גִּלְגֻּלָתִי
<i>grave suff.</i>	מַלְכַתְכֶם	חֲרַפַתְכֶם	חֲרַפַתְכֶם	יֹדְנֶקֶתְכֶם	גִּלְגֻּלַתְכֶם
<i>Plur. absol.</i>	מַלְכוֹת	חֲרַפּוֹת	חֲרַבוֹת	יֹדְנֹקֶת	גִּלְגֻּלוֹת
<i>constr.</i>	מַלְכוֹת	חֲרַפּוֹת	חֲרַבוֹת	יֹדְנֹקֶת	גִּלְגֻּלוֹת
<i>with suff.</i>	מַלְכוֹתִי	חֲרַפּוֹתִי	חֲרַבוֹתִי	יֹדְנֹקֶתִי	גִּלְגֻּלוֹתִי
<i>Dual absol.</i>	יְרֵכָתַיִם	רִקְמָתַיִם		מַצְלָתַיִם	נְדָשָׁתַיִם
	(two sides)	(double embroidery)		(cymbals)	(fetters)
<i>constr.</i>	יְרֵכָתִי	רִקְמָתִי			

EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a mutable *Qamets* or *Tsere* before the feminine ending ה־. E. g. קָצָה *end*, עֲצָה *counsel*, צְדָקָה *righteousness*, תּוֹעֵבָה *abomination*. It accordingly embraces the feminine forms of nouns belonging to Parad. II. IV. V. and of several belonging to Parad. IX.

When the *Qamets*, or *Tsere*, is preceded by a half-syllable with vocal *Sh'va* (§ 26, 4), there is formed, on the falling away of the former, a closed syllable with a short vowel in place of the vocal *Sh'va*, as shown in the Parad. צְדָקָה. In like manner עֲגֵלָה *corpse*, נְבִלָה, נְבִלְתוֹ, עֲגֵלָה; אֵגֵלָה *a wain*, אֵגֵלְתִּי.

Many nouns of this form, however, take in the construct state and before suffixes the coexisting form in ת־ or ת־ (§ 89, 2, *b*, § 94, 2). E. g. מַמְלָכָה *kingdom*, *constr. state* מַמְלֶכֶת, with *suff.* מִמְלֶכֶתִּי; so also תּוֹפְאָרָה *ornament*, תּוֹפְאָרְתִּי; מִשְׁפָּחָה *family*, מִשְׁפָּחֹתִי.

Qamets is *immutable* in all nouns like בְּקִשָּׁה, אֲזוּבָרָה (§ 84, Nos. 25, 28), *constr. state* בְּקִשָּׁת, אֲזוּבָרָה. *Tsere* is also unchangeable in most verbals of the form אֲבִירָה *destruction*, גְּזֻלָּה *plunder* (§ 84, No. 13); but in others it is mutable, as in שְׂאֵלָה *request* (§ 84, No. 2). The character of the vowel, in each case, is given in the Lexicon.

2. To Parad. *C* belong feminines derived from the segholate forms (Parad. VI.), to which their inflection also is analogous. As מְלֶכֶת forms מְלָכִים in the *plur. abs.*, so also here a *Qamets* comes before the third radical in the plural; as מְלָכֹת *queens*; כְּבָשֹׂת *lambs*, from כְּבָשָׂה.

Care must be taken not to confound with nouns of this class, those feminines of the same form which are not derived from *segholates*, particularly the derivatives from verbs לִי of the form מְצֻוָּה, מְרֻאָה, whose masculine form is מְצוּוֹה, מְרֻאוֹה. The first syllable of these nouns is *immutable*, e. g. מְצוּוֹת, מְרֻאוֹת.

3. To Parad. *D* belong segholate nouns formed by the addition of the feminine ending ת־ (§ 94, 2). These correspond, in the inflection of the singular, to masculine segholates (§ 93, Parad. VI). To the examples in the Paradigm may be added, מִסְגָּרָה *enclosure*, אִגָּרָה *letter*, מִשְׁכָּרָה *wages*.

Of the form מְשָׁרָה, which is rare in this class of nouns, אִשָּׁה *woman*, with *suff.* אִשָּׁתִּי, would be an example. The same inflection, however, is exhibited by some words ending in ת־, viz. those in which this ter-

mination takes the place of הַיִּם; e. g. לָרַח (for לָרַח) to bear, with suff. לְרַחִי; in like manner שָׂבַח, שָׂבַחִי (from the *masc.* שָׁב).—מוֹרֵעַ takes with suffixes the form מוֹרֵעִי.

Many nouns of this class borrow their plural from the coexisting form in הַיִּם, הַיִּם (Parad. B); as כּוֹרֵת capital of a colony, plur. כּוֹרוֹת; מְחַרֵּשׁ ploughshare, plur. מְחַרְשׁוֹת; הוֹכַחַת reproof, plur. הוֹכַחוֹת; עֶשְׂתָּרַת Astarte, plur. עֶשְׂתָּרוֹת.

§ 96.

LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous forms of inflection, chiefly occurring in single examples only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They are the more important, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflection consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form; precisely similar to what we have seen in the inflection of the irregular verb (§ 78). Compare γυνή, γυναικός; ὕδωρ, ὕδατος.

אָב (as if for אָבָה from אָבָה*) father; *constr. state* אָבִי, with *suff.* אָבִי (*my father*), אָבִיךָ, אָבִיכֶם, plur. אָבוֹת (§ 87, 4).

אָח brother, *constr.* אָחִי, with *suff.* אָחִי (*my brother*), אָחִיךָ, אָחִיכֶם, plur. *constr.* אָחִי, אָחִיכֶם. All these forms follow the analogy of verbs לָה, as if אָח stood for אָחָה from אָחָה. But the *plur. absol.* is אָחִים with *Dag. forte implicitum* (§ 22, 1), as if from אָחָה; hence אָחִי, אָחִיךָ, &c. For the form אָחִי (which is always used instead of אָחִי) see § 27, Rem. 2, b.

אָחָה one (for אָחָה, also with *Dag. forte implicitum*, see § 22, 1, and comp. § 27, Rem. 2, b), *constr. state* אָחָה, *fem.* אָחָה for אָחָה una (see § 19, 2), in *pause* אָחָה. In one instance, Ez. xxxiii. 30, it takes the form אָחָה (by *aphæresis*, § 19, 3), as in Chald. and Syr. *Plur.* אָחָהים *some*.

* As these nouns, though primitives, follow the analogy of verbals (§ 82, 2), it is necessary, in order to understand their inflections, that we should know to which class of irregular verbs they respectively conform.

אָחווֹת *sister* (*contr.* for אָחוֹת, as if from a masc. אָחוּ = אָח); *plur.* אָחויות, with *suff.* אָחויותי (from a *sing.* אָחיה, *fem.* from אָחיה, also אָחויותיה (as if from a *sing.* אָחיה).

אִישׁ *a man*, a softened form of אִישׁ, אִישׁ (§ 19, 5, Rem.); in the *plur.* it has very seldom אִישִׁים, the usual form being אִנְשִׁים (from אִישׁ), *constr.* אִנְשֵׁי. *Comp.* אִשָּׁה.

אִמָּה *maid-servant*, *plur.* (with ה as consonant) אִמָּהוֹת, אִמָּהוֹת. *Comp.* in Aram. אִמְהָרָן *fathers*, and similar cases.

אִשָּׁה *woman* (for אִנְשָׁה, *fem.* from אִישׁ, see אִישׁ), *constr. state* אִשָּׁת (fem. from אִישׁ, with *e* for *i*); with *suff.* אִשָּׁתִּי, אִשָּׁתָּה, *plur.* נָשִׁים, abbreviated from אִנְשִׁים, *constr.* נָשֵׁי.

בַּיִת *house* (perhaps a softened form from בָּנִית (בָּנִית), § 19, 5, Rem.), derivative of בָּנָה *to build* (like δόμος from δέμω), *constr. state* בַּיִת, *plur.* בָּתִּים *böt-tim* (perhaps a *contr.* of בְּנֵי־בָתִּים from another *sing.* בַּת for בָּנִית, like בַּת for בָּנִית).

בֶּן *son* (for בָּנָה, from בָּנִית), *constr. state* בֶּן, seldom בְּדָ, once בְּנֵי (§ 90, 3, a) Gen. xlix. 11, and בְּנוֹ (§ 90, 3, b) Num. xxiv. 3, 15. With *suff.* בְּנֵי, בְּנֵיה; *plur.* בְּנִים (as if from בֶּן, for בָּנִית), *constr. state* בְּנֵי.

בַּת *daughter* (for בָּנִית, fem. בֶּן, comp. § 19, 2), with *suff.* בַּתִּי (for בְּנֵיתִי); *plur.* בָּנוֹת (from the *sing.* בָּנִית, comp. בְּנִים *sons*), *constr. state* בָּנוֹת.

חָם *father-in-law*, with *suff.* חָמִיךָ, and חָמוֹת *mother-in-law*; comp. אָח *brother*, and אָחוֹת *sister*.

יוֹם *day*, dual יוֹמִים, but *pl.* יוֹמִים (as if from יוֹם for יוֹמָה).

כֵּל *vessel*, *plur.* כֵּלִים (as if from כֵּל, כֵּלָה).

מַיִם *plur.*, *water* (comp. § 88, 1, Rem. 2), *constr. state* מַיִ, and also doubled מֵימֵי, with *suff.* מֵימֵיכֶם.

עִיר *city*, *plur.* עָרִים, עָרֵי (from עָר, which is still found in proper names).

פֶּה *mouth* (for פָּאָה, from the stem פָּאָה *to breathe*), *constr. state* פִּי (for פָּרִי), with *suff.* פִּי *my mouth*, פִּיה, פִּיו.

רֹאשׁ *head* (for רֹאשׁ, *plur.* רֹאשִׁים (for רֹאשִׁים, § 23, 2).

§ 97.

NUMERALS.—I. CARDINAL NUMBERS.

1. The cardinal numbers from 2 to 10 are substantives with abstract meaning, like *trias*, *decas*, *πέντας*, though they are also used *adverbially* (§ 120). Only אֶחָד *one* (*unus*), *fem.* אַחַת

(*una*, see § 96), is construed as an adjective. Of the remaining numbers of this series, each has a masculine and a feminine form; properly without any difference of meaning, but so distinguished in the prevailing usage of the language, that the former is construed with *fem.*, and the latter with *masc.* nouns. Only in the dual form for *two*, שְׁנַיִם, *fem.* שְׁתַּיִם, does the gender of the numeral agree with that of the object numbered.

NUMERALS FROM 1 TO 10.

	With <i>masc.</i> nouns.		With <i>fem.</i> nouns.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1.	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2.	שְׁנַיִם	שְׁנַיִ	שְׁתַּיִם*	שְׁתַּיִ
3.	שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4.	אַרְבָּעָה	אַרְבָּעָת	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6.	שֵׁשׁ	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעָת	שִׁבַּע	שִׁבַּע
8.	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה	—
9.	תְּשֻׁעָה	תְּשֻׁעָת	תְּשֻׁעַ	תְּשֻׁעַ
10.	עֶשְׂרֵה	עֶשְׂרֵת	עֶשֶׂר	עֶשֶׂר †

* Abbreviated from שְׁתַּיִתִּים (according to others, for אֶשְׁתַּיִתִּים with *Aleph prosthetic*, § 19, 4), hence the *Daghesh lene* in the *Tav*.

† The simple numerals are certainly words of very high antiquity. They are essentially the same in all the Semitic languages; and it is here also that the main point of connection is found, for the historical affinity between the Semitic and Indo-Germanic tongues, since the numerals from 1 to 7 in these two families seem, at first view, to have a certain degree of resemblance. Thus, with שֵׁשׁ (which, however, is properly שִׁבְעַשׁ, as the Arab. and Ethiop. show), are compared the Sanscr. *shash*, Zend *csvas*, 𐬑𐬀, *sex*, Old-Slav. *shesty*; with שִׁבַּע, the Sanscr. *saptan*, Zend *hapta*, mod. Pers. *haft*, Gr. ἑπτα, Lat. *septem*, Germ. *sieben*; with שְׁלֹשׁ (Aram. תְּלַת), the Sanscr. *tri*, fem. *tisri*, Zend *thri*, fem. *tisard*, Gr. τρεῖς, Lat. *tres*; with אֶחָד, the Sanscr. *eka*; with חֲמִשׁ, the Sanscr. *pantahan*, Gr. πέντε, Lat. *quinque*; with אַרְבָּע, the Lat. *quatuor*; with שְׁנַיִם (Aram. תְּרַיִן), the Sanscr. *dva*, Lat. *duo*, &c. But a rigid analysis renders all this apparent accordance doubtful; and there is, on the other side, a far greater probability, that e. g. שְׁנַיִם (prop. the fist, the five fingers) as also עֶשֶׂר (prop. band, company) are to be referred to the purely Semitic stems שָׁנַן *to bend, to fold, to double, to repeat*, חָמַשׁ *to draw together, to contract* (comp. קָמַץ, קָמַץ &c.), and עָשָׂר *to bind together* (comp. קָשָׂר, אָסַר &c.).

The other Semitic languages exhibit the same peculiarity in the use of the genders of these numerals. This is explained by the supposition, that they were originally *abstract substantives*, like *decas, trias*. As such, they could have both the masculine and feminine form. The latter was the chief form, and hence was used with words of the more prevalent masculine gender; a distinction which usage only could establish.* The exceptions are very rare; e. g. שְׁלֹשָׁה נְשִׁים, Gen. vii. 13, Job i. 4; comp. Ez. vii. 2, Jer. xxxvi. 23.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form עָשָׂר *masc.*, עֶשְׂרֵה *fem.*), written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form) from *thirteen* onward, the units are in the construct state, which in this case indicates merely a close connection, not the relation of the genitive (§ 116). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals are some deviations from analogy; the third shows the manner in which the rest are formed.

	<i>Masc.</i>	<i>Fem.</i>
11.	{ אָחַד עָשָׂר עֶשְׂרֵה עָשָׂר †	{ אַחַת עֶשְׂרֵה עֶשְׂרֵה עֶשְׂרֵה
12.	{ שְׁנַיִם עָשָׂר שְׁנַיִם עָשָׂר	{ שְׁנַיִם עֶשְׂרֵה שְׁנַיִם עֶשְׂרֵה
13.	{ שְׁלֹשָׁה עָשָׂר	{ שְׁלֹשָׁה עֶשְׂרֵה

Rarely, the units take also in the *masc.* the form of the *constr. state*; as אֶחָד עָשָׂר *fifteen*, Judges viii. 10; אֶשְׁמֵנָה עָשָׂר *eighteen*, Judges xx. 25.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units, so that the plural here always means *tenfold*; as שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִישִׁים 50, שֵׁשִׁים 60, שִׁבְעִים 70,

* In the vulgar dialects of the Arabic, and in the Æthiopic, the feminine form of the numeral is used almost exclusively. This form is used in Hebrew also, when speaking of the number by itself and in the abstract (Gen. iv. 15). We may refer, moreover, to the use of the feminine form for collectives and ideas of multitude (§ 107, 3).

† The etymology of this word is obscure. R. Jona explains it by עַד שְׁנַיִם עֶשְׂרֵה *unto twelve*, as it were *close upon twelve*, an expression like *undeviginti*, but not so suitable here. Moreover, this explanation applies only to the feminine; and yet the masculine is also עֶשְׂרֵה עָשָׂר, where עֶשְׂרֵה עָשָׂר for עָשָׂר עֶשְׂרֵה would be expected, unless we assume an inaccuracy of expression. Others explain it: *something conceived beyond ten*, from עָשָׂר *to think, to conceive*.

שְׁמִינִים 80, תְּשָׁעִים 90. *Twenty* is expressed by עָשָׂרִים, plur. of עָשָׂר *ten*.* They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. They are always connected by the conjunction.

The remaining numerals are as follows :

100	מֵאוֹת <i>fem. constr.</i> מֵאוֹת, <i>plur.</i> מֵאוֹת <i>hundreds.</i>
200	מֵאוֹתַיִם <i>dual</i> (for מֵאוֹתָיִם).
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.
1000	אֲלָפִים, <i>constr.</i> אֲלָפִים, <i>plur.</i> אֲלָפִים <i>thousands.</i>
2000	אֲלָפַיִם <i>dual.</i>
3000	שְׁלֹשַׁת אֲלָפִים, 4000 אַרְבַּעַת אֲלָפִים, &c.
10000	רִבְבָּהּ, in later writers רִבּוּא, רִבּוּאִים } (pr. <i>multitude</i>), <i>plur.</i> רִבְאוֹת <i>ten thousands.</i>
20000	רִבּוּאֵיִם <i>dual.</i>
30000	שְׁלֹשׁ רִבְאוֹת, 40000 אַרְבַּע רִבְאוֹת, &c.

Rem. 1. The dual form occurs in some of the units, with the effect of the English *fold*: as אַרְבַּעַתַיִם *fourfold* 2 Sam. xii. 6; שֶׁבַעַתַיִם *sevenfold* Gen. iv. 15, 24; Ps. lxxix. 12. The plural אֲחֵרִים means *some, some few*, and also *the same (idem)*; עֲשָׂרוֹת *decades* (not *decem*), Ex. xviii. 21, 25.

2. The suffixes to numerals, as with other nouns, are properly genitives, though we translate them in the nominative, as שְׁלֹשָׁתֶיךָ *ye three*, prop. *your triad*.

§ 98.

NUMERALS.—II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination ׀ (§ 86, No. 5), in addition to which another ׀ is commonly inserted in the final syllable. They are as follows: שְׁנַיִ, שְׁלִישִׁי, רִבְעִי, חֲמִישִׁי and חֲמִישִׁי׀, שְׁשִׁי, שְׁבִיעִי, שְׁמִינִי, תְּשָׁעִי, עָשָׂרִי. The ordinal *first* is

* The plural forms עָשָׂרִים, שְׁבַעִים, תְּשָׁעִים, from the segholates, עָשָׂר, שֶׁבַע, תְּשֶׁה, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy would require עָשָׂרִים, תְּשָׁעִים, שְׁבַעִים.

expressed by ראשון (for ראשון, from ראש *head, beginning*, with the termination ןֹךְ (§ 86, No. 4). The feminine forms have the termination יֵה־, more rarely יֵה־, and are employed also for the expression of numerical parts, as חֲמִישִׁית *fifth part*, עֲשִׂירִית *tenth part*; in which sense are also used such forms as חֲמִישׁ *fifth part*, רִבֵּעַ and רִבֵּעַ *fourth part*.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 120.

CHAPTER IV.

OF THE PARTICLES.

§ 99.

GENERAL VIEW.

1. THE particles, which in general are signs of the subordinate relations of speech, expressing the close connection of words with one another, and the mutual relation of sentences and clauses, are most of them borrowed or derived forms from the noun, and in part also from the pronoun and verb (§ 30, 4). Very few of them can be regarded, with certainty, as primitive.

2. Of those which are not primitive, the origin is threefold : 1) they are *borrowed* from other parts of speech ; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum, causa*, and the Eng. *save, lieve, fain* ; 2) they are *derived* from other parts of speech, either *a*) by the *addition of formative syllables*, like יוֹמִים *by day* from יוֹם (§ 100, 3), or most commonly *b*) by *abbreviation* occasioned by the frequent use of these words. This abbreviation is effected in various ways ; and in many of the forms resulting from it, the original one can no longer be recognized ; e. g. אֲנִי *only* (prop. *certainly, certe*) for אֲנִי־.

Compare in German, *gen* from *gegen, Gegend* ; *seit* from *Seite* ; *weil* (orig. a particle of time like the Eng. *while*) from *Weile* ; in English *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. ἀπό, *ab, a*; ἐξ, *ex, e* ad Fr. *d*; *aut*, Fr. *ou*, Ital. *o*; *super*, Ital. *su*.*

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, having dwindled away to a single consonant *prefixed* to the following word (like the preformatives of the Imperfect, § 47, 1, 2); e. g. לְ from לָא (§ 102).

That this reduction of a whole word to a single letter belongs actually to the history of the language, in its process of formation, is evident from the fact, that in the later Hebrew and the Aramæan (that is, in the progressive history of the Semitic stock), such abbreviations become greater and more frequent. Thus the shortening of וְשָׁא to וְשָׁ and even to שָׁ, becomes more and more common in some of the latest books of the Old Testament, and afterwards in the Rabbinic writings, nearly supplanting the full form; from הָיִי of the Biblical Chaldaism comes the later form הָיִ; the modern Arabic has, e. g., *hallaq* (now) from *hālwaqt, lēsh* (wherefore?) from *li-ayyi-she'in*, and many others. This is shown also by the above analogies from the western tongues. Such, indeed, is the natural progress of all languages. The use of the simplest particles belongs, however, to the earliest epochs of the Hebrew language; at least to the oldest of its monuments that have come down to us.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and, in regard to these, there is at least the general probability of a similar derivation.

3. Less frequently, particles are formed by *composition*; as מִדָּע *wherefore?* for מִדֵּי־דָע *how taught?* i. e. *qua ratione ductus?* comp. *τί μάθων*; בְּלָעֵרִי *besides*, from בַּל and עָרִי; מִלְּמַעְלָה *from above*, from מִן, לְ, מִלְּמַעְלָה.

More frequent is the combination of two or more words without contraction; as כִּי עַל כֵּן, כִּי אִם, אֲנִי כִּי, אֲנִי כִּי כֵּן.

§ 100.

ADVERBS.

1. As primitive adverbs, may be regarded the negative לֹא, and perhaps some particles of place and time, as שָׁמַיְמָ *there*, תָּמָּן *then*.

* Even short phrases are contracted to one word, e. g. *forsitan* from *fors sit an*, Fr. *peut-être*. In the Chinese, most of the particles are verbs or nouns; e. g. *iü* *to give*, employed as a sign of the dative; *ü*, *to make use of*, hence *for*; *nüi*, *the interior*, hence *in*.

So at least we may regard them, for the immediate stand-point of grammar, though a reference to still other roots, particularly the pronominal, is possible.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are :

a) Substantives with prepositions ; e. g. בְּמֵאֵד (*with might*), *very, greatly* ; לְבַד *alone* (prop. *à part*), with *suff.* לְבַדִּי *I alone* ; מִבְּיָח *within* ; כְּאַחַד (*as one*), *together*.

b) Substantives in the accusative (the *casus adverbialis* of the Semites, § 118), comp. τὴν ἀρχήν. Exs. מֵאֵד (*might*), *very, greatly* ; אָסֶט (*cessation*), *no more* ; הַיּוֹם (*this day*), *to-day* ; יְחִיד (*union*), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. סְבִיבָה and plur. סְבִיבוֹת (*circuit*), *around* ; others have wholly lost it, as כְּבָר (*length*), *long ago* ; עוֹד (*repetition*), *yet again, farther, longer*.

c) Adjectives, especially in the feminine (answering to the *neuter*), as כֵּן *recte, ita* (prop. *rectum*), ראשֹׁנָה (*primum*), *at first, formerly*, רַבָּה and רַבַּת (*multum*), *much, enough*, נְפִלְאוֹת *wonderfully* (prop. *mirabilibus, sc. modis*), שְׁנִיטָה *the second time*, יְהוּדִית *Jewish*, i. e. in the Jewish language.

d) Verbs in the *Infinitive absolute*, especially in *Hiphil*, which are also to be regarded as accusatives (§ 131, 2) ; e. g. הִרְבָּה (prop. *multum faciendo*), *much*.

e) Pronouns, as זֶה (prop. *this* (place)) = *at this place, here*.

For a list of the most usual adverbs, arranged according to their signification, see § 149.

3. Some adverbs have been formed by the addition of the formative syllable ׀ to substantives ; as אֱמֻנָם and אֱמֻנָם *truly*, from אֱמֻנָה *truth* ; חִנָּם (*gratiarum causa*), *gratis, in vain* (from חָן) ; רִיקָם *vainly, frustra* ; יוֹמָם *by day*, from יוֹם. Comp. also פְּחָאֵם for פְּחָעֵם *in a twinkling*, from פְּחָע *twinkling*.

The termination ׀ occurs also in the formation of substantives, e. g. סֻלָּם *ladder* (from סָלַל) ; and hence those adverbs may be regarded as denominative nouns used *adverbially*, ׀ and ׀ being = וְיֵן and יֵן (§ 84, No. 15) ; comp. פְּדִיּוֹם = פְּדִיּוֹן *ransom, λύτρον*. But more probably, ׀ is an obsolete *plur.* ending of the noun (§ 87, 1, d), and these adverbs are properly nouns in the *accus. plur.* ; hence, אֱמֻנָם like מְיֻשָּׁרִים used *adverbially* Ps. lviii. 2, חִנָּם like the Lat. *gratis*, i. e. *gratius*.

4. Adverbs formed by the abbreviation or truncation of longer words ; such, for example, as אַךְ *only* (prop. an affirmative parti-

cle, *certainly*, from אָכֵן, Chald. הַכִּי, הַכִּי, and especially the interrogative הֲ, e. g. הֲלֹא *nonne*? הֲגַם *num etiam*? which originated in the more full form הֲלֵ, Deut. xxxii. 6.

Punctuation of ה interrogative: 1) It has usually *Chateph-Pattach*, as הֲשֵׁתָּה *hast thou set*? (see the examples in § 152, 2); 2) Before a letter with *Sh'va*, it has commonly *Pattach* followed by *Daghesh forte* (like the article), as הֲלֵבֵן Gen. xvii. 17, xviii. 21, xxxvii. 32, and once without this condition, viz. הֲיִרַשְׁבֵּב in Lev. x. 19; 3) Before a guttural it takes *Pattach* (with *Daghesh f. implicitum*), הֲאֵלֶּה *shall I go*? הֲאַתָּה *num tu*? 4) But before a guttural with *Qamets* it takes *Seghol*, as הֲאֵלֶכֶי *num ego*? הֲהִירִתָּה *num fuit*? Its place is always at the beginning of the clause.

5. Certain adverbs, which include a verbal idea, take also the *pronominal suffixes*, and generally in the same form as verbs, particularly with *Nun* (§ 58, 4). E. g. הֲיִשָּׁנו *he (is) existing*; הֲאִינִי *I (am) not*, הֲאִינָנִי *he (is) not*; הֲעוֹדָנִי *he (is) still*; הֲאִי *where (is) he*? The same is true of הֲהֵן and הֲהִנֵּה *behold!* (prop. *here, here is*), with suffixes; as הֲהִנֵּנִי, in *pause* הֲהִנֵּנִי and הֲהִנֵּנִי, *behold me*; הֲהִנֵּנִי; הֲהִנֵּנִי, in *pause* הֲהִנֵּנִי and הֲהִנֵּנִי; הֲהִנֵּנִי.

§ 101.

PREPOSITIONS.

1. Most of the words which, in the usage of the language, appear as prepositions, were originally—

α) Substantives in the *accusative case* and in the *construct state*, the noun governed by them being properly in the genitive, which is actually expressed in Arabic by the genitive ending. Compare in Eng. *in stead of*, in Latin *hujus rei causa*.* Exs. אַחֲרֵי (*hinder part** [rear]), *behind, after*; אֶצֶל (*side**), *at the side of, by*; בֵּין (*intermediate space, midst**), *between*; בֵּצֵד, בֵּעֵד (*interval of space, distantia*), *behind, about*; זָרֵחַ (*removal, want*), *without, besides*; רֵעַן (*object*), *on account of*; מִלְּפָנֶיךָ *before, over against*; מִן (*part*), *from, out of*; מִלְּפָנֶיךָ (*that which is before*), *before, over against*; עַד (*progress, duration**), *during, until*; עַל (*upper part [space above]*),

* The original signification of the noun is enclosed in parentheses, and marked with an asterisk if it is still in use. On the like usage in other languages, see *W. von Humboldt über die Kawisprache*, Bd. III. S. 621.

upon, over ; עַם (connection, also עֲמַת, לְעַמָּה), with ; יַחַת (under part* [space beneath]), under, in place of.

- b) Substantives in the *construct state with prepositions* (spec. the inseparable) ; as לְפָנַי (in face of), before ; אַחֲרַי (after the mouth, i. e. the command*), according to ; בְּגִלְגַּל (in the matter), on account of, לְמַעַן (for the purpose), on account of.

2. Substantives used as adverbs very readily take, in this manner, the construction of prepositions. E. g. בְּאֶפְסָס, בְּאֵינָן, בְּבִלְי (in the want of), without ; בְּעוֹד (in the continuing of), during ; בְּרִי, בְּדִי (for the need), for, according to.

§ 102.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, מִן frequently written as a *prefix*, yet without wholly losing its *Nun*, which is represented by a *Daghesh forte* in the following letter, as מִן בְּיַעַר from the forest.

The different forms of this preposition are used as follows. a) The full and independent form מִן is employed chiefly before the article, as מִן הַיַּעַר ; but also, especially, before the feebler letters, as מִן אֵז Jer. xlv. 18, מִן בְּנֵי 1 Chr. v. 18, and elsewhere in the later books (as in Syriac). There is, besides, a poetic form מִנִּי (comp. § 90, 3, a). b) Most frequent is the form מִי, viz. as a *prefix* with *Daghesh forte* in the following letter, which can be omitted only when the letter has *Shewa* (§ 20, 3, b). Before gutturals this becomes מִי (§ 22, 1), e. g. מִי אֲדָם, מִי עָם, and also מִי before ה, as מִי הַיַּעַר Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant, with the slightest vowel (*Shewa*) ; namely,

- בְּ in, at, on, with (from בֵּית, בֵּי),
 לְ towards, to (from לָאֵל),
 כְּ like, as, according to (from כֵּן).*

* The derivation of לְ immediately from לָאֵל, and more remotely from a stem meaning *appropinquavit, accessit* (Heb. and Aram. לָוָה, לָוָה *adhæsit, se adjunxit*, Arab. ولى *accessit*) is beyond question. On the derivation of בְּ from בֵּית, in Aram. also בֵּי, prop. *in the house*, hence *in* (not from בֵּין *between*), see *Gesenius*, *Man. Lex.* art. בְּ, Note at the end. The signification of כְּ (from כֵּן) is properly, so ; doubled כְּ—כְּ as—so.

The pointing of these prefixes is as follows :

a) They have properly simple *Sh'va*, which is varied, however, according to § 28, 1, 2, e. g. לְפֵרִי *to fruit*, בְּאַרִי *as a lion*; and before feeble letters according to § 23, 2 and § 24, 1, a, e. g. לְאַמֵּר for לְאָמֵר לְיִהְיֶה.

b) Before the article they usually displace the ה and take its pointing, as בְּגֵן for בְּהֵן *in the garden*. See § 35, Rem. 2.

c) Immediately before the tone-syllable, in monosyllabic or dissyllabic words with the tone on the penultima, they also take *Qamets* (*Prætonic*, § 26, 3); not always, however, but only in the following cases: α) before Infinitives of the above-mentioned form, as לְהַר *to give*, לְדַיֵּן *to judge*, לְלָרֵחַ *to bear*, except when the *Inf.* is followed by another word as its subject or object § 133, as בְּשֵׁבֶרָה Num. viii. 19, בְּשֵׁבֶרָה Judges xi. 26; β) before many pronominal forms, as בְּזוֹה, לְזוֹה, בְּזוֹה, כְּאֵלֶּה *like these*; particularly בְּכֶם, לְכֶם, בְּהֶם, לְהֶם, כְּהֶם (see § 103, 2); γ) when such a word is closely connected with the foregoing one, and is thereby separated from the one following, e. g. מִן הַמַּוֶּה לְמִוֶּה 2 Kings x. 21, בֵּין מַיִם לְמַיִם *between water and water* Gen. i. 6; especially at the end of a clause, as in the instructive example Deut. xvii. 8; likewise לְנֶצַח *to eternity*, but לְנֶצַח נְצָחִים *to all eternity*, Is. xxxiv. 10.

d) To the interrogative מִן they are very closely joined by *Pattach* and *Daghesh forte*; as בְּמַה *by what?* לְמַה *how much?* לְמַה *(Miläl) for what? why?* Comp. the *Vav consecutive* of the Imperfect (§ 49, 2). Before gutturals, לְמִלָּה *(Milra)* is used for the latter.

Rem. The word יְהוּה, which has not its own original vowels (probably יְהוָה) but those of אֲדוֹנָי (see the word in the *Lexicon*), takes *pre fixes* also after the manner of the latter; as לְיְהוּה, בְּיְהוּה, מִיְהוּה, because these were to be read לְאֲדוֹנָי, בְּאֲדוֹנָי, מִיְהוּה.

§ 103.

PREPOSITIONS WITH SUFFIXES, AND IN THE PLURAL FORM.

1. The prepositions being originally nouns (§ 101), they follow the analogy of the noun in their connection with pronouns; i. e. they take the nominal form of the suffix (§ 91, 1, 2), as אֲצִלָּי (prop. my side) *by me*, אִתִּי (my vicinity) *with me*, תַּחְתִּי (my place) *instead of me*, like *mea causa*, *on account of me*.

Rem. 1. The preposition אִתּ at (*apud*), *with* (from אִתָּה), is distinguished from אֵת, the sign of the definite accusative (§ 117, 2), when they take suffixes, by the difference of pointing. The former has, e. g., אִתִּי, אִתְּךָ, אִתְּכֶם, אִתָּם, while the latter retains its original o before most of the persons, as אִתִּי *me*, אִתְּךָ *thee*, אִתְּךָ *him*, אִתָּה *her*; אִתְּנוּ *us*, אִתְּכֶם, אִתְּכֶן *you*, אִתְּחֶם and אִתְּחֶם *them*. But in the later books, especially in the books of Kings and in Jeremiah and Ezekiel, are found אִתִּי, אִתְּם inaccurately formed from אֵת *with*.

2. The preposition **עַם** *with* takes *Qamets* before **כֶּם** and **הֶם**, by which the doubling of the *Mem* is made more audible, as **עַמְכֶם**, **עַמְהֶם**. In the first person, besides **עִמִּי** is found **עִמָּרִי**.

3. It is but seldom that verbal suffixes are attached to prepositions, as **תַּחְתָּי** 2 Sam. xxii. 37, 40, 48 (for which **תַּחְתָּי** occurs in Ps. xviii. 37, 40, 48), **תַּחְתָּנִי** Gen. ii. 21, and **בְּצַרְנִי** Ps. cxxxix. 11 (here in order to rhyme with **רְשָׁעִנִי**). We may, however, explain this form of the *suffix* here, as expressing a direction *whither*; namely in 2 Sam. above quoted, **תַּחְתָּי** [coming or brought] *under me*, place *whither* (together with **תַּחְתָּי** [being] *under me*, place *where*), **תַּחְתָּנִי** *into its place* ("he put flesh into its place"), **בְּצַרְנִי** *around about me*.

2. When pronominal *suffixes* are attached to the *prefix* prepositions (§ 102), there is a tendency in some cases, especially with the shorter *suffixes*, to lengthen the preposition in order to give it more body and support. This is at least apparent in **אֶ** and **לְ** with a full vowel, for **אֶ**, **לְ** (§ 102, 1, c); to **כֶּ** is appended the syllable **מֶ**, and **בֶּן** is lengthened into **בְּמֶן** (prop. *a parte, on the part of* —).

a) **לְ** with suffixes :

	<i>Sing.</i>		<i>Plur.</i>
1	לִי <i>to me.</i>		לָנוּ <i>to us.</i>
2	{ <i>m.</i> לְךָ , לְכָה , in pause לָךְ	} <i>to thee.</i>	לָכֶם
	{ <i>f.</i> לְךָ		לְכֶנָּה , לְכֶן } <i>to you.</i>
3	{ <i>m.</i> לוֹ <i>to him.</i>	} <i>to them.</i>	לָהֶם , לְהֶמָּה , poet. לְמוֹ*
	{ <i>f.</i> לָהּ <i>to her.</i>		לָהֶן †

אֶ takes suffixes in the same manner, except that with the *3d pers. plur.* the forms are **בָּרָהֶם**, **בָּם**, *fem.* **בָּרָהֶן**.

* It has often been asserted, that the form **לְמוֹ** stands also for the *sing.* **לוֹ**. For this various explanations have been sought; something analogous may certainly be found in the form **תַּקְטָלְנָהּ** used for **תַּקְטֵל** (§ 47, Rem. 3). But, in fact, it is so used only with reference to *collectives*; see Gen. ix. 26 (in reference to Sem = the Semites), Ps. xxviii. 8; lxxiii. 10 (in reference to the people), Ia. xiv. 15 (in reference to **תַּקְטֵל**, **אַל**, which the Seventy have rendered *Θεοι*), liii. 8 (in reference to the foregoing **הַדּוֹר** *his generation*, i. e. He and his contemporaries).

The same is true of **עֲלֵיהֶם** for **עֲלֵיהֶוּ**; see Job xx. 23 (in reference to the ungodly man, who in the whole representation, va. 5–20, is a collective,—nay, it begins v. 5 with the plural **רְשָׁעִים**), and xxvii. 23 (comp. at the beginning, v. 13, **עֲרִיצִים**). More strange is **עֲלֵימוֹ** Job xxii. 2 in reference to **אָדָם** *man (homo)*. But this also is undoubtedly collective.

† Not **לָהֶן**, which signifies *therefore*.

b) כְּ with suffixes :

	<i>Sing.</i>		<i>Plur.</i>	
1	כְּמֹנִי* <i>as I.</i>		כְּמוֹנֵי <i>as we.</i>	
2	$\left. \begin{array}{l} m. \text{ כְּמֹה} \\ f. \text{ ———} \end{array} \right\} \textit{as thou.}$		כְּכֶם, seldom כְּמוֹכֶם	$\left. \right\} \textit{as ye.}$
3	$\left. \begin{array}{l} m. \text{ כְּמֹרְהוּ} \\ f. \text{ כְּמֹרְהָ} \end{array} \right\} \textit{as he.}$		כְּהֶם, כְּהֵם, כְּמוֹהֶם	$\left. \right\} \textit{as they.}$

c) מִן with suffixes :

	<i>Sing.</i>		<i>Plur.</i>	
1	מִמֶּנִּי, poet. מִנִּי <i>from me.</i>		מִמֵּנֵינוּ <i>from us.</i>	
2	$\left. \begin{array}{l} m. \text{ מִמֶּהָ, in pause} \\ f. \text{ מִמֶּהָ} \end{array} \right\} \textit{from thee.}$		מִכֶּם } <i>from you.</i>	
3	$\left. \begin{array}{l} m. \text{ מִמֵּינֵי, poet. מִיָּהוּ, מִיָּהוּ} \\ f. \text{ מִמֵּינָהּ} \end{array} \right\} \textit{from him.}$		מִיָּהֶם, poet. מִיָּהֶם	$\left. \right\} \textit{from them.}$

The syllable מוֹ in כְּמוֹנִי (in Arabic ما = Heb. מה *what*, prop. according to *what I*, for *as I*) is in poetry appended to the simple prefixes כְּ, בְּ, לְ, even without suffixes, so that כְּמוֹ, בְּמוֹ, לְמוֹ appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; but in the case of מִן it has adopted the shorter ones, resembling those of the Syriac.

In the table of מִן with *suffixes*, מִמֵּינֵינוּ *from him* is contracted from מִמֵּינֵינוּ (according to § 19, 2, *extr.*), and coincides in form with מִמֵּנוּ *from us*, which comes from מִמֵּנֵינוּ. The Palestinian grammarians proposed to distinguish the latter by writing it מִמֵּנוּ, which *Ibn Esra* justly censures. The form מִמֵּנוּ is always written without *Mappiq*, and comes from מִמֵּנֵנוּ.

3. Many prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* [and the Eng. *besides*]. For the ground of this, see § 108, 2, a.† They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connection with those forms of the suffixes which belong to plural nouns (§ 91, 2). These are :

* The use of י for י, in this case, is merely euphonic.

† Some of these words, which come from stems לוּז, namely אֶלַי, עָלַי, עָרַי, might indeed be referred to singular forms, as אֶלַי, עָלַי, עָרַי; but the analogy of the others makes it more probable that these are also to be regarded as plurals. Comp. the plural forms מִנֵּי from מִן; רֵעֵי, רֵעִיָּה, &c. from רֵעַ.

אַחֲרַי, more frequently אַחֲרֵי (prop. *space behind, rear*), *behind*, with *suff.* always אַחֲרַי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרֵינוּ, אַחֲרֵיכֶם, &c.

אֶל, poet. also אֵלַי (*regions, directions*), *towards, to*, with *suff.* always אֵלַי *to me*, אֵלֶיךָ, אֵלָיו, אֵלֵיכֶם.

בֵּין (*interval of space*), *between*, with *suff.* בֵּינֵי, בֵּינָה, but also בֵּינֵיכֶם, בֵּינֵינוּ, בֵּינוֹתֵינוּ, בֵּינוֹתֵיכֶם (from בֵּינָיִם, בֵּינֹת, *intervals*).

מִן *from, out of*, seldom מִנֵּי (*plur. constr. state*), Is. xxx. 11.

עַד (*progress, duration, from עָדָה*) *as far as, unto, plur.* (poet.) עָדַי, but with *suff.* עָדַי, עָדֶיךָ, עָדֵינוּ, עָדֵיכֶם (the last also with *Qamets*).

עַל *upon, over, constr. state of עָל that which is above* (from עָלָה *to go up*), *plur.* (poet.) עָלַי, but with *suff.* also in prose עָלַי, עָלֶיךָ, עָלָיו, עָלֵיכֶם, for which עָלַימוֹ is also frequent in poetry.

תַּחַת *under* (prop. *that which is beneath*), with *suff.* in the plural תַּחַתֵּינוּ, תַּחַתֵּיכֶם, but also in the singular תַּחַתְּךָ.

§ 104.

CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.

a) Pronouns, as אַשֶּׁר and כִּי *that, because, for*, the former being at the same time the common *relative pronoun*, the latter also derived from a pronominal stem (§ 36).

b) Adverbs, as אֵל (not), *that not*, אִם (num?), *if*. Also adverbs with prepositions; e. g. בְּיָמָיו (*in the not yet*), *before that*; or with a conjunction added, as כִּי אִם *there is added that = much less or much more*.

c) Prepositions which are fitted by the addition of the conjunctions אַשֶּׁר and כִּי to show the connection between propositions; e. g. יָצָן אַשֶּׁר *because* (from יָצָן *on account of*), *prop. on this account, that*, אַחֲרַי אַשֶּׁר *after that*, כַּאֲשֶׁר *according as*, עַל כֵּן and כִּי עַל כֵּן אַשֶּׁר (*in consequence, that*), *for the reason that, because*. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. עַל (for אַשֶּׁר עַל) *because*, עַל־כֵּן (for עַל־כֵּן אַשֶּׁר) *on this account that, because*.

In like manner, all prepositions before the Infinitive may be translated by conjunctions with the finite verb (§ 132, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have belonged originally to other parts of speech, particularly the noun, and they generally betray their affinity with verbal roots. Exs. אִו (prop. *desire, choice*, from אָוַר to *desire*, comp. Prov. xxxi. 4) or, like *vel, ve*, kindred with *velle*; פָּן (*a turning away*, from פָּנָה) *that not*. Even the only prefix conjunction וְ *and*, must perhaps acknowledge relationship with וָר *a binding or fastening, a nail*.

The pointing of וְ is in several respects analogous with that of the prefix prepositions וּ, וְ, לְ (§ 102, 2); but it has also, as a feeble letter, some peculiarities.

- a) It has commonly a simple *Sh'va* (וְ).
- b) Before words whose first consonant has simple *Sh'va* (excepting the case c), the *Vav* is sounded *û*, as וְלָבַל *and to all*. It is also sounded thus (with the exception of the case d) before its cognate letters, the labials ב, מ, פ, as וְבָלָה; and even before a *Chateph* (under letters not guttural), as וְזָרַב Gen. ii. 12.
- c) Before וְ the *Vav* takes *Chireq*, e. g. וְיָרִי (for וְיָרִי, comp. § 28, 1, and § 24, 1, a); before וְ and וּ it takes *Chireq* and *Seghol*, as וְיָרִיחַ Jos. viii. 4, and וְחָיָה Gen. xx. 7 (comp. § 63, Rem. 5).
- d) Immediately before the tone-syllable, it often takes *Qamets*, like וְ ב, לְ, and with similar limitations (§ 102, 2, c); especially when words are connected in pairs, as וְהָיוּ וְבָרוּ Gen. i. 2, וְלַיְלָה, יוֹם וְלַיְלָה, viii. 22, but chiefly at the end of a short clause, hence וְהָיוּ וְהָיוּ Gen. vii. 13, וְאֵלֶּיךָ וְאֵלֶּיךָ 1 Kings xxi. 10. But the case is different, when it stands in close connection with words following, as וְאֵשׁ יָלַד בָּהּ Ps. lvii. 5; and hence, especially, with certain monosyllabic words, whose nature it is to attach themselves to that which follows; so always, וְזָרַב, וְזָרַב, וְזָרַב, וְזָרַב and the like.

§ 105.

INTERJECTIONS.

1. Among the interjections, there are several which are merely natural sounds expressed in writing, as אָה, אָה, אָה *ah!* הוּי, הוּי *ho!* הוּי, הוּי *aha!*

2. Most of them, however, like the other particles, were borrowed from other parts of speech, which, in animated discourse, gradually came to be used as interjections; as הִנֵּן or הִנֵּה *behold!* (prop. *here*); הִבֵּה, plur. הִבֵּי (prop. *give*, Imp. from יָהַב) for *age, agite, come on!* לָכֵה, לָכֵי (prop. *go*), in the same sense; * הִלֵּיכָה

* הִלֵּיכָה and הִלֵּיכָה are also used, in this form, with the feminine and with the plural; a proof that they have wholly taken the nature of interjections.

far be it! prop. *ad profana!* בִּי (perhaps for בְּעִי *entreaty*), *I beseech, hear me*; אָז (up! come on! in Æthiop. an Imp. *go to! come on!*), *pray now!* a particle of incitement and entreaty (always subjoined).*

* The particle אָז serves for the expression of various shades of meaning, which are exhibited in different places in the Syntax. A brief view only is given here. It stands *a*) after the *Imp.* in command as well as entreaty (§ 130, 1, Rem.); *b*) with the *Impf.* as well the first as the third person (§ 127, 3, *b*, and § 128, 1); *c*) once with the *Perf.* (§ 126, 4, Note); *d*) with various particles, as אָז הִנֵּה *behold now*; particularly with conjunctions, as אָז לֵאמֹר *ne quæso*, and אָז עַתָּה *if now, si nunc*, *if* with a courteous or modest limitation.—In courtly language, these particles are heaped together in every way; Gen. xviii. 3, xix. 7, 8, 19, l. 17.

PART THIRD.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

§ 106.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE, — OF THE ABSTRACT TO THE CONCRETE.

IN the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost wholly wanting.* This deficiency is supplied by substantives, and especially in the following ways :

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material of which a thing is made, e. g. כְּסָף כְּלִי *vessels of silver* = *silver vessels* ; אֲרוֹן עֵץ *ark of wood* = *wooden ark*, like *des vases d'or* ; in like manner אֲחִיזָה עוֹלָם *an eternal possession*, Gen. xvii. 8, מִתִּי מִסָּפֵר *men of number*, i. e. *few men* Gen. xxxiv. 30, אֶבֶן יָקָר *a precious stone* Prov. xvii. 8. This construction was also employed, even in cases where the language supplies an adjective ; e. g. בְּגָדֵי הַקֹּדֶשׁ *the holy garments*, Ex. xxix. 29. Comp. *un homme de bien*.

Rem. 1. Less frequently, the substantive which expresses a quality in another is followed by it in the genitive ; as מִבְּחַר עֲמַתְּקָה *the choice of thy valleys*, i. e. *thy choicest valleys*, Is. xxii. 7, comp. xvii. 4, xxxvii. 24 ; Gen. xxiii. 6 ; Ex. xv. 4. But with the substantive לֵל (the) *whole*, for *all of, all*, this is the usual construction (see § 111, 1, *Rem.*).

The place of an adjective, when it would be predicate of the sentence, is sometimes supplied directly by the substantive ; e. g. Gen. i. 2, *and the earth was desolation and emptiness* ; Job iii. 4, *let that day be*

* There are a few adjectives of this kind formed after the manner of passive participles, as אֲרִיז *of cedar*, נְחוּשׁ *of brass*, comp. *cuneatus* (wedge-formed).

darkness; Ps. xxxv. 3, lxxxviii. 19, cx. 3, Is. v. 12, Job xxiii 2, xxvi. 13. More seldom the substantive takes a preposition; as in Ps. xxix. 4, *the voice of Jehovah is בְּכֹחַ with power, for powerful.*

2. Adjectives which denote a property, quality, or habit, where they would stand by themselves as substantives, are often expressed in Hebrew by a periphrasis, in which an abstract noun designating the attribute is preceded by one of the following nouns denoting its subject; viz.

a) By אִישׁ *man*, e. g. אִישׁ דְּבָרִים *an eloquent man*, Ex. iv. 10; אִישׁ חָכָם *a wise man*, Prov. xxiv. 5. b) By בָּעַל *master, possessor*, e. g. בָּעַל שָׂעִר *hairy*, 2 Kings i. 8; בָּעַל חֲלֹמוֹת *the dreamer*, Gen. xxxvii. 19. c) By בֶּן *son* and בָּת *daughter*, e. g. בֶּן-חַיִל *a valiant man*, 1 Kings i. 52; בְּנֵי-קֶרֶם *an inhabitant of the East*, Gen. xxix. 1; בְּנֵי-שָׁנָה *one year old*, Ex. xii. 5; בְּנֵי-מָוֶת *doomed to death*, 1 Sam. xx. 31; אִתּוֹ בָּת בְּלֵיָעַל *a worthless woman*, 1 Sam. i. 16.

It is a bolder construction, and found only in poetry, when the abstract is used directly for the concrete, as אֲלֵיָעַל *worthlessness*, for *worthless*, like *scelus* for *scelestissimus*; and at the same time for the plural, as קֶשֶׁת *bow* for *downmen*, Is. xxi. 17, קְצִיר *harvest* for *harvesters*, xvii. 5. On this, as a common characteristic of language, see § 83, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shown in § 84; comp. § 107, 3, b.

We may here remark also, that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אַבְרָהָם *the Strong*, i. e. *God*; אַבְרָהָם *the strong*, i. e. *the bullock*, in Jeremiah *the horse*; רִנָּן *the Majestic, August*, = *the Prince*; לְבָנָה *pallida* i. e. *luna*. In Arabic this is yet far more common. Comp. *merum* for *vinum*, *ύγρη* i. e. *the sea* Odys. 1, 97.

§ 107.

USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine ending (§ 80, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 87, 4), from the feminine plural form. We are now to show in what manner the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following; viz.

a) when the male and female are designated by entirely different words, and the latter, of course, requires no feminine ending, as *father*, *mother*, in Heb. אָב, אִם; אֵיל *ram*, רֵחַל *ewe*, חֲמוֹר *ass*, אֲתוֹן *she-ass*; b) when the female is designated by the addition of the feminine ending, as אחָ *brother*, אֲחוֹת *sister*; עָלָם *young man*, עֲלִמָּה *young woman*; פֶּרֶי *juvencus*, פֶּרְיָה *juvenca*; עֵגֶל *vitulus*, עֵגֶלָּה *vitula*; c) when the feminine gender is shown only by the construction (*communia*), as in ὁ, ἡ βούς; ὁ, ἡ καίς; e. g. גָּמֶל *camel*, *masc.* Gen. xxiv. 63, but *fem.* xxxii. 16; בָּקָר *masc. male cattle*, Ex. xxi. 37, but *fem.* for *female cattle*, Job i. 14; d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both (*epicæna*), as in ὁ λύκος, ἡ χελιδόν; e. g. דֵּב שָׁבֹבֵל *masc. a bear robbed of her young*, Hos. xiii. 8 (but construed as feminine in 2 Kings ii. 24); אֲלִיָּה *masc. ox*, Ps. cxliv. 14, where the female of the ox-kind is meant.

Often, in cases where the language makes the distinction of genders as in a, b, and c, writers neglect to do it, and employ the more general and indefinite terms. E. g. חֲמוֹר and אֵיל as *fem.* for אֲתוֹן and עֲלִמָּה, 2 Sam. xix. 27, and Ps. xlii. 2; also נַעֲרָה *a youth*, for נַעֲרָה, in the Pent. and in Ruth ii. 21, comp. Job i. 19. Compare in German *Gemahl* for *Gemahlin*; in Arabic also, the older written language shuns the use of feminine forms (e. g. בַּעֲלָה *mistress*, כַּתֻּבָּה *bride*), which become more and more common in later usage.

This sparing use of the distinctions of gender appears also in other examples; viz. אֲרֵכֶט *masc. architect*, Prov. viii. 30, where *wisdom* (*fem.*) is meant (comp. *artifex omnium natura*, Plin. 2, 1); מֵתָה *a dead body* (*masc.*), spoken of the corpse of a woman, Gen. xxiii. 4, 6; אֱלֹהִים *a goddess*, 1 Kings xi. 5; so in Eng. *instructor* for *instructress*, and in Lat. *auctor*, *martyr*.

Among *epicæne* nouns are found names of whole species of animals, which the mind conceived as masculine or feminine, according as they appeared strong and powerful, or weak and timid. E. g. *masc.* קָלֵב *dog*, זָאֵב *wolf*; *fem.* יוֹנָה *dove*, חֲסִידָה *stork*, יָצְנָה *ostrich*, אֲרֵנָבָה *hare*.

2. The designation of the feminine gender, by its appropriate ending, is most uniform in the adjectives and participles. (§ 87, 5.)

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*), for which the feminine form is preferred, viz.

a) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as יָרֵךְ *side* (of the human body), תֵּיבָה *side* (of a country), *district*; מִצְּחָה *brow*, מִצְּחָה *greave* (from the resemblance).

b) Hence *abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use; as נָקָם וְנִקְמָה, נִקְמָה *vengeance*, עֲזָרָה וְעֲזָרָה *help* (§ 84, 11, 12). Adjectives when used in a neuter sense as substantives (like τὸ καλόν), commonly take the fem. form, as בְּדוֹנָה *the right*, Ps. v. 10; so also in the plur. גְּדִלוֹת *great things*, Ps. xii. 4.

c) The feminine is sometimes applied as a designation of *dignity or office*, which borders on the abstract sense, as מְרָצוֹת *Princes* (like *Highnesses*); in like manner קַחְלִי *concionator* (applied to king Solomon, = *the preacher Wisdom*); comp. סַפְרָה as the name of a man, in Neh. vii. 57, Ezra ii. 55. Even in the *fem. plur.* form אֲבוֹת *fathers*, the reference to *dignity* seems not improbable. These words are construed, agreeably to their signification, with the masculine. This usage is more extensive in Arabic, Æthiopic and Aramæan, e. g. in *Chalipha* (*Caliph*) חַלִּיפָה. There is a remote likeness in the Lat. *magistratus*, Ger. *Herrschaft*, [Eng. *lordship*] for *Herr* [Eng. *lord*], *Obrigkeit* for *Oberer*, Ital. *podestà*, &c.

d) *Collectives*, as אֲרָחָה *wanderer, traveller*, אֲרָחָה *caravan*, prop. *that which wandereth, for the wanderers*; גִּילּוֹחַ (from the masc. גִּילּוּחַ) *the company of exiles*; יוֹשְׁבָיִם Is. xii. 6, Mic. i. 11, 12, prop. *that which inhabiteth, for the inhabitants*; אֲרֵבֵיבָהוּ, Mic. vii. 8, 10, *for the enemies*. So often in the Arabic. Comp. the poetic צַר בָּרוּחַ equivalent to צַר בְּנֵי *the inhabitants of Tyre*, בָּרוּחַ עַמִּי = בְּנֵי עַמִּי *my countrymen*. Examples of its application to things without life, עֲצָה *timber*, עֲנָנִים *clouds*, אֲרָזִים *cedar wainscotting*. Comp. τὸ ἵππων and ἡ κάμηλος *for the cavalry, ἡ κάμηλος* (Herodotus I., 80).

e) On the contrary, the feminine sometimes appears, as in Arabic, to denote *an individual of a class*, while the masculine is applied to the class or species, e. g. אֲנִי *ships, fleet* (1 Kings ix. 26, comp. 2 Chron. viii. 18), אֲנִיָּה *a single ship*; שֵׁעַר *hair* (collectively), שֵׁעַרָה *a single hair* (see Judges xx. 16, Ps. xl. 13); שִׁיר *song, ode*, also collectively, שִׁירָה *a single ode*; so also תְּאֵנָה *a fig*, נֶחֱדָה *a flower* (with the collective נֶחֱדָה Gen. xl. 10); שׁוֹשַׁנִּים *a lily* (with שׁוֹשַׁן), and others, though the distinction is in part effaced in the Hebrew.

4. Many words (besides certain names of objects properly feminine, No. 1, a) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:

a) Names of *countries and towns*, contemplated as mothers,*—as it were nurses,—of the inhabitants; e. g. אֲשׁוּרִים *fem. Assyria*, אֲדוּמִים *fem. Idumea*, צַר *Tyre*; so also *appellatives*, denoting *countries, towns*, and *locality* in general, as אֲרֶץ *earth, land*, תְּבִילָה *the world*, עִיר *city*, בְּרֵךְ *and*

* Thus אֵם, 2 Sam. xx. 19 and on Phœnician coins, stands for *mother-city* μητρόπολις (comp. μητήρ, *mother*); and by the same figure, the inhabitants were called *sons* of the country, as *sons of Zion*, Ps. cxlix. 2; *sons of Babylon*, Ezek. xiii. 15 (comp. son of the house, son of the womb).

אָרֶחַ *way*, חֹצֵר *court*, מַחֲנֶה *camp*, שָׂאֵל *under-world*, גֹּרֶן *threshing-floor*, בְּאֵר *well*, &c., and sometimes even מְקוֹם *place*.*

As names of people are commonly masculine, it often happens, that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e. g. יְהוּדָה *masc. Jews*, Is. iii. 8, *fem. Judæa*, Lam. i. 3; אֲדוּמִים *masc. Idumæans*, Num. xx. 20, *fem. Idumea*, Jer. xlix. 17.

But such names are also construed as *fem.* when the *people* is meant, by a metaphorical use (like the German *Polen ist im Aufstande*), Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxi. 2.†

b) *Members and parts of the body* in man or beast, יָד and בֵּה *hand*, רֶגֶל *foot*, עֵין *eye*, אָזן *ear*, זְרוּעַ *arm*, לָשׁוֹן *tongue*, קַרְנוֹ *horn*, כַּנָּף *wing*, שֵׁן *tooth*, זָקָן *beard*, בֶּטֶן *womb*; probably with reference to their subserviency as mere instruments,‡ and hence also words for *inanimate instruments* and *utensils*, as חֶרֶב *sword*, יָרֵחַ *pin*, מַטְעָה and שֵׁבֶט *staff*, אָרוֹן *chest*, צֶדֶד *bed*, כּוֹס *cup*, פִּיטְחָל *pitcher*, also אֶבֶן *stone*, and many others. Most of these words and ideas have the same gender in the other Semitic languages.

c) The words for *light*, *fire*, and other *powers of nature*, as שֶׁמֶשׁ *sun*, אֵשׁ *fire* (*Æth. ēsat*), אֹרֶךְ (Job xxxvi. 32), so also מֵאֵז and חֲנוּר *oven*, נְהָר *brightness*, צַהָר *window*, Gen. vi. 16, רֵיחַ *wind*, also *spirit*, and נְשָׁמַת *breath*, *soul*, &c.§

§ 108.

OF THE PLURAL, AND OF COLLECTIVE NOUNS.

1. Besides the proper plural endings (§ 87, 1, 2), the language employs some other means for the expression of plurality; viz.

a) separate words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate an individual of the class, as שׁוֹר *an ox* (*an individual of the ox-kind*), בָּקָר *oxen*, e. g. חֲמִשָּׁה בָּקָר *five oxen*, Ex. xxi. 37, צֹאן *small cattle*; viz. *sheep* or *goats*, שֵׂה *an individual of the*

* As this last word is regularly *masc.*, so we find more or less fluctuation in the gender of the others.

† Here belongs the poetical personification of a people as a female, Is. xlvi. l. 1, liv. 1 seq., Lam. i., Ez. xvi.

‡ Of these words, too, some are not uniform in respect to their gender, and occur also as *masc.*; as זְרוּעַ Is. xvii. 5, שׁוֹק Ex. xxix. 27, עֵין Zech. iv. 10, לָשׁוֹן Ps. xxii. 16.

§ The particulars are supplied by the Lexicon. There are some words, moreover, which have the feminine ending, as נְחֹשֶׁת *brass*, קַשָּׁת *bow* (from the stem-*קוּשׁ*), יָמָה *time* (for עֶרְבָה), but yet are sometimes construed as masculine, from a misapprehension of their origin.

same, a sheep or a goat; *b*) the feminine ending (§ 107, 3, *d*); *c*) nouns which have the proper signification of the singular, but which are also used as collectives, as אָנָשׁ *man*, the human race Gen. i. 26, אִישׁ collect. for *men*, דְּבָרַי *words*, אֹיְבֵיב *the enemy*, for *enemies*. These words take the article, when all the individuals of the class are included (§ 109, 1). Comp. also § 107, 3, *e*.

2. On the other hand, the terminations which properly express *plurality*, are employed in the expression of other kindred ideas; so that the Hebrew often uses plural forms where other languages employ the singular. Thus, under the plural form are expressed—

a) *Extension* of space and time*: hence the frequent use of it to express *portions of space, regions or places*, as שָׁמַיִם *heaven* (§ 88, Rem. 2), מְרוֹמַיִם *height* (of heaven) Job xvi. 19, מִרְגְּלוֹתַי *the place at the feet*, מִרְאֲשׁוֹתַי *the place at the head*; *certain members of the body*, which are *spaces on its surface*,† as פְּנֵיָם *face*, צַוְעָרֵיָם *neck*, מְסָפֵיָם *spaces of time*, as חַיֵּיָם *life*, נְעוּרֵיָם *youth*, זְקֵנֵיָם *old age*; and finally *states, qualities*, which are *permanent or of long continuance*, as עֲוֹנוֹתָם *perverseness*, רַחֲמֵיָם *compassion*, שִׁבְבוּלָם *childlessness*.

b) *Might and power*, these being originally conceived as something distributed and manifold. So, particularly, אֱלֹהִים *God*,—whether originating in a polytheistic conception and then passing over to the “God of gods,” or in monotheism, and intended to express the divine power in its developments; so a few times קֹדְשֵׁיָם *the Holy* (God) Hos. xii. 1; Prov. ix. 10; xxx. 3; (comp. Jos. xxiv. 19, and Chald. עֲלִיוֹנֵיָם *the Highest*, Dan. vii. 18); and תְּרַפְּתֵיָם *penates*, always in the plural even when only one image is meant, 1 Sam. xix. 13, 16. Farther: אֲדוֹנָיִם = אֲדוֹן *lord*, e. g. קָשָׁה *a cruel lord* Is. xix. 4, אֲדֹנָי הָאָרֶץ *the lord of the land* Gen. xlii. 30; so also בַּעַל *lord, master*, with *suff.* often בַּעַלְיָדָי *his master*, בַּעַלְיָהּ *her master*.†

Rem. 1. The use of the plural, as given under letter *b*, is confined within very narrow limits, not extending beyond the words above quoted; and these, moreover, have the same use in the singular. On the con-

* A transferring (in mathematical language) of an expression for arithmetical quantity to geometrical (comp. Rem. 1). The language has other examples of the designation of *great* and *many* by the same word (as רַב, רַבִּים).

† Comp. the same use of the *plur.* in τὰ στήθῃα, τὰ νῆτα, *præcordia, cervicæ, fauces*.

‡ Somewhat similar is the use of *we* by kings in speaking of themselves (Ezra iv. 18, vii. 24, comp. 1 Mac. x. 19, xi. 31), a form which is then transferred to God (Gen. i. 26, xi. 7; Is. vi. 8). Such a plural the Jewish grammarians call רַבְבוּי רֵבוּרָה (*pluralis virium or virtutum*); the moderns call it *pluralis excellentiæ* or *pluralis majestaticus*. The use of the plural in modern languages, as a form of respectful address, is more remote from the Hebrew usage.

struction of these plurals with adjectives, see § 112, 1, Rem. 3; with verbs, § 146, 2. On אֱלֹהֵי, used of God, see § 121, Rem. 4.

2. The use of the plural given under *a* is also, in common prose, limited to a few words; but in the poets it is somewhat more extensive, e. g. תֵּנֵבְרָה *tenebræ* (of dark places), תֵּזְנִיָּה *delicia*, אֱמוּנָה *faithfulness*, and many others.

3. When a substantive is followed by a genitive, and this compound idea is to be expressed in the plural, it is done *a*) most naturally by the plural form in the *governing noun*, as חֵיל גִּבּוֹרֵי *strong heroes* (prop. heroes of might); so also in compounds, as בְּדִימֵי־בֵנִי *Benjaminite, plur.* בְּנֵי יִמְיִי 1 Sam. xxii. 7; *b*) in *both*, as חֵילֵי גִּבּוֹרֵי 1 Chron. vii. 5, בְּתֵי קְלָאִים *prison houses*, Is xlii. 22, and hence בְּנֵי אֱלֹהִים, Ps. xxix. 1, *sons of God*; *c*) even in the *noun governed* alone, as אֵב בֵּית אָב *father's house, family*, בֵּית אֲבוֹת *ancestral houses, families* Num. i. 2 foll., פְּרִי מִקְדָּשִׁים *precious fruits* Cant. iv. 16, vii. 14. On this observation, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (*the head of Zeeb and Oreb, for the heads*), 2 Kings xvii. 29; Dan. xi. 15. Here the two words by which the compound idea is expressed, are treated directly as a *nomen compositum*.*

The union with *suffixes* is also conformed to letter *c*, as פִּימֵי *os eorum* for *ora eorum* Ps. xvii. 10, מִיָּמֵיהֶם Ps. cxliv. 8, where we also say *their mouth, their hand*.

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the *copula*. By this is indicated *the whole, all, every*, as יוֹם יוֹם *day by day, every day*, אִישׁ אִישׁ *every man*, and אִישׁ וְאִישׁ Ps. lxxxvii. 5, יוֹם וְיוֹם Esth. iii. 4, דּוֹר וְדוֹר *every generation* Deut. xxxii. 7; hence *distributively*, as עֶדְרָה לְבִדּוֹ *each flock by itself* Gen. xxxii. 17; also *a great multitude*, even with the plural form, Gen. xiv. 10, מִקְדָּשִׁים בְּאֲרוֹתֵי אֲשָׁפָלִית *asphalt-pits in abundance, nothing but asphalt-pits*, 2 Kings iii. 16, Joel iv. 14; finally (with the *copula*) *diversity, more than one kind*, as כָּל signifies *all and every kind*; e. g. שְׁנֵי מִשְׁקָלִים *two kinds of weights* Deut. xxv. 13, לֵב וְלֵב *a double heart* Ps. xii. 3, 1 Chron. xii. 33.

Impassioned repetition, in exclamations, e. g. Jer. xxii. 29, Is. vi. 3

* All three are found in Syriac and Æthiopic. See *Hoffmann*, Gram. Syriaca, p. 254; *Ludolf*, Gram. Æthiopia, p. 139.

(with little emphasis in many writers, however, to whom it has become habitual, e. g. Is. xl. ff.) is a rhetorical usage, and does not belong here.

Rem. 1. Substances cohering in masses are mostly conceived as a unity, and hence very seldom occur except in the singular, as זָהָב *gold*, כֶּסֶף *silver*, עֵץ *wood*, יַיִן *wine*; though מַיִם *water* is *plural*, but in Arabic this also is singular. But when *portions* of a substance are meant, the plural form is used, as כֶּסֶפִּים *pieces of silver* Gen. xlii. 25, עֵצִים *ligna* (for building or for fuel). So of grain, as חִטָּה *wheat* (*growing in the field*), חִטִּים *wheat in the kernel*.

2. Even in cases where the plural form is regarded as merely poetic, we are to connect with it the idea of real *plurality*, e. g. Job vi. 3, יַמִּים *the seas* for the *sea*, comp. Gen. xli. 49; Job xvii. 1, *the graves are my portion*, equivalent to *burying-place*, many graves being usually found together; xxi. 32.

§ 109.

USE OF THE ARTICLE.

The article (הַ, הָ § 35) was originally a demonstrative pronoun (as in other languages, e. g. the *Romanic*, comp. *ô, ñ, ró* in Homer), yet with so little force that it was scarcely used except as a prefix to the noun.

Its stronger demonstrative force (*this*) it has still in some connections, as הַיּוֹם *this day, hodie*; הַלַּיְלָה *this night, to-night*; הַזֶּמֶן *this time*. To this original, demonstrative signification points, especially 1) its occasional use for the relative before the verb, e. g. הַנִּמְצָא *that are found* 1 Chron. xxix. 17, xxvi. 28, Jos. x. 24, Ezra viii. 25; comp. Gen. xviii. 21, xli. 27, Job ii. 11; so also הַזֶּלְזֶה = הַזֶּלְזָה 1 Sam. ix. 24; 2) when it serves, mostly with a participle, to form a connection with a previous subject-noun, repeating it once more; e. g. Ps. xix. 10, *the laws of Jehovah are truth* v. 11, הַנְּחֻמִּים *they, that are precious*,—where the article has nearly all the force of הַזֶּה *autoi*. So also in Ps. civ. 3 (three times), Is. xl. 22, 23, xli. 6, Gen. xlix. 21, Job xli. 25; and still stronger, Ps. xviii. 33, הַאֵל הַמְּאָרְזֵי חַיִל *the God that girds me with strength*; ver. 48, Jer. xix. 13, Neh. x. 38.

The article is employed with a noun, to limit its application, in nearly the same cases as in Greek, German, and English; viz. when the subject of discourse is a *definite object, previously mentioned* (Gen. i. 3, *God said, Let there be light*, אֵוֶר, verse 4, and *God saw the light*, אֶת־הָאוֹר; 1 Kings iii. 24, *bring me a sword, and they brought the sword*), or *already known* Eccl. ix. 15; הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon*), or *the only one of its kind* (הַשֶּׁמֶשׁ *the sun*, הָאָרֶץ *the earth*).

In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose ; e. g. מְלִכָּה for הַמְּלִכָּה Ps. xxi. 2, אָרֶץ for הָאָרֶץ Ps. ii. 2.

Special cases in which the article is commonly employed, are :

1. When an appellative is used collectively, denoting all the individuals of the class ; as *the righteous, the unrighteous*, Gen. xviii. 25 ; *the woman for the female sex*, Eccl. vii. 26 ; *the Canaanite*, Gen. xiii. 7, xv. 19, 20 ; as in Engl. *the Russian, the Turk*.*

2. When an appellative is applied by way of *eminence* to a particular person, and thus becomes a kind of proper name, as ὁ ποιητής (Homer). E. g. שָׂטָן *adversary*, הַשָּׂטָן *the adversary, Satan* ; אֱלֹהֵי בָעַל *lord*, הַבְּעַל (prop. name of the idol) *Baal* ; הָאָדָם *the first man, Adam* ; הָאֵל *the only, true God* = הָאֵלֶּהּ (though this word, from its frequent occurrence in this sense, is often so used without the article, approaching the nature of a *proper name*, § 110, 1) ; הַיַּרְדֵּן *the river*, i. e. *the Euphrates* ; הַבְּרָר *the region around, viz. around the Jordan*.

3. Hence it is also used with actual proper names of *rivers, mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague, le Havre, la Plata*) ; as הַיַּאֲר *the Nile* (prop. *the river*), הַלְבָּנוֹן *Lebanon* (prop. *the white mountain*), הַיָּעִי *the town Ai* (prop. *the stone-heap*). But its use in connection with names of towns is unfrequent, and in poetry is generally omitted. (Comp. § 110, 1.)

Rem. 1. The Hebrew article certainly never stands for the *indefinite* article ; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen,

a) *In comparisons*, where the imagination pictures to itself a definite image of the object ; e. g. *white as the wool, as the snow, red as the scarlet* Is. i. 18 ; *as the sheep* Ps. xlix. 15 ; *he hurls thee like the ball* Is. xxii. 18 ; *the heavens are rolled up like the scroll* xxxiv. 4 ; comp. x. 14, xxiv. 20, xxvii. 10, liii. 6, Ps. xxxiii. 7. See instructive examples in Judges xiv. 6, xvi. 9, Is. xxix. 8, 11. But where the noun used for comparison is already made definite by an adjective, the article is omitted as when a genitive follows, e. g. בְּפֶתֶן Is. x. 14, but בְּפֶתֶן מִצְּיָהָה xvi. 2 ; comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as בְּגִבּוֹרֵי Job xvi. 14, בְּיָמָה xxxi. 18.

* And so among the Attics, ὁ Ἀθηναῖος, ὁ Συρακόσιος.

b) In designating classes of objects which are universally known, e. g. *the gold, the silver, the cattle, the water*. Hence Gen. xii. 2, *Abraham was very rich in the (smaller) cattle, the silver, and the gold* where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. xli. 42, Ex. xxxi. 4, xxxv. 32, Is. i. 22.

c) Often also in the expression of abstract ideas (like τὸ ἡπικρόν, *la modestie*), hence of physical and moral evils, as *the blindness* Gen. xix. 11, *the darkness* Is. lx. 2, *the falsehood* Is. xxix. 21.

On these principles, it is easy to explain the use of the article in single, special cases; as in 1 Sam. xvii. 34, הַלְיֹאֵרִי *the lion*, as the well-known enemy of the flocks (comp. τὸν λύκον, John x. 12); 1 Kings xx. 36, Gen. viii. 7, 8, xiv. 13. The frequent expression יָדָוּם יְהוָה should not be translated, *and it happened on a day*, but *on the day, (at) the time*, as determined by what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e. g. יְהוֹשֻעַ הַכֹּהֵן הַגָּדוֹל, *O Joshua high priest*, Zech. iii. 8; 1 Sam. xxiv. 9.

§ 110.

USE OF THE ARTICLE (CONTINUED).

The article is regularly omitted,

1. Before the *proper name* of a *person* or a *country* (דָּוִד, מִצְרַיִם), and also of a *people*, when it coincides with the name of the founder of the race or the name of their country (יִשְׂרָאֵל, אָרָם). On the contrary *Gentilic* nouns admit it both in the sing. and plur., as הָעִבְרִים *the Hebrews*, 1 Sam. xiii. 3, הַכְּנַעֲנִי *the Canaanite (collective* § 109, 1).

2. Before substantives made definite by a following genitive or suffix, which renders the use of the article unnecessary; e. g. דְּבַר אֱלֹהִים *God's word*, אָבִי *my father*.

When the article is used in these two cases, some special reason can generally be assigned for it. E. g.,

a) In some cases, the full demonstrative power of the article is required; as Jer. xxxii. 12, *I gave this bill of sale* (אֶת־הַמְשָׁלָה הַזֶּה) with reference to ver. 11; Jos. viii. 33, הַחֲצִי *a half thereof*, in the next clause הַחֲצִי *the (other) half thereof*; Is. ix. 12.

b) In other cases, the genitive is a proper name, and, according to No. 1, does not admit the article [comp. § 111, 1]; as הַמִּזְבֵּחַ בְּיַהֲאֵל *the altar of Bethel* 2 Kings xxiii. 17, הָאֵל בְּיַהֲאֵל *the God of Bethel* Gen. xxxi. 13, הַמֶּלֶךְ אֲשֶׁר בְּאַשּׁוּר *the king of Assyria* Is. xxxvi. 16; comp. Gen. xxiv. 67; Jer. xlvi. 32; Ez. xlvii. 15, comp. xlviii. 1.

c) In others, the connection between the noun and the following genitive is somewhat loose, so that the first forms a complete idea by itself, the second being only supplemental, relating to the material or design; as *הָאֶבֶן הַקָּדוֹשׁ הַזֶּה* *the weight, the leaden one* Zech. iv. 10. *הַמִּזְבֵּחַ* *the altar of brass* 2 Kings xvi. 14. *נִשְׂאֵי הָאֵרוֹן הַבְּרִיחַ* Jos. iii. 14. Ex. xxviii. 39, Jer. xxv. 26.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, *עוֹד הַיּוֹם גָּדוֹל* *yet is the day great, it is yet high day*; xxxiii. 13, xl. 18, xli. 26; Is. v. 20, *הַאֲמַרְיִים לְשׁוֹב*, *רָע* *who call the good evil*; lxvi. 3.

Yet there are cases where the nature of the predicate requires the article: Gen. ii. 11 *הַיּוֹם הַזֶּה* *the same* (§ 122, 1, 2d ¶) *is that which surrounds*; xlv. 12 *פִּי הַיְהוָה כִּי יִרְמָז* *that my mouth (it is) that speaketh*;* Gen. xlii. 6, Ex. ix. 27, Num. iii. 24. For another case, where the article stands before the predicate, see § 109, 2d ¶.

§ 111.

USE OF THE ARTICLE (CONTINUED).

1. When a compound idea, represented by one noun followed by another in the genitive, is to be expressed definitely, it is done by prefixing the article to the noun in the genitive; as *אִישׁ מִלְחָמָה* *a man of war* Jos. xvii. 1, *אֲנָשֵׁי הַמִּלְחָמָה* *the men of war*, Num. xxxi. 49; *דְּבַר שֶׁקֶר* *a word of falsehood* Prov. xxix. 12, *דְּבַר הַנְּבִיא* *the word of the prophet* Jer. xxviii. 9.

The article has the same position, when only the genitive is definite, as *חֵלֶקֶת הַשָּׂדֶה* *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 32, Gen. xxxiii. 19), *אִישׁ הָאֲדָמָה* *a husbandman* Gen. ix. 20 (on the contrary *אִישׁ שָׂדֶה* Gen. xxv. 27). But, in this case, to avoid ambiguity, another construction was usually chosen; see § 115.

N. B. This explains the use of the article after *כָּל* prop. *totality, the whole*. The article is inserted after *כָּל*, when it expresses definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing*, or distributively for *every (tout homme, à tout prix)*; e. g. *כָּל-הָאָדָם* *all men*, *כָּל-הָאָרֶץ* *the whole earth*, prop. *the whole of men, the whole of earth*; but *כָּל-אֲבָנִים* *all kinds of stones*, 1 Chron. xxix. 2, *כָּל-דְּבַר* *any thing* Judg. xix. 19, *כָּל-יְמֵי* *every day* Ps. vii. 12. But also *כָּל חַי* *every living thing = all living*.

* Not, however, in its ordinary use as the mere definite article. In such forms, it is rather to be referred to its original import, as a demonstrative pronoun (§ 109, 2d ¶), *that which surrounds*.—T.

a collective noun instead of the plural, אֲבֵינֵי אָדָם *the poor among men* = *the poor*, Is. xxix. 19; Hos. xiii. 2. Comp. the Latin construction *canum degeneres*.

2. When substantives of the feminine gender or those which incline to it (§ 107, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as מְלֹאכָה נְמֻכָּזוֹת מְלֵאמֹת 1 Sam. xv. 9; רֵיחַ גְּדִילָה וְחָזֶק 1 Kings xix. 11; Ps. lxiii. 2. Comp. § 147, Rem. 1.

N. B. In respect to *number*, nouns in the dual take adjectives in the plural (comp. § 88, 1); as עֵינַיִם רְמוֹת *lofty eyes* Prov. vi. 17; Ps. xviii. 28, Job iv. 3, 4, Is. xxxv. 3. Moreover the *constructio ad sensum* is frequent. Collectives are construed with the plural, as in 1 Sam. xiii. 15, Jer. xxviii. 4; the so-called *pluralis majestatis* (§ 108, 2. b), on the contrary, with the singular, as אֱלֹהִים צְדִיק 1 Sam. xvii. 26.

2. An adjective, when its application is limited by a substantive, is followed by it in the genitive case,* as יְפֹדֶה־אֶרֶץ *beautiful in form* Gen. xxxix. 6, נְקֵי כַפַּיִם *pure in hands* Ps. xxiv. 4, אֲנָחְמִי שָׂוֹן *sorrowful in spirit* Is. xix. 10. Participles and verbal adjectives are often construed thus, though they also govern the cases of their verbs; see § 135.

3. On the adjective as predicate of the sentence, see § 144 foll.

§ 113.

OF APPPOSITION.

1. By this is meant the placing together of two substantives, when one of them (commonly the second†) serves as a limitation or restriction of the other. E. g. אִשָּׁה אֶלְמָנָה *a woman (who is) a widow* 1 Kings vii. 14; נַעֲרָה בְּתוּלָה *a damsel (who is) a virgin* Deut. xxii. 28; אֲמָרוֹת אֱמֶת *words (which are) truth* Prov. xxii. 21. The first of the two substantives sometimes takes the form of the *construct state* (§ 116, 5).

Two adjectives may also be placed in apposition, when the first modifies the sense of the second; as בְּחִירֹת פְּהוֹת לְבָנוֹת *pale white spots* Lev. xiii. 39; in verse 19, בְּחִירָה לְבָנָה אֲדָמָה *a white-red (clear red) spot*.

* In Greek and Latin the genitive is employed in the same manner, as *tristes animi*; see *Ruhnken*. ad Vell. Paterculum, 2, 93.

† The first only in certain formulas, as דָּוִד מֶלֶךְ וְשֹׁלֹמֹן מֶלֶךְ *like our the king David, the king Solomon*; where the arrangement דָּוִד מֶלֶךְ, 2 Sam. xiii. 39, like *Cicero Consul*, is of rare occurrence.

§ 114.

OF THE GENITIVE.

1. It has already been shown (§ 89) that the relation of the genitive is regularly expressed, by attaching the genitive noun to the preceding *nomen regens* in the *construct state*. A genitive can be thus annexed to only one governing noun.* The language also avoids attaching to one such noun several genitives connected by the conjunction *and*, sometimes by repeating the *nomen regens*; as Gen. xxiv. 3, אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ, *the God of heaven and the God of earth*. Several genitives may indeed follow one another, each dependent on the preceding one. This repetition of the *construct state* is often avoided, however, by adopting a periphrasis of the genitive (§ 115); but not always, e. g. יְמֵי שָׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers*, Gen. xlvii. 9; שְׂאֵר מִסְפַּר־קֶשֶׁת גְּבוּרֵי בְנֵי־קֶדָר *the remnant of the number of the bows of the mighty ones of the children of Kedar*, Is. xxi. 17.

In these two examples (comp. also Is. x. 12, Job xii. 24 and others) all the substantives, except the last genitive, are in the *construct state*. But there are also examples, where a genitive subordinate to the leading idea, and serving only as a periphrasis for the adjective, stands in the *absolute state*, while only the genitive that follows is dependent on the leading idea. E. g. Is. xxviii. 1, גֵּיא שְׁמָנִים הִלְבַּי יַיִן *the fat valley (prop. the valley of fatness) of the smitten of wine*, 1 Chron. ix. 13; Ps. lxxviii. 22.

Similar is the unusual case, of a substantive followed immediately by an adjective, and then by a genitive; as אֲבָן שֶׁלֶטָה בְּשֵׁה *unhewn stones of the quarry*, 1 Kings vi. 7. The usual arrangement is, בְּסֶרֶחַ יְהוָה *a great crown of gold*, Esther viii. 15.

2. The noun in the genitive may stand not only for the subject, but sometimes also for the object. E. g. Ez. xii. 19, חַמַּס הַיֹּשְׁבִים *the wrong which the inhabitants have done*; on the contrary, Obad. ver. 10, חַמַּס אָחִיךָ *the wrong against thy brother*; Prov. xx. 2, אֵימַת מֶלֶךְ *the fear of the king*; † זַעֲקַת סֹדִים *the cry*

* It would be a violation of Hebrew idiom to say, בְּנֵי וּבָנוֹת דָּוִד *filii et filia Davidis*; it would be necessary to say, בְּנֵי דָוִד וּבָנוֹתָיו *filii Davidis ejusque filia*.

† In Latin there is the same use of the genitive after *injuria* (Oss. B. Gall. 1, 30), *metus* (as *metus hostium*, *metus Pompeii*), *spes*, and other words. Comp. Aul. Gell. 9, 12. In Greek compare *πίστις τοῦ Θεοῦ*, *λόγος τοῦ σταυροῦ* 1 Cor. i. 18.

concerning Sodom, Gen. xviii. 20 ; שָׁמַע צָר *the rumor concerning Tyre*, Is. xxiii. 5 ; שָׁלַל אֲרִבְיָהּ *præda hostibus tuis erepta* Deut. xx. 14. Comp. further § 121, 5. Other applications of the genitive are : דָּרַךְ עֵץ *way to the tree*, Gen. iii. 24, קַדְיָנֵי סֹדֶם *judges like those of Sodom*, Is. i. 10, זִבְחֵי אֱלֹהִים *sacrifices acceptable to God*, Ps. li. 19, שָׁבַעַת יְהוָה *an oath sworn by Jehovah* 1 K. ii. 43.

3. Not unfrequently the genitive relation supplies the place of apposition, as פְּרַת נְהַר *fluvius Euphratis*. See further, § 116, 5.

Rem. 1. In very rare cases, a word intervenes between the *nomen regens* and the *nomen rectum*, as in Hos. xiv. 3, 2 Sam. i. 9, Job xxvii. 3 (after כל, in all these passages ; comp. also Is. xxxviii. 16).

2. With *proper names*, which are generally in themselves sufficiently definite, the genitive is seldom used for limitation or restriction. Instances of it occur, however, in geographical names ; as אֲדַר בְּשָׁרִים *Ur of the Chaldees* Gen. xi. 28, אֲרָם נְהַרִים *Aram of the two rivers = Mesopotamia* ; in like manner יְהוָה צְבָאוֹת *Jehovah of hosts for Jehovah the Lord of hosts*.

§ 115.

EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the expression of the genitive relation by subordination to the governing noun in the *construct state* (§ 89, and § 114), there are modes of expressing it by *periphrasis*, and chiefly by the preposition לְ, which means *pertaining* or *belonging to*, and thus expresses a relation not unlike that of the genitive. Thus we find—

1. אֲשֶׁר לְ, used principally for the genitive of possession, as רֹמְאָן לְאִשְׁרָהּ *Gen. xxix. 9, xlvii. 4, the flock of her father* (prop. *the flock which was to her father*) ; and also where there would be several successive genitives (to avoid the repetition of the *constr. state*, but see § 114, 1), as אֲבִיר הֶרְעִים אֲשֶׁר לְשָׂאִיל *the chief of the herdsmen of Saul* 1 Sam. xxi. 8, שִׁיר הַשִּׁירִים אֲשֶׁר לְשֹׁלֹמֹה *the song of songs of Solomon* Cant. i. 1 ; Gen. xl. 5, 2 Sam. ii. 8, 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive שָׁל ; in Syriac and Chaldee, the relative הַי הָ serves also by itself as a sign of the genitive.)

2. לְ (without אֲשֶׁר), also for the genitive of *appertaining* and of *possession*,* as לְשָׂאִיל הַצִּבְּרִים *the watchmen of Saul*, 1 Sam. xiv. 16. This is

* Essentially, the Gascon is no less correct in saying *la fille à Mr. N.*, than the written language in the form *la fille de* — ; the former expresses the idea *belonging to*, the latter that of *origin, descent*. The Arabians distinguish a twofold geni-

used especially, *a*) when the governing noun is to be expressed *indefinitely*, e. g. לְרֵשִׁי בֶן לְיֵשֶׁה a son of Jesse, 1 Sam. xvi. 18 (whilst בְּרֵשִׁי signifies also the son of Jesse); פֶּחֶן לְאֵל עֲלִיוֹן a priest of the most high God, Gen. xiv. 18, xli. 12; שְׁנֵי-עֲבָדִים לְשִׁמְעִי two servants of Shimei, 1 K. ii. 39; אֹהֶב לְדָוִד a friend of David (was Hiram) 1 Kings v. 15; מְזֻמָּר לְדָוִד also לְרֵוִד מְזֻמָּר a psalm of David (prop. belonging to him as author), and elliptically לְרֵוִד of David, Ps. xi. 1, xiv. 1: *b*) when there are several genitives depending on one substantive, e. g. חֵלְקָהּ הַשָּׂדֶה לְבֹעַז a portion of the field of Boaz, Ruth ii. 3; 2 Kings v. 9, הַכְּרִי הַיְמִיִּם לְמַלְכֵי יִשְׂרָאֵל the chronicles of the kings of Israel, 1 Kings xv. 31; רֵאשִׁי הָאֲבוֹת לְמִשׁוֹרָה ראשֵׁי הַיְמִיִּם לְמַלְכֵי יִשְׂרָאֵל Josh. xix. 51, where the more closely connected nouns, expressing one compound idea, are joined in pairs by the *construct state*, whilst between them is the looser connection indicated by לְ; (comp. however, § 114, 1); *c*) after specifications of number, e. g. בְּשִׁבְעָה יָמִים וּבְעֶשְׂרִים יוֹם on the seven and twentieth day of the month, Gen. viii. 11.

§ 116.

FARTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves only to indicate the close connection of two nouns, is used in the current of discourse for other near relations besides that of the genitive; viz.

1) Before prepositions, especially in poetry, and most frequently when the governing word is a participle; e. g. before בְּ, as שִׂמְחוֹת בְּקִצִּיר the joy in the harvest, Is. ix. 2, v. 11; before לְ, as אֹהֶבֵי לָנוּם Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before מִן, as מִחֶלֶב מְמוֹלֵי weaned from the milk, Is. xxviii. 9; before עַל Judg. v. 10.

2) Before the relative pronoun, e. g. מְקוֹם אֲשֶׁר the place where —, Gen. xl. 3.

3) Before relative clauses without אֲשֶׁר, e. g. קְרִית הַיְהוּדָה הַיְהוּדָה the city where David dwelt, Is. xxix. 1, לא יָדַע אֵל the place of him who knows not God, Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 123, 3, Rem. 1.

4) Rarely, even before *Vav copulative*, as חֲקֻמַּת וְרַעַת Is. xxxiii. 6, xxxv. 2, li. 21.

5) In cases of apposition (i. e. where there is not, as in § 114,

tive; viz. one which may be explained by לְ, and another by מִן. From the latter conception proceeds the *de* of the Romanic languages. In Greek may be compared the so-called *σχημα Κολοφώνιον*, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου (see Bernhardt's Syntax, p. 88).

3, an actual genitive relation); e. g. 1 Sam. xxviii. 7, אִשָּׁה בַעֲלֵת, אִשָּׁה אֲרוֹב *a woman, mistress (possessor) of a divining spirit* (comp. *παυδίσκη ἔχουσα πνεῦμα πύθωνος* Acts xvi. 16); and so also, בַּת צִיּוֹן, בַּת צִיּוֹן הַיְהוּדָיִם *the virgin-daughter of Zion*, Is. xxxvii. 22, Jer. xiv. 17.

6) Also in other close connections of words; e. g. אָהָד *one* sometimes used for אָהָד 2 Sam. xvii. 22, Zech. xi. 7; see moreover Is. xxviii. 4, 16. Compare also the *construct state* in the numerals, as *thirteen, fourteen* (§ 97, 2), and in the adverb (§ 100, 2, c).

Rem. As in the above cases, the *absolute state* might be used about equally well instead of the *construct*, so on the contrary there are connections, where we should expect the *constr. state* rather than the *absolute*. E. g.

a) in geographical names like אָבֶל בֵּית מַצְפָּה *Abel Beth-Ma^cchah* (i. e. Abel at Beth-Ma^cchah, in distinction from other places called Abel). Comp. on the contrary § 114, Rem. 2.*

b) in some other examples, where the connection is not sufficiently close for the genitive relation, so that it must rather be understood as an apposition, or an adverbial use (in the accusative § 118) of the second noun. Here belongs, among others, Ez. xlvii. 4, מַיִם בְּרַגְלָיִם not so well *water of the knees as water up to the knees*; Is. xxx. 20, מַיִם לַחַיִּץ *water of affliction*, or rather *water in affliction*.

c) in the combination אֱלֹהֵי אֱלֹהִים, elliptical for אֱלֹהֵי אֱלֹהֵי אֱלֹהִים *God (the God) of hosts*.

§ 117.

DESIGNATION OF THE OTHER CASES.

1. The Hebrew language having lost the living use of case-endings (§ 90), it becomes a question how this defect was supplied, in designating the relation of the noun to the sentence. The *Nominative* can be known only from the syntactic construction. On the modes of indicating the *Genitive*, see §§ 114–116. The *Dative* is periphrased by the preposition לְ, the *Ablative* by מִן (*from, out of*), the *Locative* and *Instrumental* by בְּ (*in, at, by*). But the noun thus dependent on a preposition, is in the Semitic form of conception a *genitive*; for these particles were originally nouns, and still retain in Arabic the genitive ending. Comp. § 101, 1.

* Latin, *Augusta Vindelicorum*. But in English, e. g. *York street, Covent-garden*; a mere juxtaposition, for *near Covent-garden*.

On the use of the sign of the dative (לְ), so far as it encroaches on the sphere of our genitive, see § 115, 1, 2.

2. The *Accusative*, when it expresses a local *direction* or *motion towards*, frequently retains its ending לְ (§ 90, 1). Elsewhere, it is usually known, like the nominative, only from the structure of the sentence. But it may often be recognized by the prefixed אֶל or אֵל (and before pronominal suffixes אֵלָיו); which is not used with a noun, however, except when it is made definite by the article, by a genitive (whether noun or pronominal suffix), or in some other way (Gen. vi. 2, 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is its prevalent use, especially in prose; but less use is made of it in poetry. E. g. Gen. i. 1, אֶל אֵלֶּיךָ הָאָרֶץ וְהַיָּם וְהָאֲדָמָה (on the contrary וְהָאֲדָמָה אֶלְּךָ Gen. ii. 4, vi. 10, Ex. i. 11).*

The examples are rare in which אֶל stands before a noun that is not rendered definite; but somewhat more frequent in elevated style, where the article also may be omitted with a noun which is definite in signification (§ 109). E. g. Prov. xiii. 21, אֶל־צַדִּיקִים, Is. l. 4, Job xiii. 25, Ez. xliii. 10; in prose very rarely, as 1 Sam. xxiv. 6, Ex. ii. 1 (where, however, the noun is also limited by the connection).

§ 118.

USE OF THE ACCUSATIVE.

The accusative is employed, 1) as the object of transitive verbs (§ 138); and also 2) in many forms of adverbial limitation, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

* אֵל (whence, in close connection with a following noun, the toneless אֶל, and then again with independent tone אֵל) proceeds from a pronominal stem, and is properly a substantive meaning *essence, substance* (comp. אֵל sign). But when connected, in the *constr. state*, with a following noun or suffix, it forms a periphrasis of the pronoun *ipse, autós* (comp. the similar case in § 124, Rem. 3). In common usage, however, it has so little force that it merely indicates a definite object, having become as feeble as the *casus obliquus autou, autou, auton, ipsi, ipsum, desselben, demselben, denselben*; and the Heb. אֵל וְהַיָּם, prop. *auton ton ouqanon* (comp. *autou qnosqida* Il. I. 144), *it, the heaven*, is no stronger than *ton ouqanon*.—That אֵל should also express the *nominative*, is not in itself inconceivable; and of this there seem to be a few examples, as Hag. ii. 17, 2 K. xviii. 30 (but in the parallel passage Is. xxxvi. 15, it is wanting), perhaps also Jos. xxii. 17, Dan. ix. 13. But in other passages, which some would reckon here (e. g.

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 138, 1, Rem. 3). But we are not therefore authorized to reject altogether the adverbial use of the accusative.

Accordingly the accusative is employed :

1. In designations of *place*: *a*) in answer to the question *whither?* after verbs of motion,* as נִצְאָה הַשָּׂדֶה let us go out into the field, 1 Sam. xx. 11, לָלֶכֶת תַּרְשִׁישׁ to go to Tarshish, 2 Chron. xx. 36, Ps. cxxxiv. 2; *b*) in answer to the question *where?* after verbs of rest, as בֵּית אָבִיךָ in the house of thy father, Gen. xxxviii. 11, פֶּתַח הַאֹהֶל in the door of the tent, xviii. 1. It is then employed also *c*) with reference to *space* and *measure*, in answer to the question *how far?* Gen. vii. 20, the water rose fifteen cubits.

In the cases *a* and *b*, especially the former, the noun often takes the accusative ending הַ—, on which see § 90, 2. The first relation may also be expressed by אֶל (as it commonly is with reference to persons), and the second by בְּ; but we are by no means to suppose that where these particles are omitted the construction is incomplete.

2. In designations of *time*: *a*) in answer to the question *when?* as הַיּוֹם the day, i. e. on the day, then, or on this day, to-day; עָרֵב at evening, לַיְלָה noctu; אַחֲרָיִים at noon Ps. xci. 6; מָרְדָּךְ שָׁנָה עָשָׂרָה שְׁלֹשׁ the thirteenth year (in the thirteenth year) they revolted, Gen. xiv. 4; תְּחִלַּת קְצִיר שְׂעִירִים at the beginning of barley harvest, 2 Sam. xxi. 9 (*K^ethibh*); *b*) in answer to the question *how long?* שֵׁשׁ יָמִים six days (long) Ex. xx. 9.

3. Where we say *in respect to*, *according to*, &c. and in other adverbial limitations: Gen. xli. 40, רַק הַכִּסֵּא אֲנִי רַב only in respect to the throne will I be greater; 2 Sam. xxi. 20, four and twenty מִסְפָּר in number (comp. τρεῖς ἀπόμυόν three in number); 1 Kings xxii. 13, פֶּה אֶחָד with one mouth i. e. with one voice; Zeph. iii. 9, they served God אֶחָד שְׂכָם with one shoulder i. e. with one heart. With a following genitive, יִרְאַת שִׁמְרִיר for fear of thorns, Is. vii. 25; Job i. 5, he brought burnt-

2 Sam. xi. 25, Neh. ix. 32, and even 1 Sam. xvii. 34), there is rather to be understood a loosely governed accusative,—as is certainly the case in its connection with the Passive (§ 143, 1, *a*).—In Ex. xlvii. 17, 18, 19, אֶת stands for זוֹת, unless indeed the passage is to be so emended; comp. va. 20.

* In Greek, this use of the accus. is exclusively poetical; II. 1, 317, ἄνωγε δ' οἰνοσφύρα.

offerings בָּלֶם מִסָּפֶר according to the number of them all. Here belong also such cases as מִשְׁנֵה כֶּסֶף the double in money Gen. xliii. 15, אֵיפָה שְׂלִירִים an ephah of barley Ruth ii. 17, שְׁנַתָּהִים יָמִים two years' time Gen. xli. 1. Comp. also § 116, Rem. b.

See analogous cases of the accus. in connection with a verb, in §§ 138 and 139. By this same process, carried still farther, many substantives have come to be distinctly recognized as adverbs (§ 100, 2, b).

Rem. Such a reference to place, time, &c., the noun may have, when it is connected with בְּ (*as, according to, after the manner of*), though then the preposition בְּ alone is in the accusative, while the noun is to be conceived as the genitive after it. So, a) of *place*; בְּדִבְרֵם *as in their pasture*, Is. v. 17, xxviii. 21; בְּאֲבָן *after the manner of the stone* i. e. *as into stone* (the water contracts in freezing) Job xxxviii. 30, xxx. 14; בְּמוֹ לְבוֹשׁ *as in gorgeous dress* Job xxxviii. 14; בְּחֵלֶם *as in a dream*, Is. xxix. 7, comp. xxiii. 15; b) of *time*, especially in the combinations בְּיוֹם *after the manner of the day* = *as on the day*, Is. ix. 3; Hos. ii. 5; בְּיָמֵי *as in the days of* —, Hos. ii. 17, ix. 9, xii. 10; Amos ix. 11; Is. li. 9. c) In other relations: e. g. Job xxviii. 5, אֵשׁ בְּמוֹ *after the manner of fire* = *as by fire*; Is. i. 25, *I fuse away thy dross* בְּבַר *as with lye*.

Rarely, another preposition is used after such a בְּ, e. g. בְּכָרְאֵטָנָה Is. i. 26; 1 Sam. xiv. 14.

The substantive with בְּ may, of course, be the accusative of the object, or the nominative.

§ 119.

MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.*

1. When the *comparative* is to be expressed, the particle מִן (מִ) is prefixed to the word with which comparison is made; e. g. 1 Sam. ix. 2, גְּבוּהָ מִכָּל־הָעָם *taller than any of the people*; Judg. xiv. 18, מְתוּק מִדְּבַשׁ *sweeter than honey*; so also after a verb, especially such as express a quality or attribute, as וַיִּגְבְּהָ וַיְהִי מִכָּל־הָעָם *and he was taller than any of the people*, 1 Sam. x. 23; אָהַב אֶת־יוֹסֵף מִכָּל־בְּנָיָהוּ *he loved Joseph more than all his (other) sons*.

* In Arabic, there is a strengthened form for the comparative and superlative, which in Heb. would be אֶתְקַטַּל. To this, perhaps, belonged originally אֶתְקַר *cruel*, אֶתְקַז *deceitful* (of a failing brook), and its opposite אֶתְקַיֵּן (contr. from *aitan*) *unfailing, perennis*. These forms have, indeed, lost their force and stand like solitary fragments; somewhat as the Latin comparative dies out in the Italian, and still more in the French, and its place is supplied by periphrasis (with *più, plus*).

In other cases also the particle *בן* often expresses *pre-eminence* (e. g. *בן יְהוֹרֵן בֶּן יִצְחָק* *excellence above*, Eccles. ii. 13, comp. Deut. xiv. 2), which the Hebrew conceives as a separation *from*, a *de-signation*. Compare the Latin ablative with the comparative; also the etymology of the Latin words *eximius*, *egregius*, and in Homer *ἐκ πάντων μάλιστα*, II. 4, 96, and merely *ἐκ πασίων*, 18, 431). Hence the signification *more than* connects itself with the fundamental signification *out of*. (Compare the use of *על* in comparisons, Job xxiii. 2; Ps. cxxxvii. 6.)

The predicate is sometimes not expressed, and must be supplied from the connection. E. g. Is. x. 10, *מִרְיָתָם מִירֵשָׁלַם* *their idols are more numerous (mightier) than those in Jerusalem*; Job xi. 17, *מִצְהָרַיִם* *clearer than the noonday*.

The correlative comparatives, *greater*, *less*, are expressed merely by *great*, *little*, Gen. i. 16.

2. The several modes of expressing the *superlative* are in principle the same: thus in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as pre-eminently *the* possessor of the quality expressed (comp. *le plus grand*). E. g. 1 Sam. xvii. 14, *and David was הַקָּטָן* *the small (one) i. e. the smallest, and the three great (ones), i. e. greater, &c.*; Gen. xlii. 13; Jon. iii. 5, *מִן הַקָּטָן וְעַד הַגָּדוֹל מִבְּיָנֵיהֶם* *from the greatest among them (lit. their great ones) even unto the least among them*; 2 Chron. xxi. 17, *קָטָן בְּנֵי* *the youngest of his sons*.

A kind of superlative, in substantives expressing quality, is made by the construction *הַקָּדוֹשׁ בְּרָשָׁיִם* *the holiest of all, prop. the holy (holiest) among holy things*.

§ 120.

SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 97, 1), are connected with substantives in three different ways. They stand either *a*) in the *construct state* before the substantive (the object numbered being therefore in the genitive), *שְׁלֹשָׁת יָמִים* *three days*, prop. *triad of days*; or *b*) in the *absolute state* before it (the object numbered conceived as the accusative or in apposition), *בְּנֵי שְׁלֹשָׁה* *three sons*; or *c*) in the *absolute state* after it, and in apposition with it (in the later books, where the adverbs also are so placed), *בָּנוּת שְׁלוֹשׁ* *three daughters*, 1 Chron. xxv. 5.

In like manner, the constructions **מָאָה שָׁנָה** Gen. xvii. 17, and **מָאָה שָׁנָה** xxv. 7, 17, *a hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings xxii. 1), with the plural form of the substantive. The tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it in apposition, with the plural. The first is the more frequent construction. E. g. Judg. xi. 33, **עֶשְׂרִים עִיר** *twenty cities*; on the contrary **אַמּוֹת עֶשְׂרִים** *twenty cubits*, 2 Chron. iii. 3 seq. The plural may be used in the first case (Ex. xxxvi. 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as **יום** *day*, **שָׁנָה** *year*, **אִישׁ** *man*, &c. (comp. "*four foot deep*," "*a thousand pound*,"); e. g. **יָמֵי אַרְבָּעָה עָשָׂר יוֹם**, prop. *fourteen day* Ex. xii. 6. With this exception, they are joined to the plural; and in the later books may then stand after the substantive (1 Chron. iv. 27, xxv. 5).

3. Numerals compounded of tens and units (as 21, 62) take the object numbered either after them in the singular (accusative), as **שְׁנַיִם וְשִׁשִּׁים שָׁנָה** *sixty-two years* Gen. v. 20; or before them in the plural, as in the later books (Dan. ix. 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as Gen. xii. 4, **שְׁנַיִם וְשִׁבְעִים שָׁנָה** *seventy-five years* Gen. xxiii. 1, **שְׁנַיִם וְשִׁבְעִים שָׁנָה וְאַנְשֵׁי יוֹם** *one hundred and twenty-seven years*.

4. Beyond 10 the *ordinals* have no peculiar forms, but are expressed by those of the cardinals, either before the object numbered, or after it in the genitive; as **בַּשְּׁבַעִתָּה עָשָׂר יוֹם** *on the seventeenth day* Gen. vii. 11, **בַּשְּׁנַיִתָּה עֶשְׂרִים וְשִׁבְעָה יוֹם** *in the twenty-seventh year* 1 Kings xvi. 10. In the latter case, the word **שָׁנָה** is sometimes repeated, as in Gen. vii. 11, 2 Kings xiii. 10.—In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10, e. g. **בַּשְּׁנַיִתָּה שְׁנַיִם יוֹם** *in the second year*, **בַּשְּׁלִישִׁתָּה שְׁלֹשָׁה יוֹם** *in the third year* 1 Kings xv. 25, 2 Kings xviii. 1; **בַּתְּשִׁיעִתָּה לַחֹדֶשׁ** *on the ninth of the month*, **בַּאֲחַדְתָּה לַחֹדֶשׁ** *on the first of the month*, Lev. xxiii. 32, Gen. viii. 13.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as **הַשְּׁנַיִם** *the two* Eccles. iv. 9, 12. The case **בַּשְּׁבַעִתָּה הַיָּמִים** *the seven days* Judg. xiv. 17, is to be explained on the principle stated § 111, 1.

2. Certain substantives employed in designations of *weight, measure, or of time*, are commonly omitted after numerals; e. g. Gen. xx. 16, אֶלְפָּה בְּקֶשֶׁת a *thousand (shekels) of silver*; so also before זָהָב gold 1 K. x. 16; Ruth iii. 15, שֵׁשׁ שְׁעָרִים שֵׁשׁ (ephahs) of barley; 1 Sam. xvii. 17, עֲשָׂרָה לֶחֶם ten (loaves) of bread. Thus יוֹם is omitted Gen. viii. 5, and הַרְשׁ, viii. 13. —The number of cubits is often stated thus: מֵאָה בְּמֵאָה a *hundred cubits*, prop. a hundred by the cubit, Ex. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנַיִם שְׁנַיִם *two by two*, Gen. vii. 9, 15. *One time, once*, is expressed by אֶחָד פְּעַם (prop. a tread), שְׁנַיִם פְּעַמִּים *two times, twice*, שְׁלוֹשׁ פְּעַמִּים *thrice*. These may also be expressed by the *fem.* forms of the cardinals, as אֶחָדָה *once*, שְׁנַיִם *twice*, שְׁלוֹשׁ *thrice*; also בְּאַחַת *once*, Num. x. 4. The ordinals are used in the same manner, as שְׁנֵיטָא *a second time* Gen. xxii. 15, Jer. xiii. 3, Ez. xxi. 19.

CHAPTER II.

SYNTAX OF THE PRONOUN.

§ 121.

USE OF THE PERSONAL PRONOUN.

1. THE personal pronoun as subject of the sentence, like any other word in the same relation, requires for its union with the predicate no separate expression of the copula, when this is merely the substantive-verb *to be* (§ 144). E. g. אֲנֹכִי הִרְאֵה I (am) *the seer* 1 Sam. ix. 19, אֲנַחְנוּ כְּנִים אֲנַחְנוּ *upright (are) we* Gen. xlii. 11, אַתָּה תָּמִים אַתָּה *blameless (wast) thou* Ez. xxviii. 15, כִּי עִירְמִים הֵם, כִּי עִירְמִים הֵם *that naked (were) they* Gen. iii. 7, אֶחָד הוּא *one dream (is) it* Gen. xli. 26.

2. The pronoun of the *third* person often serves to form a connection between the subject and predicate, and then supplies in some measure the place of the copula, or of the verb *to be*. E. g. Gen. xli. 26, *the seven good kine* הֵנָּה שִׁבְעַת שָׁנִים הֵנָּה *seven years (are) they*; Eccles. v. 18, זֶה מַתָּה אֱלֹהִים הוּא *this is a gift of God*.—Sometimes such a pronoun of the third person refers to a subject of the first or second person; e. g. אַתָּה הוּא מַלְכִּי *thou art my king* Ps. xliv. 5, where הוּא points at the same time

to the predicate and gives it prominence (prop. *thou* (art) *he, my king*); Is. xxxvii. 16, Neh. ix. 6, 7, Deut. xxxii. 39. (Comp. in Chaldee, Ezra v. 11; so in the Coptic.)

3. To the ground-rule (§ 33, 1), that the separate pronouns express the nominative and the suffixes the oblique cases, there is but one exception, viz. when there is an emphatic repetition of the personal pronoun in an oblique case (*me, me; of thee, of thee*); it then takes, the second time, the separate form of the pronoun, in the same case as the preceding suffix, with which it is in apposition. E. g. the accusative of the verbal suffix, Gen. xxvii. 34, בְּרַכְנִי גַם אֲנִי *bless me, me also*, comp. Prov. xxii. 19; still oftener in the genitive, with a nominal suffix, דָּמָה גַם אֶתָּה לְדָמִי 1 Kings xxi. 19, *thy blood, yea thine* (prop. *sanguis tui, utique tui*); Prov. xxiii. 15, Ps. ix. 7. So also when the pronoun, thus placed in apposition, is under the influence of a preposition (i. e. is in the genitive, according to § 101, 1, comp. § 154, 4), as Hag. i. 4, לְכֶם אֲנִי *for you, for you*; 1 Sam. xxv. 24, בְּרִי אֲנִי *on me, on me*; 1 Sam. xix. 23, אֲנִי גַם הוּא *also on him*; 2 Chron. xxxv. 21, לֹא אֶתָּה *not against thee*. On the same principle is to be explained Gen. iv. 26, אֲנִי גַם הוּא *to Seth, to him also*; x. 21.

4. The suffix to the verb is, properly, always the accusative (§ 33, 2, a, § 59), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used also (with an almost inaccurate brevity of expression) for the dative; as Zech. vii. 5, הֲצַמְתָּנִי *did ye fast for me?* i. e. in my behalf, for הֲצַמְתָּם לִי; Job xxxi. 18, גָּדַלְנִי *he (the fatherless) grew up to me as to a father*, Ez. xxix. 3, comp. ver. 9.

Rem. The accusative of the pronoun is necessarily expressed by אֲנִי (§ 117), the sign of the accusative, *a*) when the pronoun, for the sake of emphasis, precedes the verb, as אֲנִי הֲרַגְתִּי Num. xxii. 33; *b*) when the verb has two pronouns in the accusative (as only one of them can be a suffix), as הֲרַגְתִּי אֹהֶל אֲבֹתַי 2 Sam. xv. 25. The use of this sign with the pronoun is not confined, however, to these cases; see Gen. iv. 14, xv. 13.

5. The suffixes to nouns, which are properly *genitives* (§ 33, 2, b), and supply the place of *possessive pronouns*,* express, like

* The possessive pronoun may also be expressed by a periphrasis, as is usual in the Aramaean; e. g. Ruth ii. 21, הַעֲבָדִים אֲשֶׁר לִי *the servants which (are) to me, or my servants*; especially when the substantive is followed immediately by

nouns in the genitive (§ 114, 2), not only the subject, but also the object. The latter, e. g. : *הַמְּסִי הַזֶּה* *the wrong done to me*, Jer. li. 35 ; *יְרֵאָהוּ* *the fear of him*, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 111, 1). This occurs most frequently in the case (mentioned § 106, 1), where the second noun is used to express a quality of the first, as a periphrasis of the adjective ; e. g. Ps. ii. 6, *הַיְהוָה קָדְשִׁי* *my holy mount* ; Is. ii. 20 ; xxxi. 7, *אֱלֹהֵי כֶסֶף* *his silver idols* ; *אֲנֵי אָוֶן* *his strong steps*, Job xviii. 7.

Very rare is the construction *וְהָיָה הַיְהוָה* *thy lewd conduct*, Ez. xvi. 27 ; comp. xviii. 7. So also Lev. vi. 3, Ps. xxx. 8.

Rem. 1. A masculine pronoun is sometimes used with reference to a feminine substantive (probably an inaccuracy of the colloquial language, which passed into that of books) ; e. g. Gen. xli. 23, Ex. i. 21. The reverse also occurs, but less frequently ; Deut. v. 24, 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often omitted where it is easily supplied from the connection, especially the neuter accusative (*it*) after verbs of *saying* ; e. g. *וַיֹּאמֶר* (like *dixit*) *he said it* Ex. xix. 25 ; *וַיֹּדֶעַ* *and he told it* Gen. ix. 22. As accus. of the *living object* it is also omitted ; Gen. xxxviii. 17, *until thou sendest (him)* ; xxiv. 12, *let (her) meet me.* [?]

3. It is merely emphatic pleonasm, on the contrary, and minute formality of expression, when the noun, for which the pronoun stands, follows immediately in apposition with it. E. g. Ex. ii. 6, *she saw him, the child* ; Prov. v. 22 ; Ez. x. 3, *וּבְבֹאֵי הָאִישׁ* *when he, the man, entered in* ; 1 Sam. xxi. 14. So also Gen. ii. 19, *נָקַשׁ הַיְהוָה . . . לָוֹ לָוִי* *to them, the living beings* ; and with the preposition repeated, Josh. i. 2.

4. In some examples also, the force of the nominal suffix, or possessive pronoun, has become so weak as almost to have disappeared. E. g. *אֲדֹנָי* prop. *my Lord* (see § 108, 2, b), namely in addressing God (Gen. xv. 2, xviii. 3, Ps. xxxv. 23) ; then also (without regard to the pronoun), *the Lord*, spoken of God : * *יְהוָה יַחְדָּו* (prop. *in his, or its, connections = he, it, together*), as *עַל-יְהוָה* Ex. xix. 8 ; and even (disregarding the *person of the suffix*) after the first person, as *אֲנִי וְיְהוָה* 1 K. iii. 18,

another in the genitive, as in 1 Sam. xvii. 40. (Comp. the analogous mode of expressing the genitive, § 115.)—In this case there is sometimes a pleonastic use of the suffix, as *שֵׁלֶשׁ לְמֹחַ* prop. *his litter of Solomon*, Cant. iii. 7 ; comp. i. 6.

* See *Gesenius*, Thea. Ling. Hebr., p. 329. Compare the Phœnician names of gods, *Adonis* (אֲדֹנִי) and *Baalit* (בַּעַלְתִּי) ; and our *Notre Dame*, *Unsere liebe Frau*.

comp. Is. xli. 1; and after the second, Is. xlv. 20. In a similar manner Mic. i. 2, *hear, ye peoples* בְּנֵי עַמִּים.

§ 122.

OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS

1. The personal pronoun of the third person הוּא, *fem.* הִיא, *plur.* הֵמָּה, *fem.* הֵנָּה, הֵנָּה (is, ea, id; ii, ea, ea), is used also for the *demonstrative* pronoun. It then takes, regularly, the article (exceptions see in § 111, 2, b), but scarcely ever except when the substantive also is made definite. E. g. הָאִישׁ הַזֶּה *is vir*, בַּיּוֹם הַזֶּה *eo die*.

The distinction between הוּא and the *demonstrative* הֵנָּה, is as follows: הֵנָּה (= οὗτος, *hic*), always points out a present or near object; הוּא (= αὐτός, *is*), like the article § 109, indicates an object already mentioned or already known. This distinction is made very clear by Judges vii. 4; *of whom I say to thee, this (הֵנָּה) shall go with thee, let the same (הוּא) go with thee; and every one of whom I say to thee, this (הֵנָּה) shall not go with thee, let the same (הוּא) not go.* In like manner, Ps. xx. 8, אֲנִי וְאֵלֹהֵי אֲבוֹתַי וְאֵלֹהֵי אֲבוֹתֶיךָ *autol* in ver. 9. Hence, הַיּוֹם הַזֶּה means *this day*, i. e. the present day on which one is speaking or writing (Gen. xxvi. 33); on the contrary, הַיּוֹם הַהוּא is the day or the time of which the historian has just been narrating (Gen. xv. 18, xxvi. 32), or the prophet has just been prophesying (Is. v. 30, vii. 18, 20), and of which he goes on to narrate or to prophesy.

2. The *demonstrative*, in its leading form הֵנָּה (as well as הֵנָּה, זֶה), has also, especially in poetry, the force of the relative אֲשֶׁר; comp. in Engl. *that* for *which*. E. g. Ps. civ. 8, *to the place* הַיָּמִן הַזֶּה *which thou hast destined for them*. It is even employed (like אֲשֶׁר, § 123, 1) to give a relative sense to another word; e. g. Ps. lxxiv. 2, *Mount Zion* בְּרֵגֶל הַזֶּה *on which thou dwellest*.

הֵנָּה is used adverbially, a) for *there*, הֵנָּה הִנֵּה *see there!* and then merely as an intensive particle, especially in questions, as הֵנָּה לָמָּה *wherefore then?* b) in reference to *time*, for *now*, as הֵנָּה שְׁנַיִם *now* (already) *twice*, Gen. xxvii. 36.

3. The interrogative מִי may be used in reference to a plural, as מִי אֵלֶּה Gen. xxxiii. 5 (for which, however, the more accurate expression is מִי וְמִי, Ex. x. 8); and also in reference to things, but only where the idea of persons is implied, e. g. מִי אֵשֶׁךְ *who is Shechem (the Shechemites)?* Judg. ix. 28; comp. Gen. xxxiii. 8. Moreover, מִי may also stand in the genitive, as מִי בַת *whose*

daughter? Gen. xxiv. 23; and both **מי** and **מה** are also used indefinitely, for *any one whoever*, and *any thing whatever* (Job xiii. 13). For the latter, the language has also the word **מֵאֲמָדָה**.

For the use of **מה** in a form of negative command, see § 153, 2, first Note.

§ 123.

RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun **אֲשֶׁר** often serves merely as a *sign of relation*, i. e. to give a relative signification to substantives, adverbs, or pronouns. E. g. **שָׁם** *there*, **אֲשֶׁר**—**אֲשֶׁר** *where*; **שָׁמָּה** *thither*, **שָׁמָּה**—**אֲשֶׁר** *whither*; **מִשָּׁם** *thence*, **מִשָּׁם**—**אֲשֶׁר** *whence*. In the same manner the Hebrew forms the *oblique cases* of the relative pronoun, *who*, *which*, viz.

Dative, **לוֹ** *to him*, **לְאִשֶּׁר לוֹ** *to whom*; **לָהֶם**, **לָהֶן** *to them*, **לְאִשֶּׁר לָהֶם**, **לְאִשֶּׁר לָהֶן** *to whom*.

Accusative, **אֹתוֹ**, **אֹתָהּ** *him, her*; **אֲשֶׁר אֹתוֹ**, **אֲשֶׁר אֹתָהּ** *whom (quem, quam)*.

With *prepositions*, **בּוֹ** *therein*, **בְּאֲשֶׁר בּוֹ** *wherein*, **מִמֶּנּוּ** *therefrom*, **מֵאֲשֶׁר מִמֶּנּוּ** *wherefrom*.

Genitive, **לְשׁוֹנוֹ** *whose language*, Deut. xxviii. 49.

The accusative *whom* may, however, be expressed by **אֲשֶׁר** alone, as in Gen. ii. 2.

Rem. 1. The Hebrew is able, in this way, to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in English the third must be used. E. g. Gen. xlv. 4, **אֲשֶׁר אֹתִי**; Num. xxii. 30, **אֲשֶׁר עָלַי**; Is. xli. 8, **אֲשֶׁר בְּחַרְתִּיךָ** lit. *whom I have chosen thee*; Hos. xiv. 4. Only in the nom. of the 1st and 2d person is this possible in German also, e. g. *der ich, der du, die wir*, where *der* stands for *welcher*, and (like the Heb. **אֲשֶׁר**) is merely a sign of relation.

2. The word **אֲשֶׁר** is commonly separated from the one which it thus affects, by one or more words, as **אֲשֶׁר הָיְתָה שָׁם** *where was*, Gen. xiii. 3. But seldom are they written together, as in 2 Chron. vi. 11.

2. The relative **אֲשֶׁר** often includes the personal or demonstrative pronoun, in such combinations as *he (or she) who, that which, those who*, see § 124, 2, as in Latin *qui* stands for *is qui*. E. g. Num. xxii. 6, **וְאֲשֶׁר תְּאָר** *and (he) whom thou cursest*; Is. ii. 15, **אֲשֶׁר לֹא שָׁמְעוּ** *(that) which they have not heard*. The pronoun is almost always to be supplied where a preposition stands before **אֲשֶׁר**; the preposition is then construed with the

supplied pronoun, and the relative takes the case which is required by its connection with the following part of the sentence. E. g. לְאִשֶּׁר to *him who*, and to *them who*; מֵאִשֶּׁר from *him who*, from *those who* or *which*; כַּאֲשֶׁר prop. *according to that which*, hence, *as*; אֵת-אִשֶּׁר *him who*, *those who*, and also *that which*.*

Sometimes the idea of place or time is also to be supplied; as בְּאִשֶּׁר in (that place) *where?* מֵאִשֶּׁר from (that time) *when*.

3. The pronoun אִשֶּׁר may be omitted in all the cases which have been specified: there is then no expression of the relative, as in the English construction, *the friend I met*; *the book I told you of*; where the relation is indicated only by the subordination of the relative clause. This omission of אִשֶּׁר (most frequent in poetry) takes place—

- a) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. xv. 13, בְּאֶרֶץ לֹא לָהֶם in *a land* (which belongs) *not to them*; וַיִּפֹּל בְּשִׂחָה וַיִּסְעַל and *he falls into the pit* (which) *he makes*; Gen. xxxix. 4, כָּל-יְשֻׁלוֹ all (which) *was*, i. e. *belonged, to him*, comp. ver. 5, where אִשֶּׁר is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words אִשֶּׁר is employed).†
- b) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, *happy the man*, לֹךְ עִוֵּן לֹא יִחַשְׁבֵּן יְהוָה to *whom Jehovah imputeth not sin*; Job iii. 3, Ex. xviii. 20. Frequently in specifications of time, where it would have the signification *when*; 2 Chron. xxix. 27, בְּעֵת הַהֵל דְּעוּלָהּ *at the time* (when) *the offering began*; Ps. iv. 8, עַת הַגֶּנֶם רְחִירוּשָׁם רַבָּה in *the time* (when) *their corn and must are abundant*; Jer. xxxvi. 2.
- c) When there is also an omission of the personal or demonstrative pronoun (No. 2); e. g. Is. xli. 24, תוֹעֵבָה יִבְחָר בְּכֶם an *abomination*, (he who) *makes choice of you*; Job xxiv. 19,

* The examples are very rare, in which the preposition before אִשֶּׁר refers, as with us, to the relative itself; as עִם אִשֶּׁר Gen. xxxi. 32, for אִשֶּׁר עִמּוֹ with *whom* (xliv. 9, 10); perhaps מֵאִשֶּׁר Is. xlvii. 12, for בְּרָחֵם in *which*. Comp. also אִשֶּׁר דִּקְרָה אֵת אִשֶּׁר-דִּקְרָה Zech. xii. 10, for אִשֶּׁר דִּקְרָה אֵתוֹ.

† The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose (see Jer. xxiii. 39, Ex. xiv. 13 *et al.*); though it is sometimes omitted, Ex. xviii. 20, 2 Sam. xviii. 14, especially in poetry, Pa. xviii. 3, xlix. 13, 21, Deut. xxxii. 17, Job iii. 3.

Sheol [sweeps away] הַמָּוֹת (those who) *sin*; comp. ver. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chron. xv. 12, לֹא-לְהַכְרִיחוּתִי לֵךְ to (the place which) *I have prepared for it*; comp. Ex. xxiii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the preceding noun takes the *constr. state*. E. g. Ex. iv. 13, בְּיַד הַשֵּׁלַח, by the hand (of him whom) *thou wilt send*; Hos. i. 2, תְּחִלַּת הַבְּרִייהוָה, beginning (of that which) *Jehovah spake*; Ps. lxxxix. 6, שָׁפַח לֹא יָדָעָהּ, the speech (of one whom) *I knew not*; lxv. 5; Lam. i. 14, Jer. xlvi. 36. Comp. § 116, 3.

2. Relative clauses are also attached by the *copula* (וְ), e. g. Job xxix. 12, הַיָּתוֹם, וְלֹא-עֹזֵר לֵי, and he that hath no helper.

§ 124.

MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun in the oblique cases, *se, sibi, &c.*, is expressed—

- a) By the conjugations *Niphal* and *Hithpaël*.
- b) By the pronominal suffix of the third person; e. g. Judg. iii. 16, וַיַּעַשׂ לוֹ אֶהוּד חֶרֶב, and *Ehud made him (sibi) a sword*; Gen. xxii. 3, אַבְרָהָם לָקַח שְׁנֵי עַבְדָּיו אִתּוֹ, *Abraham took two of his servants with him, for with himself*; 1 Sam. i. 24, וַתִּשָּׂא אִתָּהּ אֶת-הַיָּתוֹם, *she carried him up with her, for with herself*; Gen. viii. 9, Jer. vii. 19, Ez. xxxiv. 2, 8, 10.
- c) By phrasing with a substantive, especially נָפֶשׁ, e. g. לֹא-אָדָעָהּ נַפְשִׁי, *I should not know myself*, Job ix. 21; Jer. xxxvii. 9; בְּקִרְבָּהּ, *within herself (קרְבֵי the inner part)*, Gen. xviii. 12. Comp. *Rem.* 3.

The idea *self* is similarly phrased, in Arabic by *eye, soul, spirit*, in Sanscrit by *soul, spirit (ātman)*, in Rabbinic עֵצָם, נְרָם (bone), גִּיהָם (body), in Amharic by ראש (head), in Egyptian by *mouth, hand* et al.* Comp. in Engl. *my body* (I myself), in Middle High Germ. *min lip, din lip*.

2. The relative אשר commonly includes the personal and demonstrative pronoun (in the combinations *he who, that who, those who*, § 123, 2) in all cases of the singular and plural. Very seldom it is expressed by the interrogative pronoun, as בְּמִדָּתָהּ, *that which*, Eccl. i. 9, iii. 15.

* *M. G. Schwarz*, kopt. Gramm. Berlin, 1850, S. 346, 351.

Rem. 1. Each, every one, when a person is meant, is expressed by אִישׁ *a man*, sometimes repeated אִישׁ אִישׁ Ex. xxxvi. 4, אִישׁ וְאִישׁ Ps. lxxxvii. 5; with reference either to persons or things, by כֹּל, commonly without the article (§ 111, 1); by repetition, בְּבֹקֶר בְּבֹקֶר *every morning*; and by the plural, לְבֹקְרִים *every morning* Ps. lxxiii. 14.

2. *Any one, some one*, is expressed by אִישׁ Ex. xvi. 29, Cant. viii. 7; and by אֶדָם Lev. i. 2; *any thing, something* (especially with a negation), by הֶדְּבָר, הַדְּבָר without the article. Comp. also § 122, 3.

3. *Self* (besides the above forms in No. 1, c), is expressed, in reference to *persons and things*, by הוּא, הִיא; as הוּא אֲדֹנָי *the Lord, he for the Lord himself*, Is. vii. 14; הַיְהוּדִים הַזֵּה *the Jews themselves*, Esther ix. 1.—*The same* is expressed by הוּא, הִיא with the article; as הָאִישׁ הַהוּא *the same man*, הַזֶּה הַזֶּה *in the same time* (but also, *that man, in that time*, § 122, 1). In reference to *things*, the noun עֶצֶם (*bone, body*, in this case figuratively for *essence, substance*) is also used as a periphrasis for this pronoun; e. g. בְּעֶצֶם הַיּוֹם הַזֶּה *on the selfsame day*, Gen. vii. 13; comp. Job xxi. 23, בְּעֶצֶם הַמּוֹד *in his prosperity itself* = in his very prosperity.

4. *The one—the other* (*alter—alter*) is expressed by זֶה or אֶדָּו repeated, or by אִישׁ with אָח brother or רֵעַ *friend*, and where the feminine is required, by אִשָּׁה *woman*, with אָחוֹת *sister* and רֵעִי *friend*; both the *masc.* and *fem.* forms are used also with reference to inanimate objects of the same gender. The same form is used to express *one another*, as Gen. xiii. 11, *and they separated*, אֶדָּו מֵעַל אֶדָּו *the one from the other*, i. e. *from one another*, Gen. xi. 3, *they said* אִישׁ אֶל־רֵעֵהוּ *to one another*; Ex. xxvi. 3, *five curtains shall be joined* אִשָּׁה אֶל־אָחוֹתָהּ *to one another*.

5. *Some* is often expressed by the plural form alone, as יָמִים *some days* Dan. viii. 27, שָׁנִים *some years* Dan. xi. 6, 8; and sometimes by אִשָּׁה יֵשׁ *sunt qui*, Neh. v. 2-4.

CHAPTER III. SYNTAX OF THE VERB.

§ 125.

USE OF THE TENSES IN GENERAL.

FROM the poverty of the Hebrew language in the means of expressing the relations of time, absolute and relative (§§ 40 and 48), we should naturally expect some variety in the uses of the same form.

We are not to infer from this, however, that there was no well-defined and established use of the two existing tense-forms;

on the contrary, each has its own definite sphere, as already stated in general, in the Note on page 88. The *Perfect* serves for the expression of the *finished* and *passed*, what is come to pass or is gone into effect; whether it actually belongs already to past time, or lies properly in the present or even in the future, and is only represented as finished (i. e. expressed with the same certainty as if already done) or as relatively prior to another and later event. The *Imperfect* (*Infectum*, *Futurum*) expresses, on the contrary, the *unfinished*, and hence the *continuing* and *progressive* (even in past time), that which is coming into being, and the future. The *Imperfect*, moreover, in a modified form (§ 48), is also used to express the relations of the Optative, the Jussive, and the Subjunctive. To which is to be added another peculiarity of the Hebrew diction, already noticed in § 49, viz. the attachment of Imperfects to a Perfect, and *vice versa* of Perfects to an Imperfect, by means of the *Vav consecutive*. The details are given in the following sections.

It is a false view, which regards the so-called Perfect and Imperfect not as tenses, but as designed originally to express distinctions of *mood* rather than relations of *time*.*

As examples of the Perfect and Imperfect used expressly to denote opposite relations of time, we refer to Is. xlvi. 4, אָנֹכִי עָשִׂיתִי וְאָנֹכִי אֲשִׂא *I have done it, and I will (still) bear (you)*; and ver. 11, דְּבַרְתִּי אֵלֶי אֲבִיאָנָה, וְיָצִאתִי אִתָּהּ אֲעָשֶׂהָ *I have spoken it and will bring it to pass, I have purposed and will accomplish it*; Deut. xxxii. 21, Nah. i. 12, 1 K. ii. 38.

§ 126.

USE OF THE PERFECT.

The form of the Perfect stands

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, מִי הָגִיד לְךָ *who hath showed to thee?* ver. 13, *why hast thou done this?* Comp. vs. 14, 17, 22. Hence it is used in narrating past events; Gen. i. 1, *in the beginning God created (Perf.) the heaven and the earth*; iv. 1, xxix. 17. Job i. 1, *there was (Perf.) a man in the land of Uz*; ii. 10.

* On the contrary, very nearly corresponds the distinction of *Actio perfecta* and *Actio infecta*, introduced after Varro into Latin grammar.

In continued narration, it is usually followed by the Imperfect, connected with it by *Vav consecutive*, § 129, 1.

2. For the *Pluperfect*. Gen. ii. 2, מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה *his work which he had made*; ver. 5, *Jehovah had not yet caused it to rain*; vii. 9, xix. 27, xx. 18, xxvii. 30, xxxi. 20, Jon. i. 5.

3. For the abstract *Present* of our languages, where this denotes, *a*) a condition or property already long continued and still existing, as יָדַעְתִּי *I know*, Job ix. 2, x. 13; לֹא יָדַעְתִּי *I know not*, Gen. iv. 9; שָׂנְאֵתִי *I hate*,* Ps. xxxi. 7; צָדִיקָתִי *I am righteous*, Job xxxiv. 5; גְּדֹלָתְךָ *thou art great*, Ps. civ. 1; קְטַנּוּתִי *I am little*, Gen. xxxii. 11; or *b*) an already existing, but still recurring (habitual) action or state (frequent in expressing general truths); as, אֲמַרְתִּי *I say, I think*, Job vii. 13, Ps. xxxi. 15.—Ps. i. 1; *happy the man, who walks not (הַלְכָה) in the counsel of the wicked, nor stands (עָמַד) in the way of sinners, nor sits (יָשָׁב) in the seat of scoffers*; x. 3, cxix. 30, 40.

Here, in the sphere of our Present, the Perfect and Imperfect meet. The one or the other is used, according as the speaker regards the action or state expressed by the verb as one that before existed, but still subsisting, or perhaps just then completed; or, as then about coming to pass, continuing, perhaps happening at the moment (comp. § 127, 2). We accordingly find, in about the same sense, לֹא יָלַחְתִּי Ps. xl. 13, and לֹא אֲרִבֵּל Gen. xix. 19, xxxi. 35. Often, in such cases, Perfects and Imperfects are intermingled; e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

4. The Perfect refers even to *future* time; namely, in *asseverations* and *assurances*, where the will of the speaker views the act as done, as the same as carried into effect. Our Present also, in such cases, is readily used for the Future. So in contracts, or promises of the nature of a contract; e. g. Gen. xxiii. 11, *I give (תָּתִיתִי) thee the field*; ver. 13, *I give (תָּתִיתִי) money for the field*; especially when it is God who makes the promise (Gen. i. 29, xv. 18, xvii. 20): and also where one expresses himself with confidence, especially when declaring what God is about to do; e. g. Ps. xxxi. 6, פְּדִי־תָהּ אֲתִי *thou, O God, deliverest me*. Hence it is frequent in animated description of the future, and in prophecies; e. g. Is. ix. 1, *the people, that walk in darkness, see (רָאִה) a great light*; v. 13, *therefore, my people goes into cap-*

* As in Latin, *novi, memini, odi*, in Gr. οἶδα, μὲμνημαι.

tivity (נָלָה); vs. 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. In these cases, also, it alternates with the Imperfect; e. g. Is. v.—Comp. No. 6.

In Arabic also, the Perfect, strengthened indeed by the particle *קָר*, is employed in the emphatic expression of a promise, and the like. Thus it is said: *I have already given it thee*; i. e. *it is as good as done*. Similar to this is the use of the Lat. *perii*, and the Gr. *ὄλωλα, δὲ ἴφθιμος* Il. 15, 128.*

5. Of the *relative tenses*, those are expressed by the Perfect in which *the past* is the principal idea, viz. a) the *Imperfect subjunctive* (which is also expressed by the Imperfect, § 127, 5); e. g. Is. i. 9, לְעִמְרָה רְמִינִי *we should have been* [*essemus*] *as Sodom, we should have been like Gomorrha*; Job iii. 13; b) the *Pluperfect subjunctive*; e. g. Is. i. 9, לֹלֵךְ הוֹחִיר *if he had not left*; Num. xiv. 2, לֹר מָתַנִּי *if we had but died!* (לֹר with the Imperfect would be, *if we might but die!* § 136, 2); Judges xiii. 23; Job x. 19, כִּי אֶהְיֶה לֹא הָיִיתִי אֲהִיָּה *I should be as if I had never been*; c) the *Future perfect* (*futurum exactum*); e. g. Is. iv. 4, אָם רָחַץ *when he shall have washed away*, prop. *when he hath washed away*; vi. 11.—Gen. xliii. 14, כִּי אֶשְׁכַּחְתִּי אִם אֶשְׁכַּחְתִּי *if I am bereaved* (for *shall be, ubi orbis fuero*), *then am I bereaved* (expression of hopeless resignation).

6. In the cases hitherto considered, the Perfect stands by itself, independently, and without any immediate connection with verbs that precede it. But its uses are no less various, when it is connected by *וְ* (*Vav consecutive of the Perfect*) with a preceding verb; *it then connects itself also (in signification) with the tense and mood of that verb*. The tone, in this case, is thrown forward; see § 49, 3. It is thus used—

a) Most frequently with reference to *future* time, when preceded by the Imperfect. E. g. Gen. xxiv. 40, *Jehovah will send his angel וְהַצִּלִּיתָ וְהָרַבְתָּ* *and prosper thy way* (prop. *and then he*

* The assurance, that something shall take place, can also serve for the expression of a wish that it may take place. So in Gen. xl. 14, וְעִשִׂיתֵנִי נָא עֲמִדִי חָסֵד וְהוֹדִבְרַמְנִי וּגְוִי *and deal kindly with me* (prop. *and thou dealest kindly with me, I hope*) *and make mention of me, &c.* The addition of *נָא* puts this sense of the Perfect here beyond doubt. The Arabic also employs the Perfect, in the expression of a wish and of earnest entreaty. In Hebrew, see also Job xxi. 16, *the counsel of the wicked* מִזֵּי רָחֵקָה מִזֵּי *be far from me!* xxii. 18. Comp. the use of the Perfect consecutive, after the Imperative No. 6, c.

prosper); Judg. vi. 16, 1 Sam. xvii. 32. Here the *Future*, as the discourse proceeds, passes over into the narrative form of the *Præterite*; and this use of the Perfect is connected, in signification, with that explained in No. 4.

b) For the *Present subjunctive*, when that is the meaning of the preceding Imperfect (§ 127, 3). E. g. Gen. iii. 22, פֶּן יִשְׁלַח פֶּן יִשְׁלַח לֵךְ וְיִקַּח וְיֵאָכַל *lest he put forth his hand and take and eat*; prop. *and so takes and eats*. xxii. 12, xix. 19, Num. xv. 40, Is. vi. 10.

c) For the *Imperative*, when this form precedes. Gen. vi. 21, וְאַתָּה לָקַח לְךָ וְאַתָּה לָקַח *take for thyself, and gather*; prop. *and then thou gatherest*. xxvii. 43, 44, 1 K. ii. 36. As under letter *a*, the expression of *command* here passes over into plain *narration* of what is to be done. The Perfect is sometimes separated from the *Vav*; Ps. xxii. 22.

d) For *past* or *present* time, when this is expressed by a preceding Perfect or Imperfect.

Rem. 1. The *Perf.* with *Vav consec.* has also reference to future time, when preceded by any indication of futurity; as Exod. xvi. 6, 7, וְיָדַעְתֶּם אֶת עֵרֶב וְיָדַעְתֶּם אֶת עֵרֶב *at even, then ye shall know*; xvii. 4, *yet a little while and they will stone me*; 1 Sam. xx. 18, 1 K. ii. 42, Ex. xxxix. 27; after a participle referring to future time, 1 K. ii. 2.

But also, without any previous indication of futurity, after antecedent clauses implying: a) a cause, or b) a condition, the *Perf.* with *Vav consec.* is employed in the sense of the *Future* (and *Imperative*). For letter *a*, comp. Num. xiv. 24, *because another spirit is with him therefore will I bring him*; and without the causal particle, Gen. xx. 11, *there is no fear of God in the land, and therefore they will kill me* (for, *because there is none, therefore*); xlv. 12, 13, Ex. vi. 6. Comp. Ps. xxv. 11, *for thy name's sake, therefore forgive* (or, *will thou forgive*). For letter *b*, comp. Gen. xxxiii. 10, *if I have found grace, then take*; and without the conditional particle (§ 155, 4, a), xlv. 22, *leaves he (if he leaves) his father, then he dies*. xxviii. 29, xlii. 38, Is. vi. 7, *lo, touches this (if this touches) thy lips, then departs* &c. 1 K. iii. 14.—Also with various other references to the present, there is connected the expression, by means of ׀ with the *Perfect*, either 1) of *futurity* (Judges xiii. 3, *thou art unfruitful but thou shalt conceive and bear*; 1 Sam. ix. 8, *here is a quarter shekel, that will I give*); or 2) of a *wish* (Ruth iii. 9, *I am Ruth therefore spread out* &c.); or 3) of an *interrogation* (Ex. v. 5, *the people are numerous in the land, and would ye let them rest?* Gen. xxix. 15, 1 Sam. xxv. 10, 11).

2. A very frequent formula of the prophetic style (like *וְיָדַעְתֶּם* and *it came to pass*, in narration) is *וְיָדַעְתֶּם* and *it will come to pass*, either with

a preceding Future, or without it (see Rem. 1), especially when a specification of *time* is added; as Is. vii. 18, וְהָיָה בַיּוֹם הַהוּא יִשְׁלַק.

§ 127.

USE OF THE IMPERFECT.

The significations of the Imperfect are even more various, perhaps, than those of the Perfect. But here, the language can give a more definite expression to certain modal relations, by lengthened and shortened forms of the Imperfect (see § 48), namely the *Jussive* and the *Cohortative* (§ 128). Here also, the *Vav consecutive* has a very comprehensive and important application (§ 129). The shortening, however, as already stated (§ 48, 4), is not apparent in all forms, at least in the mode of writing them; and, aside from this, usage is not constant, the common Imperfect being also employed in almost all the relations for which the shortened one was formed.

The Hebrew Imperfect is, in general, directly the opposite of the Perfect, and accordingly expresses the unfinished, what is coming to pass, and is future; but also what is continuing and in progress at any period of time, even in the past. See p. 88, Note.

Accordingly the Imperfect stands—

1. For the proper *future*; Gen. ix. 11, לֹא יִהְיֶה עוֹד מַבּוּל there shall not again be a flood; 1 K. i. 13, 24, 30, יִמְלֹךְ אַחֲרַי he will (or shall) reign after me; also, in narration for the future with reference to some point of time in the past, as 2 Kings iii. 27, the first-born who was to reign (*regnaturus erat*).

2. As often also for *present time*; 1 Kings iii. 7, לֹא אֲדַע I know not; Is. i. 13, לֹא אֶרְבֵּל I cannot bear. Gen. xxxvii. 15. It is employed especially in the expression of permanent states and conditions, which are now and always will be (where the Perfect also is used, but more rarely, § 124, 3, a, b), and hence in the expression of general truths. E. g. Gen. xliii. 32, the Egyptians may not eat with the Hebrews; Job iv. 17, is man just before God? .ii. 4; Prov. xv. 20, בֶּן חָכָם יִשְׂמֵחַ אָב a wise son rejoices his father. This is very frequent in Job and in Proverbs.

In the same formula is used sometimes the Perfect, and sometimes the Imperfect, but not necessarily without any difference of meaning, e. g. Job i. 7, מֵאַיִן תָּבֵא whence comest thou? Gen. xvi. 8, מֵאַיִן תָּבֵא whence didst thou come?

3. For a number of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive ; namely the future, or what is to be, according to a subjective view or in some other conditional relation. Thus it stands—

- a) For the Subjunctive after particles signifying *that, that not* (*ut, ne*), as אֲשֶׁר, especially לְמַעַן אֲשֶׁר, and לְמַעַן (without אֲשֶׁר), also יֵצֵן אֲשֶׁר *that, in order that.** E. g. Gen. xi. 7, לֹא אֲשֶׁר לֹא יִשְׁמְעוּ לְמַעַן *that they may not understand* ; Num. xvii. 5, לְמַעַן יִקְרַב אֲשֶׁר לֹא יִקְרַב לְמַעַן *that he may not come near* ; Deut. iv. 1, לְמַעַן יֵצֵן אֲשֶׁר לֹא יִרְאֶה *in order that ye may live* ; Ez. xii. 12, לֹא יִרְאֶה *in order that he may not see* ; and also after כִּי *that not, lest*, e. g. כִּי יִשְׁלַח יְרֵדוּ Gen. iii. 22.
- b) For the Optative ; Job iii. 3, יָאֲבֹד יוֹם *pereat dies* ; vs. 5, 6, 8 ; vi. 9. In this signification, the lengthened or shortened form is properly employed (§ 128, 1, 2), often with the particle כִּי ; † e. g. כִּי יִגְמַר יָאֲבֹד, Ps. vii. 10, *O that might cease* — ! יִדְבַּר יָאֲבֹד Gen. xlv. 18, *thy servant would speak*, i. e. let thy servant speak. Ver. 33, יִשְׁבַּר יָאֲבֹד *let him, I pray, remain*. Sometimes, however, the common Imperfect occurs in place of the shortened one, even when the latter is distinctly formed ; e. g. אֵל יִרְאֶה *let there appear*, Gen. i. 9 ; comp. xli. 34 ; אֵל יִרְאֶה Job iii. 9.
- c) For the Imperative, for which, in *negative* commands (prohibitions), it always stands ; when prohibitory, with לֹא, as : לֹא תִגְנוֹב *thou shalt not steal*, Ex. xx. 15 ; when in the sense of dissuasion, of a wish or opinion that something should not be done, with אֵל, as : אֵל תִּירָא *do not fear* Gen. xlvi. 3, Job iii. 4, 6, 7. Here too, especially in connection with אֵל, the proper form is the *Jussive*, viz. the shortened Imperfect. It is also used for the Imperative when the third person is required, and for the Imperative in the passive conjugations, where this form does not exist (see § 46). E. g. יְהִי אֹרֶךְ *let there be light*, Gen. i. 3 ; יִרְמָח *let him be put to death*, Ex. xxxv. 2. Comp. § 128, 2.
- d) For the so-called Potential, where we use *may, can, might, could, &c.* E. g. Gen. ii. 16, אֲכַל תֹּאכַל *thou mayest eat* ;

* When these particles have a different signification, the Imperfect is not used ; e. g. יֵצֵן *because*, with the *Perf.* Jud. ii. 20, אֲשֶׁר *because*, Gen. xxxiv. 27.

† The particle כִּי (§ 105) gives to the verb the form of a request and of a wish. On the use of it with the first person, see § 128, 1.

Prov. xx. 9, מִי יֹאמֵר *who can say?* Gen. xliii. 7, הֵיךָ יָדָע *could we know?* Gen. xx. 9, לֹא יַעֲשֶׂה *which may not (or should not) be done.*

4. The idea of the Imperfect falls even within the sphere of the *past*; and, chiefly, in the following cases:

- a) After the particles אָז *then*,* טָרָם *not yet*, בְּטָרָם (*when not yet*) *before*.† E. g. Josh. x. 12, אָז יִדְבַר יְהוֹשֻׁעַ *then spake Joshua*; Gen. ii. 5, טָרָם יְהִיָּה *there was not yet*; Gen. xxxvii. 18; אָז בָּטָרָם *before thou camest forth*, Jer. i. 5. Compare the use of the Perf. and Impf. in the same sentence, 1 Sam. iii. 7.
- b) Often also of continuous, constantly repeated acts, of customary and habitual action, like the Imperfect of the Latin and French languages. Repeated or customary action involves the idea of continued renewal, the incomplete, the unfinished, which lies in the conception of the Imperfect. 1 K. iii. 4, *a thousand burnt-offerings did Solomon offer* (וַיִּעֲלֶה). Job i. 5, *thus did* (וַיַּעֲשֶׂה) *Job continually*; xxii. 6, 7, 8, xxix. 12, 13, Judg. xiv. 10, 1 Sam. i. 7, 1 Kings v. 25, Is. x. 6, Ps. xxxii. 4, xlii. 5. But also—
- c) Of singly occurring, transient events, where the Perfect might be expected.‡ So at least in the poets, as we use the Present tense in lively description of the past. Job iii. 3, *perish the day* בוֹ אֲנִלֵּד *wherein I was born*; ver. 11, לָמָּה לֹא מֵרַחֵם אִמִּיתָ *wherefore died I not from the womb?* iv. 12, 15, 16, x. 10, 11.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, לֹא אִירָא... גַּם כִּי־אֲלֶנֶּה *even if I should*

* But when אָז signifies *then* with reference to futurity, the Imperfect has a future sense (Ex. xii. 48).

† The term *not-yet*, implying something yet to be, not yet existing, could not be followed, in the Hebrew's conception, by the expression of the *finished* and *past*. He must therefore use the *Imperfect* tense, with reference to the point of time indicated by טָרָם.—So of אָז; the act following it is conceived as something *proceeding onward* from that point of time, not as a thing then completed and past.—Tr.

‡ This would seem irreconcilable with the idea of the *Imperfect*; but it certainly lies in the examples adduced. In Job iii. 3, the wish is predicated of the day, when he was *yet to be* born; (in the verses following, treated as a past reality.) Ver. 11 belongs, properly, to letter *a*; *from the womb* (= from birth) being the point of time, at which the act is conceived as belonging to the future. In iv. 12, 15, 16, the *instantaneous* is excluded by the nature of the case. Still more clear is x. 10, 11.—Tr.

go... *I should not fear*; Job v. 8, *I would apply unto God* (were I in thy place); ix. 21, *I must be ignorant of myself* (should I speak otherwise); x. 18, *I had died, and no eye had seen me*; iii. 16, vi. 14. In this case, also, the shortened form of the Imperfect is appropriate (§ 128, 2, c).

§ 128.

USE OF THE LENGTHENED AND SHORTENED IMPERFECT
(COHORTATIVE AND JUSSIVE).

1. The Imperfect with the ending הַ־ (*Cohortative*), found almost exclusively in the first person, is expressive of *purpose* or *endeavor* (§ 48, 3); and hence is employed, *a*) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. xxxi. 8, וְאֶגִּילָה וְאֶשְׂמְחָה, *let me be glad and rejoice!* ii. 3; וְנִתְקַחָה *come! let us break asunder*. Also, with less emphasis, in soliloquy; Ex. iii. 3, אֶסְרֶה־נָּא וְאֶרְאֶה, *I will go now and see*; Gen. xxxii. 21; *b*) to express a wish, a request (for leave to do something); Deut. ii. 27, אֶעֱבֹרָה, *let me pass through*; Num. xx. 17, נִעְבְּרָה־יְקָה, *let us pass through, I pray thee*; *c*) to express an object or design, when it is commonly joined by ׀ to a preceding Imperative; Gen. xxvii. 4, *bring it hither, and I will eat* = that I may eat; xxix. 21, xlii. 34, Job x. 20 More seldom, *d*) it stands in conditional sentences with *if, though*, expressed or implied, Job xvi. 6, xi. 17, Ps. cxxxix. 8 It also stands, *e*) frequently after *Vav consecutive* (§ 49, 2).

In Jeremiah, it is used to give force and emphasis of almost every kind; iii. 25, iv. 19, 21, vi. 10.

2. The shortened Imperfect (the *Jussive*) is used principally, *a*) in the expression of command, wish, as תּוֹצֵא *proferat* Gen. i. 24 (on the contrary, Indicative, תּוֹצִיא *proferet* Is. lxi. 11); יִסֵּד *sistat* Jer. xxviii. 6; לִי יְהִי *utinam sit* xxx. 34; and joined to an Imperative by ׀ (comp. No. 1, c), Ex. viii. 4, *entreat Jehovah and let him take away* = that he may take away; x. 17, Judg. vi. 30, 1 Kings xxi. 10, Esth. vii. 2 (רְחֵם);* *b*) in prohibition and negative entreaty, as לֹא תָשֵׁב *thou shalt not bring back*, Gen. xxiv. 8; אַל־תִּשְׁתֵּר *do not destroy*, Deut. ix. 26; in the tone of request, אַל־תִּשָּׁב אֶת־פְּנֵי *do not turn me away* [1 K.

* On these two cases (*a* and *b*), see § 127, *b* and *c*.

ii. 20]; of warning, **אַל יִאֲמַן** *ne confidat* Job xv. 31, xx. 17; *c*) often in conditional clauses (the usage of the Arabic) both in the protasis and apodosis. E. g. Ps. xlv. 12 (**וְיִחָזַר**), civ. 20 (**וְיִחָזַר** and **וְיִחָזַר**), Hos. vi. 1 (**וְיָדָה**), Is. i. 2 (**וְיָדָה**), Gen. iv. 12 (**וְיָדָה**), Lev. xv. 24 (**וְיָדָה** . . . **וְיָדָה**), Job x. 16, xiii. 5, xvii. 2, xxii. 28, 1 Sam. vii. 3 (**וְיָדָה**); *d*) after *Vav consecutive* (§ 49, 2).

As the distinction of the *Jussive* from the common form of the *Imperfect*, by its orthography, is very far from universal (§ 48, 4, and § 127, 3, *b, c*), it is sometimes uncertain how this tense should be understood; especially as, in the poets, the shortened form occurs, now and then, where the common one might be used without essential difference in the sense; e. g. Ps. xxx. 9. The *Jussive* then expresses rather a subjective view, *it may be, it might, should, could be*, as the sense and connection in each passage require.

§ 129.

USE OF THE IMPERFECT WITH VAV CONSECUTIVE.

1. The Imperfect with *Vav consecutive* (**וַיִּקְטַל** and *then killed he*, § 49, 2), stands only in close connection with what precedes. Most usually, a narration begins with the Perfect, and is then continued by Imperfects with *Vav consecutive*. This is the usual way of relating past events. E. g. Gen. iv. 1, and *Adam knew* (**וַיִּדַע**) *Eve his wife, and she conceived and bare* (**וַיִּהְיֶה וַיִּלְד**) *Cain*; vi. 9, 10, &c., x. 9, 10, 15, 19, xi. 12, 13–15, 27, 28, xiv. 5, &c., xv. 1, 2, xvi. 1, 2, xxi. 1, &c., xxiv. 1, 2, xxv. 19, 20, &c., xxxvi. 2–4, xxxvii. 2.*

But where there is a connection with earlier events, the *Impf.* with *Vav consecutive* may commence the narration, or a division of it. Very often, it begins with **וַיְהִי** (*καὶ ἐγένετο*) and *it happened* Gen. xi. 1, xiv. 1, xvii. 1, xxii. 1, xxvi. 1, xxvii. 1; † **וַיֹּאמֶר יְהוָה** and *Jehovah said*, xii. 1.

* Sometimes, the preceding *Perfect* is only implied in the sense; e. g. Gen. xi. 10, *Sem* (was) *a hundred years old* **וַיִּוְלַד** and *then he begat*; x. 1. So also in the following sentence: *on the third day* **וַיִּשָׂא אֲדָמִים עֵינָיו** *then he lifted up his eyes*; fully expressed: *it happened on the third day, and then* —; Gen. xxii. 4, Is. xxxvii. 18, vi. 1.

† This connection is the usual one, when a designation of time is to be introduced; e. g. Gen. xxii. 1, **וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּבְרָא אֱלֹהִים נֶסֶח** and *it happened after these things, that God tried*; xxvi. 8, **וַיְהִי בֵּר אֲרִכּוֹ לִי שָׁם וַיִּמָּט וַיִּשְׁתַּחֲוֶה**; xxxix. 13, 15, 18, 19, Judg. xvi. 18, 25. See the numerous passages in *Gesenius*, *Thea. Ling. Hebr.* p. 372. In like manner we find **וַיְהִי** used of the future; see § 126, Rem. 2.

It stands also, especially, *a*) after the protasis; e. g. after *because*, as in 1 Sam. xv. 23, *because thou hast rejected the word of Jehovah*, וַיִּמְצֵאֲכֶם therefore he rejects thee; Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5; *b*) after an absolute substantive, e. g. 1 Kings xii. 17, *as for the children of Israel*, וַיִּמְלֹךְ עֲלֵיהֶם רְחֹבָאָם Rehoboam reigned over them; ix. 21, Dan. viii. 23.*

In such sentences as the following, וַיִּ may be rendered *that*: Ps. cxliv. 3, *what is man* וַיִּחַדְרֵהוּ that thou regardest him! (comp. Ps. viii. 5 where כִּי is used); Is. li. 12, *who art thou* וַיִּחַיֶּהוּ that thou shouldst fear? But here, the thought is properly: ε^c how little account is man; and yet, thou dost regard him.

2. As to the relations of time denoted by it, the *Imperfect of consecution* refers, according to the tense which precedes it, either—

a) To present time; namely, in continued description of it, with a preceding *Perfect* (as a *Present*; Gen. xxxii. 6, Is. ii. 7, 8, Job vii. 9, xiv. 2); or *Imperfect* (as a *Present*; Job xiv. 10, 1 Sam. ii. 29); or *Participle*; Nah. i. 4, 2 Sam. xix. 2, Amos ix. 6.

b) Or, less frequently, to futurity; with a preceding *Perfect* (as a *Future*; Is. v. 15, 16, xxii. 7, 8, Joel ii. 23, Micah ii. 13, Ps. cxx. 1); or *Jussive* (Joel ii. 18, 19); or *Imperative*, Ps. l. 6; also, when joined to a clause without a verb, Gen. xlix. 15; or to an absolute substantive, Is. ix. 11; or leading back to the future, Is. ii. 9, ix. 13.

In the apodosis after לִיָּא stands לִיָּאִי Is. xlvi. 18, 19, for *then had been*; and וַיִּאָמֵר in a conditional clause, Ps. cxxxix. 11, for *and (if) I should say*; comp. the common Imperfect § 127, 5.

§ 130.

OF THE IMPERATIVE.

1. The Imperative expresses not only command in the proper sense, but also exhortation (Hos, x. 12), entreaty (2 Kings v. 22, and with לִיָּא, Is. v. 3), wish (Ps. viii. 2, and with לִיָּא Gen. xxiii. 13), permission (2 Sam. xviii. 23, Is. xlv. 11). It is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise); and hence in pro-

* On the sentences which begin with the *Infinitive* or *Participle* and then proceed with this *Future of consecution*, see § 182, Rem. 2, and § 184, Rem. 2.

phetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard for thou wilt make*. These may be either *a*) promises, Ps. cxxviii. 5, *thou shalt see* (רָאִיתָ) *the prosperity of Jerusalem*; Is. xxxvii. 30, lxx. 18, Ps. xxii. 27, Gen. xx. 7; or *b*) threatenings* Is. xxiii. 1, *wail, ye ships of Tarshish, for ye shall (will) wail*; vs. 2, 4, x. 30, xiii. 6. In all these cases the use of the Imperative approaches very near to that of the Imperfect, which may therefore precede (Gen. xx. 7, xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

A more lively expression is given to the Imperative, in almost all its senses, by the addition of the particle נָא *age!* (§ 105); particularly, in *command*, as well its milder form (do now, this or that) Gen. xxiv. 2, as that of rebuke and menace, Num. xvi. 26, xx. 10; and in *entreaty*, נָא אֲמַרְי Gen. xii. 13. Tauntingly permissive is נָא עֲמַדְי Is. xlvi. 12. *persist now!*

2. We may, from the above, explain the peculiar use of two Imperatives usually connected by *and*: *a*) where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition of obedience implied in it (like *divide et impera!* Engl. *do well and have well*). E. g. Gen. xlii. 18 זָארוּ עִשְׂרֵי יְהוּדֵי *this do, and (ye shall) live*; Prov. xx. 13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread*; Ps. xxxvii. 27 (comp. ver. 3), Prov. vii. 2, ix. 6, Job xxii. 21, Is. xxxvi. 16, xlv. 22, Hos. x. 12, Amos v. 4, 6; *b*) where a threat is expressed, and the first Imperative tauntingly permits an act, while the second declares the consequences; Is. viii. 9, רַעַי עַמִּים יְהוּדֵי *rage ye people, and ye shall soon be dismayed*; xxix. 9. In the second member, the Imperfect also may be used; Is. vi. 9, viii. 10, 1 Sam. xvii. 44.

Rem. 1. How far the *Perf.* and *Impf.* may also be employed to express command, has been shown in § 126, 6, c, and § 127, 3, c, § 128, 2.

2. It has been incorrectly asserted by some grammarians, that the form of the Imperative is used, in certain passages, for the *third person* (*let him kill*). E. g. Gen. xvii. 10, לְכָם עִלְיֹכֶרֶת *let every male among you be circumcised*. (In verse 12 רְמוֹל is used. But רְמוֹל is the Infinitive, which gives the same sense. § 131, 4, b). Ps. xxii. 9 (לֵל *Inf.*); Gen. xxxi. 50, Judges ix. 28, Is. xlv. 21 (in the last three passages are actual Imperatives of the 2d person).

* Analogous is the form of contemptuous menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *vapulare te jubeo* Plaut. Curculio, IV. 4, 12.

§ 131.

USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45, 1, when there is occasion to express the abstract idea of the verb by itself, neither in connection with what follows, nor in dependence on a preceding noun or particle.* The most important cases in which it is used, are :

1. When it is governed by a transitive verb, and consequently stands as an accusative. Is. xlii. 24, לֹא אָבִי הָלוֹךְ, *they would not go*; vii. 15, לְיָדָעְתוּ מֵאִסּוּ בָרַע וּבָחֹר בְּטוֹב, *until he learn to refuse the evil and to choose the good*; Jer. ix. 4. Here, however, the *Inf. constr.* is oftener used, either with or without a preposition, according to the construction of the preceding verb, § 142, 1, 2.

In the same construction is Is. xxii. 13, *behold! joy and gladness* וְגו' הָרִיג בָּקָר וְנָחֹשׁ צֹאן וְגו' *the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine* (where the *Infin.* is a mere accusative governed by *behold!*); v. 5, *I will tell you what I will do to my vineyard, הִסַּר מְשִׁיבָהּ . . . פָּרוּץ גְּרִירו' the taking away (to take away) its hedge and the tearing down its wall,—q. d. that will I do.*

2. When it is in the accusative and used *adverbially*† (the Latin *gerund in do*); e. g. הַיֵּטֵב הַיֵּטֵב *bene faciendo*, for *bene*, הַרְבֵּיהַ מִלְּטִימָה *multum faciendo*, for *multum*. Hence,

3. When it is used emphatically, in connection with a *finite verb*.

a) It then stands most commonly *before* the finite verb, to which it adds, in general, an expression of intensity. 1 Sam. xx. 6, הִשָּׂאֵל נִשָּׂאֵל מִמֶּנִּי *he urgently besought of me*; Gen. xliii. 3, הִצַּדְנוּ אֶתְּךָ (הִצַּדְנוּ) *he strictly charged us*. A very clear example is in Amos ix. 8, *I will destroy it from the surface of the earth,*

* Where the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second (before which it is to be mentally supplied) stands in the absolute form; as לֶאֱכַל וְלִשְׁתּוֹ *to eat and (to) drink*, Ex. xxxii. 6; comp. 1 Sam. xxii. 13, xxv. 26. Jer. vii. 18, xlv. 17. This case is analogous with that explained § 121, 3. Comp. also No. 4, a, of this section.

† On the Accusative as a *casus adverbialis*, see § 118. In Arabic, in this case, it takes expressly the accusative ending. In most cases (see Nos. 1, 2, 3, of this section), the *Inf. absol.* answers clearly to the Accusative of the Infinitive, and to this No. 4 also is to be referred.

- except that I will not utterly destroy* (לא השמיד אשמיד). Judg. i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts; Gen. xliii. 7, *could we* (then) *know?* xxxvii. 8, תמלך עלינו תמלך will thou (haply) rule over us? [is that likely to happen!] xxxi. 30, *if thou wouldst needs be gone** (הלך הלכה), because thou so earnestly longest (נקבץ נקבצת); Judg. xv. 13, *we will bind thee, but we will not kill thee*; 1 Sam. ix. 6, 2 Sam. xxiv. 24, Hab. ii. 3.
- b) When the Infinitive stands *after* the finite verb, this connection generally indicates *continued* or *lasting* action. Is. vi. 9, שמעו שמעו hear on continually; Jer. xxiii. 17; Gen. xix. 9, וישפט שופט and he must be always playing the judge! Two Infinitives may be thus used; 1 Sam. vi. 12, הלכו הלכו they went going on and lowing, for they went on lowing as they went; 1 Kings xx. 37. Instead of a second Infinitive is sometimes used a finite verb (Jos. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the *Infin.* is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb to which it gives emphasis and intensity, where the idea of *repetition* or *continuance* is excluded by the connection. Is. xxii. 17, Jer. xxii. 10, Gen. xxxi. 15, xlvi. 4, Dan. x. 11, 13. In Syriac, the *Infin.* when it expresses intensity stands regularly *before*, and in Arabic always *after*, the finite verb.—The place of the negative is commonly between the two (Ex. v. 23), seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the derived conjugations may be connected not only the *Infin. absol.* of the same conjugation (Gen. xvii. 13 xl. 15), but also that of *Kal* (e. g. טרה טרה Gen. xxxvii. 33; Job vi. 2). or of another of the same signification (Lev. xix. 20, 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter b), the verb הלך is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*. E. g. Gen. xxvi. 13, ויגדל הגדל and he became continually greater and greater. 2 Sam. v. 10; Gen. viii. 3, וישב השב and the waters flowed off continually. (The participial construction is also frequent here: e. g. 1 Sam. ii. 26, ויגדל הגדל the child Samuel went on increasing in stature and

* That is, I understand why thou art gone, namely because of thy earnest longing. Vulgate: esto, ad tuos ire cupiscas.

in goodness; 2 Sam. iii. 1). A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, grows worse continually.*

4. When it stands in place of the *finite verb*. We have here the two following cases, viz.

- a) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being in the Infinitive with the same distinctions implied. (Comp. § 121, 3.) E. g. with the *Perf.* Dan. ix. 5, מִרְדְּנָה וְסוּר *we have rebelled and (we have) turned away*; Gen. xli. 43, הִצִּיטוֹ אֶחָד וְהִצִּיטוֹ אֶחָד *and placed him*; 1 Sam. ii. 28, Jer. xiv. 5. With the *Impf.* Jer. xxxii. 44, *they will buy fields for money (Impf.), and write and seal bills of sale, and take witnesses (three Infinitives)*; Num. xv. 35.
- b) It may stand at the beginning of the sentence, without a preceding finite verb; for the Infinitive (the pure abstract idea of the verb), serves as a short and emphatic expression for any tense and person which the connection requires. E. g. it stands α) for the *Perf.* in lively narration and description, like the Latin *infinitivus historicus*; Is. xxi. 5, צָרוּךְ אָכֹל שָׂתוּהוּ *to prepare the table, to set the watch, to eat, to drink* (sc. this they do), for *they prepare, &c.* lix. 4, Hos. iv. 2, Ez. i. 14, Job xv. 35; also β) for the *Impf.* in the sense of the *Future*; 2 Kings iv. 43, אָכֹל הָרֹחֵץ *to eat and to leave thereof* (sc. this ye shall do); γ) most frequently for the emphatic *Imp.* (as in Greek); Deut. v. 12, שְׁמוֹר *to observe* (sc. thou art to, ye are to); so Ex. xx. 8, זָכוֹר *to remember* (oughtest thou); hence, with the full form, שְׁמוֹר תִּשְׁמְרוּהוּ, Deut. vi. 17; זָכַר תִּזְכֹּר, vii. 18. For the *Cohortative* Is. xxii. 13, אָכֹל וְשָׂתוּ *to eat and to drink!* (sc. let us eat and drink.) 1 Kings xxii. 30 *to disguise myself and go* (I will disguise, &c.).

Rem. 1. Very seldom is the *Inf.* for the *finite verb* found in connection with the subject, as in Job xl. 2; Ez. i. 14.

2. The examples are also few of the *Inf.* *constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund in do*; Neh. i. 7 (תָּבֵל), Ps. l. 21 (תִּירֵה), Ruth ii. 16 (שֵׁל), Num. xxiii. 25 (תִּבֵּ), where it is connected with a finite verb.

§ 132.

INFINITIVE CONSTRUCT.

1. The *Infinitive construct*, as a verbal substantive, is subject to the same relations of case with the noun, and the modes of indicating them (§ 117) are also the same. Thus it is found, *a*) in the nominative as the subject of the sentence, Gen. ii. 18, לֹא טוֹב הָיְוֹת הָאָדָם לְבַדּוֹ *it is not good, (lit. the being of man in his separation) that man should be alone*; *b*) in the genitive, Gen. xxix. 7, עַתָּה הָאֵסָפָה *tempus colligendi*; here belongs also the case of an *Infinitive* depending on a preposition, as 'originally a noun, see No. 2; *c*) in the accusative, 1 Kings iii. 7, לֹא אָרַע, יָצֵאתָ וְבֹרֵאתָ *I know not (how) to go out and to come in, prop. I know not the going out and coming in*. In this case the *Inf. absol.* may also be used, § 131, 1.

2. For the construction of the *Inf.* with a preposition, as in the Greek ἐν τῷ εἶναι, the German and English languages generally employ a finite verb with a conjunction which expresses the import of the preposition. E. g. Num. xxxv. 19, בְּפָגְעוֹתָו *when he meets with him, prop. in his meeting with him*. Jer. ii. 35, עַל אֲמַרְךָ *because thou sayest, prop. on account of thy saying*. Gen. xxvii. 1, מִרְאוּתָו *so that he could not see (comp. the use of מִן before a noun to express distance from, and the absence or want of a thing)*. The lexicon must be consulted, for particular information on the use of the different prepositions.

3. As to the relations of time expressed, the *Infinitive* may refer also to the past (comp. on the Participle, § 134, 2), e. g. Gen. ii. 4, בְּהִבְרָאתָם *when they were created (prop. in their being created)*.

Rem. 1. הֵיךָ לַעֲשׂוֹת (or הֵיךָ לַעֲשׂוֹת with the omission of הֵיךָ) signifies, 1) *he is about to do, intends or purposes to do, and he is intent upon, is eager to do* (comp. Eng. *I was to do something*). Gen. xv. 12, וַיְהִי וְהַשָּׁמֶשׁ לְבוֹא *and the sun was about going down*. Hence it serves for a periphrasis of the *Impf.* 2 Chr. xxvi. 5, לָרַשׁ אֱלֹהִים וַיְהִי *and he served God*; without הֵיךָ, Is. xxxviii. 20, לְהוֹשִׁיעַנִי יְהוָה *Jehovah saveth me*; xxi. 1, Eccles. iii. 15, Prov. xix. 8, comp. xvi. 20. 2) *It is to do for it must be done* (comp. Eng. *I am to give for I must give*). Jos. ii. 5, וַיְהִי וְהַשַּׁעַר לְסֹגוֹר *and the gate was to shut for was to be shut*. More commonly הֵיךָ is omitted; 2 Kings iv. 13, מַה לַּעֲשׂוֹת *what is to be [can be] done*

2 Chr. xix. 2. Also 3) *He was able to do* (comp. the Lat. *non est solvendo*). Judges i. 19, לֹא לְהוֹרִישׁ לָא *he could not drive out*.*

2. The Hebrew writers frequently pass from the Infinitive construction (described in No. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus the *Perf.* is connected with the *Infin.* Amos. i. 11, וְשָׂחָה רַחֲמָיו עַל רָדְפוֹ *—*because he pursued—and stifled his compassion*; Gen. xxvii. 45; the *Impf.* with *Vav. consec.* Gen. xxxix. 18, וָאָקַרָא קוֹלִי וָאָקַרָא *when I raised my voice and cried*; Is. xxx. 12, xxxviii. 9. Most usually the *Impf.* with the simple ׀ prefixed, as in Is. v. 24, x. 2, xiii. 9, xiv. 25, xxx. 26. Comp. the similar succession of the participle and finite verb, § 134, Rem. 2.

§ 133.

CONNECTION OF THE INFINITIVE CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed directly with the proper case of the verb, and hence, in transitive verbs, with the accusative of the object. E. g. Num. ix. 15, הָקִים אֶת־הַמִּשְׁכָּן *to set up the Tabernacle*; 1 Sam. xix. 1, לְהַמִּית אֶת־דָּוִד *to kill David*; Gen. xviii. 25, לְהַמִּית צַדִּיק *to kill the righteous*; 1 Kings xii. 15, xv. 4, 2 Kings xxi. 8, Ez. xliv. 30; Lev. xxvi. 15, עֲשׂוּת אֶת־כָּל־צִוְוֹתַי *to do all my commands*; Gen. xix. 29, בָּהֲרַף אֶת־הָעָרִים *when he overthrew the cities*; Prov. xxi. 15, עֲשׂוּת מִשְׁפָּט *to do justice*; † with the accusative of the pronoun, לְמַעַן הָקִים אֹתָהּ *in order to establish thee*, Deut. xxix. 12; לְהָשִׁיבֵנִי *to bring me back*, Jer. xxxviii. 26; לְהַרְגֵנִי *to slay me*, Ex. ii. 24; לְבַקֶּשְׁנִי *to seek me*, 1 Sam. xxvii. 1, v. 10, xxviii. 9, 1 Chron. xii. 17; בְּלֶדְתָּ אִמִּים *quum (mater) eos pareret*. So if the verb governs two accusatives, as : אֶת־כָּל־זֹאת אֵת־הָאֱלֹהִים אֵת־הַיְדִיעַ *since God hath caused thee to know all this*, Gen. xli. 39.

The Verbal Noun, analogous to the Infinitive, retains the

* The connection shows this to be the true sense, expressed in the parallel passage (Josh. xvii. 12) by לֹא יָכֹלָה לְהוֹרִישׁ לָא. Comp. moreover, the Hebrew לֹא יָכֹלָה *non licet mihi*, and the Syr. לֹא יָכֹלָה לִירָא *non possum* (Agrell. Suppl. Synt. Syr. pp. 9, 10).

† In examples like this, we might regard מִשְׁפָּט as genitive of the object (§ 114, 2), a construction common in Arabic; but as אֹתָהּ is used in other examples, and as there never occurs in such a connection a form like הָקִים (which would decidedly indicate the *constr. state* and consequently the genitive relation), we must suppose that, as a general rule at least, the Hebrews regarded *the object of the Infin. as an accusative*. Comp. Nos. 2 and 3.

same construction; e. g. דַּעַת אֶת־יְהוָה *knowledge of Jehovah* (prop. *the knowing Jehovah*); Is. xi. 9; לִירְאָה אֹתִי *to fear me*, Deut. v. 26; Is. xxx. 28, lvi. 6.*

2. The subject of the action is usually placed immediately after the Infinitive, sometimes in the genitive (where the Inf. is regarded rather as a substantive), sometimes, and for the most part, in the nominative. E. g. 2 Chron. vii. 3, רָדָה הָאֵשׁ *the coming down of the fire*; Ps. cxxxiii. 1, שֵׁבֶת אֲחֵים גַּם יַחַד *the dwelling of brethren together*; Ex. xvii. 1, *there was no water for the people to drink* (prop. *for the drinking of the people*). That the subject is in the genitive, is very clear after Infinitives with a feminine ending; as in Gen. xix. 16, בְּהַמְלַחַת יְהוָה עָלָיו *on account of Jehovah's compassion for him*; Is. xlvi. 9, *though thy enchantments are very many*; and also when it is a *suffix*, as in בִּקְרָאִי *when I call*, Ps. iv. 2, 4 (but also incorrectly, בְּשׁוּבִי *when I return*, Ez. xlvi. 7, for בְּשׁוּבִי). On the contrary, the relation of genitive is excluded, and the subject is rather to be regarded as the nominative, in Ps. xlvi. 3, בְּהַמִּיר אֶרֶץ (not בְּהַמִּיר) *when the earth shakes*; Deut. xxv. 19, בְּהַנִּיחַ יְהוָה לָךְ *when Jehovah gives thee rest*; 2 Sam. xix. 20, לְשׁוֹם הַמֶּלֶךְ אֶל־לִבִּי *that the king should lay it to heart*; also where the Inf. and its subject are separated, as in Judg. ix. 2, הַמְשַׁל בְּכֶם אִישׁ אֶחָד *whether that seventy men rule over you, or that one man rules over you?* Job xxiv. 22, לְהַסְתֵּר שָׁם פְּעָלֵי אָוֶן *that the workers of iniquity may hide themselves there*; Ps. lxxvi. 10. See farther in No. 3.

3. When the object of the Infinitive, as well as its subject, is to be expressed, the subject is regularly placed next after the Inf. and then the object. The latter is here manifestly the accusative; but the subject stands, as in No. 2, sometimes in the genitive, but most commonly in the nominative. The genitive (prevalent in the Arabic) shows itself, e. g. in Deut. i. 27, בְּשִׂנְאָת אֲהַבֵּי יְהוָה *because Jehovah hates us*; Is. xiii. 19, כְּמַהֲפֹכֶת אֱלֹהִים *as God overthrew Sodom*; Deut. vii. 8, 1 Kings x. 9; Is. xxix. 13, יִרְאָתָם אֹתִי *their (eorum) reverence for me*; Gen. xxxix. 18, בְּהִרְמִי קוֹלִי *when I lifted up my voice*. But the nominative occurs, e. g. in Is. x. 15, אֶת־מְרִימֵי שֶׁבֶט *as if the rod could shake him that lifts it up* (where the form would

* For examples of an accus. of the object with the *Inf. passive*, see § 143, 1, a.

be *בְּהִנִּיחָהּ*, if *שָׁבֵט* were the genitive); and so, commonly, the subject is to be regarded as the nominative, e. g. 1 Kings xiii. 4, *כַּשְׁמַע הַמֶּלֶךְ אֶת־דְּבַר אִישׁ הַאֲלֹהִים* when the king heard the word of the man of God. Gen. xiii. 10, Josh. xiv. 7, 2 Sam. iii. 11, Jer. xxi. 1, Ez. xxxvii. 13.—If the finite verb governs a double accusative, the same construction is employed also with the Infinitive, as in Gen. xli. 39, *אַתָּה הוֹדִיעַ אֲלֵהֶם אֶת־כָּל־זֹאת* since God hath caused thee to know all this.

It is an unusual order of the words, when the object is placed first after the Infinitive, and then the nominative of the subject is added by way of complement; e. g. Is. xx. 1, *בְּשִׁלַּח אֹתוֹ סַרְגֹּון* when Sargon sent him; Ezra ix. 8, *לְהַאִיר עֵינֵינוּ אֱלֹהֵינוּ* that our God may enlighten our eyes; 2 Chron. xii. 1, *בְּבִנְיַן מְלָכֻת רְהוֹבָם* when Rehoboam had established the kingdom. Josh. xiv. 11, Is. v. 24, xxix. 23, Ps. lvi. 1.

§ 134.

USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the relations of time, as *מֵת* *dying* (Zech. xi. 9); *he who has died, dead* (so very often); *he who is to die* (Gen. xx. 3); *he who falls, has fallen, will fall*; *facturus* (Gen. xli. 25, Is. v. 5); though it most frequently has the signification of the Present. The passive participles may therefore stand for the Latin Participle in *-ndus*, e. g. *לֹרְאָה* *metuendus, terrible*, Ps. lxxvi. 8; *מְדוּלָּל* *laudandus, worthy to be praised*, Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes :

a) Most frequently the *Present*.* Eccles. i. 4, *דֹּר הֹלֵךְ וְדֹר בָּא* one generation goes, another comes; ver. 7, *כָּל־הַנְּהַרִים הֹלְכִים* all the rivers flow . . . ; Gen. iv. 10. If the subject is a *personal pronoun*, it is either written, in its full form, in immediate connection with the participle, as *אֲנִי יִרְאָה* *I fear* Gen. xxxii. 12, *אֲנִי יִרְאָה* *we are afraid* 1 Sam. xxiii. 3; or it is appended as a suffix to the word *יֵשׁ* (*is*), as Judges vi. 36, *אִם יִשָּׂא מוֹשֵׁעַ* *if thou savest*. In the same manner it is appended, in negative sentences, to *אֵין*; e. g. *אִם אֵינָהּ מְשַׁלַּח* *if thou send him not*, Gen. xliii. 5.

Hence b) the *Future* (conceived as present, comp. § 126, 4). Is. v. 5, *אֲנִי עֹשֶׂה אֶת־אֲשֶׁר אֲנִי עֹשֶׂה* *what I do, for what I will do*. Gen. xix. 13, xli. 25, 1 K. i. 14.

* In Syriac and Chaldee it is more frequently used thus than in its proper signification as a participle.

Also *c*) the *Past*, especially when it stands connected with the statement of past and contemporaneous circumstances. Job i. 16, נֹרֵד נָהָה כֹּה מְדַבֵּר וְהוּא כֹּה *the one (was) still speaking when another came*; ver. 17. Gen. xlii. 35, Ex. ii. 6, Judges xiii. 9, 1 Sam. xvii. 23, 1 K. i. 5, 22. But it is also used with reference to past time, and even for the *perfect Preterite*, without any such connection; e. g. Deut. iv. 3, עֵינֶיכֶם הִרְאוּ *your eyes which have seen*.*

With the verb הִיָּה it serves as a periphrasis of the Imperfect.† Job i. 14, הִבְקִיר הָיוּ הַרְשִׁוּהוּ (as in English) *the oxen were ploughing*; Gen. xv. 17, Judges i. 7, xvi. 21.

Rem. 1. In all the three cases, *a, b, c*, הִנֵּה is employed before the participle for awakening special attention. E. g. (*a*) where the *Part.* stands for the *Present*, הִרְהוּ הַנֶּחֱדָה *behold! thou (art) with child* Gen. xvi. 11, xxvii. 42, Ex. xxxiv. 11; (*b*) for the *Future*, Gen. vi. 17, Is. iii. 1, vii. 14, xvii. 1; (*c*) for the *Past*, Gen. xxxvii. 7, xli. 17.

2. Often, the construction is changed, from the participial form to that of the finite verb; the pronouns *who, or which, &c.* (אֲשֶׁר) implied in the participle, must then be mentally supplied before the verb. E. g. the *Part.* and *Perf.* in Is. xiv. 17, *who made (שָׁם) the earth a wilderness, and (who) destroyed (חָרַס) the cities thereof*; xliii. 7; *Part.* and *Impf.* (*Present*), with or without ו before the second clause, e. g. Is. v. 8, הַקְּרִיבוּ הַבַּיִת בְּיַד הַקְּרִיבוּ הַבַּיִת *woe to those who connect house with house, and (who) join field to field*; vs. 11, 23, xxxi. 1, 1 Sam. ii. 8, Prov. xix. 26; also with *Vav consec.*, e. g. Gen. xxvii. 33, הָמָר צִיד וַיָּבֵא *who hunted game and brought it*; xxxv. 3; Ps. xviii. 33. (Compare the strictly analogous change from the Infinitive-construction, § 132. Rem. 2.)

§ 135.

CONSTRUCTION OF THE PARTICIPLE.

When participles are followed by the object of the action which they express, they are construed in two ways: 1) as verbal adjectives having the same regimen as the verbs to which they belong; e. g. 1 Sam. xviii. 29, אֹיֵב אֶת־דָּוִד *David's enemy* (prop. *one that hated David*); 1 Kings ix. 23, הַרְדִּים בָּעָם *they who rule over the people*; Ez. ix. 2, לְבָשִׁים בְּדָרִים *clothed with linen garments*: 2) as nouns followed by a genitive (§ 112, 2); e. g. Gen. xxii. 12, יִרְאֵה אֱלֹהִים *one that fears (a fearer of) God*; Ps. lxxxiv. 5, יֹשְׁבֵי בֵיתָה *they that dwell in (inmates of) thy house*; Ez. ix. 11, לְבָשִׁים הַבְּדָרִים *the one clothed with linen gar-*

* For the use of the article here before the predicate, see § 110, 3, Rem.

† In Syriac, the Present and Imperfect are expressed, directly, by *interficiens ego* (comp. letter *a*), and *interficiens fui* — *interficiebam*.

ments; *קָרְעֵי בְגָדֵיהֶם* *those whose garments are rent*, 2 Sam. xiii. 31; *עָוֹן קָשִׁי עֲזָב* *he whose guilt is forgiven*, Ps. xxii. 1.

This latter construction with the genitive is properly confined to active verbs (§ 138). The participle of the verb *בוֹא*, *to enter in*, is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*); e. g. Gen. xxiii. 10, *בָּאֵי לְעָר* *those who enter in at the gate*. But there are also examples of the participle followed by a genitive, in cases where the verb to which it belongs is construed only with a preposition. E. g. *קָמַי קָמַי* *those who rise up against him,—against me*, for *עָלָיו עָלֵי קָמַיִם עָלֵי* Ps. xviii. 40, 49, Deut. xxxiii. 11; *שָׁבֵי מִשָּׁע* *they who turn away from transgression*, Is. lix. 20.

2 The two constructions, explained in No. 1, are found also in connection with *suffixes*. The first is followed in *עֲשֵׂנִי* *he who made me*, the second in *עֲשֵׂי* *my maker*.

§ 136.

EXPRESSION OF THE OPTATIVE.

We have already seen (§ 127, 3, *b*) that the Imperfect, especially the cohortative form with the ending *ה־*, and with the particle *נָא*, is employed to express the Optative. It remains to mention two other forms under which it is expressed by periphrasis, namely :

1. By questions expressive of desire. E. g. 2 Sam. xv. 4, *מִי יִשְׁמְרֵנִי שֹׁמֵר* *who will make me judge? i. e. would that I were made judge!* Judg. ix. 29, *יִתֵּן אֲרֻחָהֶם בְּיָדֵי* *would that this people were placed under my hand!* Ps. lv. 7, Job xxix. 2. In the phrase *יִתֵּן מִי* the proper force of the verb is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed *a*) by an accusative, as Deut. xxviii. 67, *מִיִּיתֵן עֶרֶב* *would it were evening! prop. who will give (will make it) evening?* *b*) by an Infinitive, as Ex. xvi. 3, *מִיִּיתֵן מֵתָנוּ* *would we had died!* *c*) by a finite verb (either with or without *וְ*), Deut. v. 26, *זֶה לְהֵם* *O that they had this heart!* Job xxiii. 3.

2. By the particles *אִם* *si*, *O si!* *לִי* *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Impf* Gen. xvii. 18, by the *Part*. Ps. lxxx. 14, seldom by the *Imp* Gen. xxiii. 13. When it is followed by the *Perf.* the desire expressed has reference to past time; as Num. xx. 3, *נָפְתָנוּ* *would we had died!*

§ 137.

PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender: especially are the masculine forms (as most readily occurring to the mind) employed with reference to objects which are feminine. E. g. יָרַעְתָּם Ez. xxiii. 49; וְעָשִׂיתָם Ruth i. 8; וְתִכְרְתִי thou (fem.) *hast made a league* Is. lvii. 8; comp. Cant. ii. 7. Compare the analogous use of the pronoun, § 121, Rem. 1.

2. The third person (most commonly its *masc.* form) is very often employed impersonally. E. g. וַיְהִי and *it happened*; יָצַר לוֹ and וַיֵּצֵר לוֹ (lit. *it was strait to him*) *he was in trouble*; נָחַם לוֹ and וַיִּנְחַם לוֹ *he became warm*. It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, וַתֵּצֵר לְדָוִד and *David was in trouble*; Ps. l. 3, Jer. x. 7.

The Arabic and Æthiopic commonly employ here the *masc.*, and the Syriac the *fem.* form.

3. The indeterminate third person (Germ. *man*, Fr. *on*, Engl. *they, one*, or simply the *passive voice*) is expressed, *a*) by the 3d pers. singular, e. g. קָרָא *they called* Gen. xi. 9, xvi. 14, 1 Sam. xix. 22, xxiv. 11; *b*) by the 3d pers. plural, as Gen. xli. 14, וַיְבִיאוּהוּ and *they brought him in haste*, for *he was brought*; *c*) by the 2d person, e. g. Is. vii. 25, לֹא תִבְרַח אִישׁ שָׁמָּה *there shall no one go thither*; so in the common phrase עַד בֹּאֵה or בֹּאֵה *until one comes*; *d*) by the passive voice, as Gen. iv. 26, וַתִּקְרָא *then they began to call upon* —*.

Rem. 1. In the first case (letter *a*) the force of אִישׁ (impersonal, as we use *one, men, they*) is implied. The full construction occurs in one instance, 1 Sam. ix. 9, וְהָאִישׁ כִּי אָמַר הָאִישׁ לְמַנִּים בְּיִשְׂרָאֵל כִּי אָמַר הָאִישׁ *formerly they said thus in Israel*. Sometimes the *Part.* of the verb is added, as its nominative; e. g. Is. xvi. 10, לֹא יִדְרֹךְ הַחֲרֹךְ *the treacher shall not tread, for they shall not tread = there shall be no treading*; xxviii. 4, Ez. xxxiii. 4, Deut. xxii. 8. The last is not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately before the corresponding verbal form. E. g. תָּהָה תִּהְיֶה *thou*

* Sometimes on the contrary the impersonal *dicunt* must be understood as strictly the passive *dicitur*. Job vii. 3, *nights of pain have they appointed me, for are appointed me* (sc. by God); iv. 19, xvii. 12, xxxii. 15, xxxiv. 20. So in Chaldee very frequently (Dan. ii. 30, iii. 4, v. 3) and in Syriac.

hast given Judges xv. 18, 1 Kings xxi. 7, Ps. cxxxix. 2; also after the verbal form, Judges xv. 12, which, in the later writers, is done without any special emphasis, as אָנִי הִבְרַתִּי אֲנִי Eccles. i. 16, at the beginning; ii. 11, 12, 13, 15, 20, viii. 15.

3. In the poets and prophets, especially, there is often, in the same construction, a sudden transition from one person to another. Is. i. 29, מִי אֲשֶׁר הִמְדִּיתֶם מֵאֵלִים כִּי יִבְשׂוּ מֵאֵלִים אֲשֶׁר הִמְדִּיתֶם *for they shall be ashamed of the groves in which ye delight*, where both the third and second persons are employed with reference to the same subject; lxi. 7, Deut. xxxii. 15, 17, Mic. ii. 3. —In Job xiii. 28, the *third* person is probably employed δεικτικῶς for the first; compare also vi. 21 (according to the reading לו').

§ 138.

CONSTRUCTION OF THE VERB WITH THE ACCUSATIVE.

All transitive verbs govern the accusative (§ 118). On this general rule we remark :

1. Many verbs are construed both *without* an object (absolutely), and *with* one (the latter use commonly indicated in German by a prefix-syllable [in Engl. *moan, bemoan*]). E. g. בָּכָה *to weep, and to weep for, bewail*; יָשַׁב *to dwell, and to dwell in, inhabit*; יָצָא *to go forth, and also like egredi in the form egredi urbem, Gen. xlv. 4.*

Here notice further :

Rem. 1. Several verbs of this kind take after them the substantive from the same root and with a corresponding signification, as מָוֹד מְוָדָה Ps. xiv. 5, יָצָא יָצָא 1 K. i. 12, like βουλεύειν βουλῆς Il. 10, 147; most frequently (as in Greek) as a specification, or a limitation of the general idea of the verb; e. g. Gen. xxvii. 34, וַיִּצְעַק צָעָקָה גְּדִלְהָ וַמָּרָה *he cried a loud and bitter cry*; ver. 33; Zech. i. 14; 1 Chr. xxix. 9. Comp. ποσειῶ νόσσοι κακῆν &c.

2. Verbs which signify *to flow, to stream*, take in the poets an accusative of that which is represented as *poured forth in a stream*. Lam. iii. 48, מַלְגֵי-מַיִם הָרַר עֵינַי *my eye flows down streams of water*. Joel iv. 18, הַרְרֵי חָמֶל *the hills flow milk*. So נוֹל *to run, to flow*, Jer. ix. 17, נָטַף *to distil*, Joel iv. 18, and שָׁנָה *to gush forth, to flow abundantly* (hence *to bear along as does a torrent*), Is. x. 22: similar, but more bold, is Prov. xxiv. 31, וְהִזַּח עֲלֶיהָ כָּל קַמְשׁוֹנִים *and behold it (the field) has all gone up to thorns,—in spinas abit*. Is. v. 6. Compare in Greek, πορρῶν ὕδωρ, Hymn. in Apoll. 2, 202; δάκρυα στάζειν; [in Eng. “which all the while ran blood.”]

3. It is also to be regarded as a mere poetic usage, when verbs which signify *to do, to speak, to cry*, and the like, take an accusative of the instrument or member with which the act is performed. Most clear is this, for our view of the subject, in זָעַק קוֹל גְּדוֹל *to cry a loud voice*

(comp. Rem. 1), for *to cry with a loud voice*, Ezek. xi. 13; *to speak* (with a false tongue (Ps. cix. 2), hence Ps. iii. 5, אֶקְרָא קוֹלִי *with my* (whole) *voice I cry*; מִי פִּי קְרָאֲרִי lxvi. 17, *with my* (with full) *mouth I cry*; so, to *speak* with the mouth, Ps. xvii. 10, with the lips, xii. 3; to *labor* with the hand, Prov. x. 4; to *help* with the right hand, with the hand, with the sword, Ps. xvii. 13, 14, xliv. 3, lx. 7, 1 Sam. xxv. 26, 33; in which cases the *accusativus instrumenti* is employed. In the same cases אֶיִּנְסְטְרִיִּנְטְרִי *instrumenti* is also used, e. g. to *praise* with the mouth Ps. lxxxix. 2, cix. 30; to *entreat* with the mouth Job xix. 16. The same use of the accusative is found in Greek; e. g. *προβαλεῖν νόδα, πάλιν ἔλεος* (see Porson and Schäfer ad Eurip. Orest. 1427, 1477, Bernhardt Synt. Gr. Sprach. S. 110); and that the accusative is actually dependent on the verb in these cases, is clear from a comparison with those given under Rems. 1 and 2. In like manner* in German the instrument is sometimes construed as the object of the verb, as in the following examples, which are strictly analogous to those given above: *Schlittschuhe laufen*; *eine herrliche Stimme singen*; *eine tüchtige Klinge schlagen* [so in English, *to play the harp, to sound the trumpet*].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German are construed with other cases. E. g. עָנָה *to reply to* (like ἀμειβόμενοι τινα, prop. *to acquaint, to inform one*); רִיב *causam alicujus agere* (prop. *to defend him before the judge*; בָּשֵׂר *to bring joyful news to one, to cheer him with glad tidings*; נָאֵה *to commit adultery with one* (prop. *to embrace adulterously*); פָּרַב *to become surety for one* (to bail him).

Rem. 1. In the same manner are construed even the passive and reflexive conjugations Niph. Hoph. and Hithpa., the verb sometimes assuming under these forms a signification which requires the accusative. Exs. נָבֵא *to prophesy*, Jer. xxv. 13; נָסַב *to surround* (prop. *to place themselves around*), Judges xix. 22; הִנְחַלְתִּי I am made to possess, i. e. have taken in (unwilling) possession, Job vii. 3; הִרְחַנְבֵּל *to plot against*, Gen. xxxvii. 18; הִרְחַבְוּנִי *to consider* Job xxxvii. 14.

2. In very common formulas, the accusative after such verbs may be omitted without injury to the sense (elliptic form), as פָּרַת, for פָּרִיתָ, for פָּרִיתָ בְּרִיתָ.

* On the contrary, the Hebrew employed the אֶיִּנְסְטְרִיִּנְטְרִי *instrumenti* where we use the accusative. Equally common, as in German also, are the constructions *to shake the head* (Ps. xxii. 8), and *to shake with the head* (Job xvi. 4); *to gnash the teeth* (Ps. xxxv. 16), and *to gnash with the teeth* (Job xvi. 9), where *head* and *teeth* could be treated either as the object of the verb or as the instrument. But the form of expression differs from ours in the phrases: פָּתַח בְּפִי *to open the mouth* (Job xvi. 10, prop. *to make an opening with the mouth*), פָּרַשׁ בְּיָדָיו *to spread out the hands* (Lam. i. 17, prop. *to make a spreading with the hands*), comp. פָּתַח בְּקוֹל and פָּתַח בְּקוֹל.

to make a covenant, 1 Sam. xx. 16; שָׁלַח to stretch forth, sc. יָד the hand, Ps. xviii. 17.

3. Classes of verbs which govern the accusative are: a) those which signify to clothe and unclothe, as לָבַשׁ to put on a garment, שָׁטַשׁ to put off a garment, עָדָה to put on as an ornament; e. g. הַבָּשָׂן הַכְּרִים לְבָשׂוּ the pastures are clothed with flocks; Ps. lxxv. 14, cix. 29, civ. 2; b) those which signify fulness or want, as מָלֵא to be full, שָׂרַץ to swarm with (Gen. i. 20, 21), שָׂבַע to be satiated, פָּרַץ to overflow (Prov. iii. 10), חָסַר to want, שָׁלַל to lose (children); e. g. וַתִּמְלֵא הָאָרֶץ אֹתָם and the land was filled with them, Ex. i. 7; אוֹלֵי יַחְסְרוּן הַמַּיִם הַצְּדִיקִים חֲמֵשָׁה lit. perhaps the fifty righteous will want five, i. e. perhaps there will be lacking five of the fifty, Gen. xviii. 28; אֲשַׁכַּל גַּם שְׁנֵיכֶם (why) should I lose you both together, Gen. xxvii. 45; c) most verbs of dwelling, not merely in a place (to inhabit, Judg. v. 17, Is. xxxiii. 16, Gen. iv. 20), but also among a people, with one, as שָׁכַב, גִּיר, e. g. אֲשַׁכְּבָה לְהַחֲסִים I dwell among those that breathe out flames, Ps. lvii. 5, v. 5, cxx. 5; d) those which express going or coming to a place (petere locum); hence בִּוֵּא, with the accus. to befall one. Here belongs the accus. loci, § 118, 1.

§ 139.

VERBS WHICH GOVERN TWO ACCUSATIVES.

Such are:

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in *Kal* govern one accusative. E. g. מִלֵּאתוֹ רוּחַ חָכְמָה I have filled him with the spirit of wisdom, Ex. xxviii. 3; וַיִּלְבַּשׁ וַיִּשָּׂא אֹתוֹ בְּגָדֵי שֵׁשׁ and he clothed him in (caused him to put on) garments of fine cotton, Gen. xli. 42. And further, אָזַר to gird one with Ps. xviii. 33, בָּרַךְ to bless one with Deut. xv. 14, עִטַּר to crown one with, and חָסַר to cause one to lack something Ps. viii. 6.

2. A numerous class of verbs whose signification in *Kal* is causative; such e. g. as, to cover or clothe one with any thing (Ps. v. 13, Ez. xiii. 10; hence also to sow, to plant Is. v. 2, xvii. 10, xxx. 23, Judg. ix. 45; to anoint Ps. xlv. 8); to fill (with), to bestow (upon), to deprive (of), Ez. viii. 17, Gen. xxvii. 37; to do one a favor or an injury, 1 Sam. xxiv. 18; to make

one something (Gen. xvii. 5), e. g. וְעִשִּׂיתָ אֹתוֹ שֶׁמֶן מְשֻׁחַת קֹדֶשׁ *and make it a holy anointing oil*,* Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, וַיִּבְנֶה אֶחָדָהָאֲבָנִים מִזֵּבֶחַ *and he built of the stones an altar*, prop. *built (formed) the stones into an altar*; Lev. xxiv. 5. More striking examples of this construction are those in which the accusative of material is placed last; as Ex. xxxviii. 3, כָּל-כֵּלָיו עָשָׂה נְחֹשֶׁת *all its vessels he made of brass*; Gen. ii. 7, Ex. xxv. 39, xxxvi. 14.

There is another use of two accusatives after the same active verb, viz. when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 118). E. g. לָחַי מ' דָּבַח מ' *to smite one on the cheek*, for *to smite upon his cheek*, Ps. iii. 8 (comp. Deut. xxxiii. 11, 2 Sam. iii. 27); נָפֵשׁ מ' דָּבַח מ' *to smite one as to his life*, i. e. *to smite him dead*, Gen. xxxvii. 21; so also with שָׂחַ, Gen. iii. 15.

§ 140.

CONSTRUCTION OF VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either *a*) by appropriate verbal stems, as בִּיא *in-trare*, יָצָא *ex-ire*, שָׁב *to re-turn*, קָדַם *to pre-cede*, קָרָה *oc-currit*; or *b*) by prepositions written after the verb [as in English], e. g. קָרָא *to call*, with לְ *to call to*, with בְּ *to call upon*, with אַחֲרַי *to call after*; נָפַל *to fall*, with עַל *to fall upon*, and also [with or without עַל] *to fall off—to* (i. e. *to desert from one to another*), with לְפָנַי *to fall down before*; הִלַּךְ with אַחֲרַי *to go after, to follow*.

It belongs to the Lexicon to show the use of the several prepositions with each particular verb. Of classes of words, construed with this or that particle, we shall most properly treat in § 151, on the meaning and construction of the different prepositions.

* On the passives of these verbs, see § 143, 1.

§ 141.

CONSTRUCTIO PRÆGNANS.

The so-called *constructio prægnaans* occurs in Hebrew, chiefly when a verb not implying motion is construed with a particle of motion; and consequently, in order to complete the sense, a verb must be mentally supplied, corresponding to the idea of motion implied in this connection. E. g. *לָמַדְתָּ אֵלַי* *to turn* (or *look*) *with astonishment to one*, Gen. xliii. 33; *מָלָא אַחֲרַי יְהוָה* for *מָלָא לְלֶבְתָּ אַחֲרַי יְיָ* *to follow Jehovah fully*, Num. xiv. 24; Ps. xxii. 22, *מִקְרָנֵי רַמִּים עֲיִתָנִי* *hear* (and *save*) *me from the horns of the wild bulls*; Is. xiv. 17, *לֹא פָתַח בְּיָתָהּ* *his prisoners he did not release* (and *let go*) *to their homes*; Ps. lxxxix. 40, Gen. xlii. 28, Is. xli. 1.

§ 142.

UNION OF TWO VERBS FOR THE EXPRESSION OF ONE IDEA.

When one verb has another for its complement, the second (in sense the leading verb), is construed as follows:

1. It stands in the Infinitive, either *absolute* (§131, 1) or (more commonly) *construct*, after the other verb. E. g. Deut. ii. 25, 31, *אֲחַל תָּתַן* *I begin to give*; Gen. xxxvii. 5, *וַיֵּסְפוּ שָׂנֵא* *and they went on to hate*; Ex. xviii. 23, *תִּקְלָתָ עִמָּד* *thou canst endure*; Is. i. 14, *נִלְאִיתִי מֵשֹׂא* *I am weary with bearing*. Still more frequently—

2. It stands in the Infinitive preceded by *לְ*, as Deut. iii. 24, *וַיַּחֲדֵלְתָ לְבָנוֹת* *thou hast begun to show*; Gen. xi. 8, *וַיִּחְדְּלוּ לְבָנוֹת* *and they ceased to build*; xxvii. 20, *מְהֵרָה לְמַצָּא* *thou hast hastened to find*, i. e. *hast quickly found*, &c.

These are the usual constructions in prose after verbs signifying *to begin* (הֲחִיל, הוֹאִיל, הוֹאִיל), *to continue* (הוֹסִיף), *to hasten* (מָהֵר), *to cease* (חָדַל), *to be finished* (תָּמַם); so also, *to make good* = *to do well* (הִיטִיב), *to make much or many* (הִרְבִּה), and the like modes of action expressed, for the most part, by Hiphil; *to be willing* (אָבַד), *to be unwilling*, *to refuse* (מָאֵן), *to seek*, *to strive for* (בָּקַשׁ), *to be able* (יָדַע, יָדַע), the latter signifying *to know* (how) *to do*, *to learn*, (לָמַד), *to permit*.* It is to be

* *To permit one to do a thing* is expressed by *לְעֲשׂוֹת* *נָתַן* *שׁ*, and *עֲשׂוֹת* *נָתַן* *שׁ*, prop. *to give or grant one to do a thing*. Gen. xx. 6, *לֹא נָתַתִּיךָ לְנֹגֵץ* *I have not permitted thee to touch*.

remarked, however, that in poetry the לְ is often omitted where it is used in prose, as אָזְבָה to be willing, with לְ, Ex. x. 27, with the mere *Inf.* Job xxxix. 9; Is. xxx. 9, xlii. 24.*

3. It has, like the first, the form of the finite verb; they are then construed—

a) With וְ before the second verb, agreeing with the first in tense, gender, and number, both forming one idea, as in Nos. 1 and 2. [Comp. in Engl. “make haste and come down” = make haste to come down.] Judg. xix. 6, הוּדְאֵלְיָנָא וְלֵינָן *be pleased now and tarry all night*; Jos. vii. 7. Gen. xxvi. 18, וַיָּשָׁב וַיַּחְפֹּר *and he returned (repeated) and dug, for he dug again*; xxxvii. 7, 2 Kings i. 11, 13; Gen. xxv. 1, *he added and took a wife, for he again took a wife.* Esth. viii. 6, אֵיכָכָה אֶבְיָא וְהָאֵיכָה *how should I be able and witness, for how should I be able to witness.* Cant. ii. 3, Eccles. iv. 1, 7.

The construction may also begin with the *Impf.* and be continued by the *Perf.* with וְ (according to § 126, 6); as in Esther (above quoted); Deut. xxxi. 12, *that they may learn (Impf.) and fear (Perf.), for to fear*; Hos. ii. 11, Dan. ix. 25; and *vice versa*, it may begin with the *Perf.* and be continued in the *Impf.* with וְ, as in Job xxiii. 3.

b) Without וְ and (ἀσυνδέτως), the second verb connecting more nearly with the preceding one, and the first (as in letter a) agreeing with it in tense. Deut. ii. 24, רֵשׁ הַחֵל רֵשׁ *begin, take possession, for begin to take*; Hos. i. 6, לֹא אֶחְסֶיָה אֶרְחָם *I will not go on and pity, i. e. I will no longer pity*; 1 Sam. ii. 3, אַל תִּרְבֵּי תִדְבַר *multiply not and speak = speak not much*; Lam. iv. 14, בְּלֹא יִדְבְּלוּ יָדָיו *so that they could not touch*; Job xix. 3, Hos. v. 10.

This construction is more poetical than the one under letter a. Comp. e. g. הוֹסִיף followed by וְ in Gen. xxv. 1, xxxviii. 5; but without it in Hos. i. 6, Is. lii. 1.—It occurs, however, in common prose, as in Josh. iii. 16, Neh. iii. 20, 1 Chron. xiii. 2, Jos. iii. 16, Deut. i. 5.

c) Also ἀσυνδέτως, but with the second verb in the Imperfect, as being more strictly dependent on the first, which we may express by the conjunction *that*. Job xxxii. 22, לֹא יָדַעְתִּי אֲכַפֵּה *I know not how to flatter (prop. I know not what to do, that I*

* So after words which include an analogous verbal-idea. E. g. לָבוֹא *אֵין לָבוֹא it is not permitted to enter in*; עָרָה *אֵין עָרָה (poet.) there is nothing to be compared to thee*, Ps. xl. 6; מְרֵיב *רָדִי, prepared, commonly with לְ, without it in Job iii. 8.*

may flatter = I cannot flatter). 1 Sam. xx. 19, וְשָׁלַטְתָּ הַיּוֹם, *and cause on the third day, (that) thou come down, for on the third day come down.* Is. xlii. 21.

In Arabic and Syriac this construction is very common; * in Hebrew rare, but was necessary at least in those cases, where the second verb was to be distinguished from the first in person or number. Is. xlvi. 1, וְהָיָה לְךָ לְאֵל וְהָיָה לְךָ לְאֵל וְהָיָה לְךָ לְאֵל *thou shalt not add (that) they shall call thee, for thou shalt not continue to be called*; Num. xxii. 6, וְהָיָה לְךָ לְאֵל וְהָיָה לְךָ לְאֵל וְהָיָה לְךָ לְאֵל *perhaps I may be able, (that) we shall smite him, and I shall drive him out.*

All three constructions (letters a, b, c) and still another nearly like that under letter c, are found together in some verbs in the Syriac. *He could go* may be expressed by *potuit et ivit* (letter a), *potuit ivit* (etter b), *potuit et ivit* (not in Hebrew), *potuit ivit* (letter c). See Agrell. Suppl. Synt. Syr. p. 33.

4. It takes the form of the *Participle*; Is. xxxiii. 1, כְּהַרְסוֹתָּ *when thou shalt cease as a destroyer, i. e. to be a destroyer* - = *to destroy*; † 1 Sam. xvi. 16.

In the same manner is construed also the *verbal adjective*, 1 Sam. iii. 2, *his eyes began (to grow) dim.* Of this construction is Gen. ix. 20, וַיִּבְרָא נֹחַ אִישׁ הַדָּרְסָה *and Noah began (to be) a husbandman.*

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare also Gen. xxxi. 27, וַיִּמְצָא לְבָרָה *wherefore hast thou secretly fled*; xxxvii. 7, *your sheaves stood around and bowed, for bowed around*; 2 Kings ii. 10, וַיִּשְׁאַל לְשָׂאֵל *thou hast dealt hardly in asking, i. e. hast made a hard demand.* The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. liii. 11, וַיִּרְאֵהוּ וַיִּשְׂבַּע *he shall see and be satisfied (with the sight)*, and lxvi. 11, *that ye may suck and be satisfied (thereby)*; xxvi. 11.—Jer. iv. 5, וַיִּקְרָא בְּקוֹל אֵל *means, call ye (and that) with the full voice = call aloud.*

2. Of a different construction are those verbs, which take after them (in place of an accusative) a sentence or clause depending on *כי* or *אֲשֶׁר* *that* (§ 155, 1); such e. g. as *to see* (Gen. i. 4, 10), *to know* (Gen. xxii. 12), *to believe, to remember, to forget, to say, to think, to happen.* On the omission of the conjunction before such clauses, see § 155, 4, c.

* The Arabian says *volebat dilaceraret* (*he was inclined, that he should rend*), for *he would rend*; and so the Syrian *وَصَلَّأَ لَتَمْلَأَ* *volebat tolleret* (Luke xviii. 13), *he would lift up*, but oftener with the conjunction *that*, *وَصَلَّأَ لَتَمْلَأَ* *he would come.* The Latin also may omit the conjunction in this case: *Quid vis faciam?* Ter. *Volo hoc oratori contingat*, Cic. Brut. 84. So in German, *Ich wollte, es wäre*; *Ich dachte, es ginge, I would it were, &c.*

† For *כְּהַרְסוֹתָּ* (§ 20, Rem.) *Inf. Hiph. of הָרַס*.

‡ This construction also is common in Syriac (see Hoffmann's Gram. Syr. p. 243, b), where it is by no means to be taken (as by J. D. Michaelis) for a Græcism.

§ 143.

CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Piël*, *Hiphil*) has two accusatives (§ 139), its passive retains only one of them (viz. the second, or more remote object), taking the other (the immediate object) as a nominative, or including its subject in itself. Ps. lxxx. 11, כָּסִי הָרִים צִלָּהּ *the mountains are covered with its* (the vine's) *shade*; 1 Kings xxii. 10, מְלִבָּשִׁים בְּגָדִים *clothed with garments* (prop. *made to put on garments*); Ex. xxv. 40, אֲשֶׁר-אַתָּה מְרָאָה *which was shown thee* (prop. *which thou wast made to see*).

Several striking phenomena in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitur* = *they say*), just as, on the contrary, the impersonal Active often supplies the place of the Passive (see § 137, Note). We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיַּגֵּד לְרֵבֶקָה אֶת-דִּבְרֵי עֵשָׂו *and they made known to Rebecca the words of Esau*; iv. 18, וַיִּגְלַד לְחַנוּכָּה אֶת-עֵירָד *one bore (for his wife bore) to Enoch Irad*; xxi. 5, אֶת-יִצְחָק לִי בְּהוֹלֵד לוֹ *at the time of bearing (é τῷ γενέσθαι) to him Isaac*; xl. 20, יוֹם הַגֵּנֶזֶה אֶת-פָּרֹעַה *the day on which Pharaoh was born*; xvii. 5, לֹא יִקְרָא עוֹד אֶת-שְׁמִי אַבְרָם *no longer shall they call thy name Abram*. Ex. x. 8, וַיּוֹשֶׁב אֶת-מֹשֶׁה אֶל פָּרֹעַה *and they brought Moses back to Pharaoh*. Lev. xvi. 27, Jos. vii. 15, 1 K. ii. 21.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it (comp. § 147); for it is not, in the Hebrew conception, the subject of the passive verb, but is governed by it in the accusative as its object. Is. xxi. 2, וַיִּזְוֶה קִשְׁתִּי וְזוּזִית *visionem diram nunciarunt mihi* (the noun in the accus.); Dan. ix. 24, *septuaginta septimanas destinurunt* (נְתַחֲמָה); 1 K. ii. 21, Is. xiv. 3, Gen. xxxv. 26, Hos. x. 6.*

2. The efficient cause, after a passive verb, most frequently takes ל, and is therefore in the dative (as in Greek); as בְּרִדָּה לְאֵל *blessed of God* (τῷ θεῷ), Gen. xiv. 19, Prov. xiv. 20. More rare, but entirely certain, is the same use of מִן (prop. *out from*, by which *origin, source*, in general, is often denoted); Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1, xxviii. 4; וּמִמֶּנִּי *a parte*, Gen. vi. 13; בְּ *by*, Num. xxxvi. 2, Is. xlv. 17; and sometimes of the *accusat. instrumenti* (comp. § 138, 1, Rem. 3) without a preposition, Is.

* Comp. *Olehausen*, Emendationen zum A. T., S. 24, 25.

i. 20, *חֶרֶב הָאֲכָלָהּ* *by the sword shall ye be devoured*, comp. Ps xvii. 13.

Rem. Many neuter verbs are sometimes used as Passives, in consequence of a peculiar application of their original meaning. E. g. *יָרַד* *to go down*,—spoken of a forest, *to be felled*; *עָלָה* *for to be brought up*, *to be laid upon* (the altar) Lev. ii. 12, *to be entered* (in an account) 1 Chron. xxvii. 24; *יָצָא* *to be brought out of*, Deut. xiv. 22.

CHAPTER IV.

CONNECTION OF THE SUBJECT WITH THE PREDICATE.

§ 144.

MANNER OF EXPRESSING THE COPULA.

THE union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any copula. 1 Kings xviii. 21, *יְהוָה הֶאֱלֹהִים* *Jehovah (is) the true God*; Gen. ii. 4, *אֵלֶּה הוֹלְדוֹת* *this (is) the history*; ii. 12, *זֶהב הָאָרֶץ הַזֶּה* *the gold of that land (is) good*; Is. xxxi. 2, *גַּם הוּא חָכָם* *he too (is) wise*.—The frequent use, in this connection, of a pronoun of the third person referring to the predicate, for marking more distinctly its union with the subject, has already been noticed, § 121, 2.

More seldom the copula is expressed by the substantive-verb *הָיָה*. Gen. i. 2, *and the earth was* (*הָיְתָה*) *waste and empty*; iii. 1, *the serpent was* (*הָיָה*) *cunning*; ver. 20. Also by *יָשׁ* and *אָיֵן* (which include the idea of the substantive-verb) when the subject is the pronoun and the predicate is a participle (see § 134, 2, a).

On the *gender* and *number* of the copula see § 147.

Rem. Instead of the adjective the Hebrew often employs the abstract substantive as a predicate (§ 106, 1, Rem. 2); especially when there is no adjective of the signification required (§ 106, 1), e. g. *קִירוֹתָיו עֵץ* *his walls (are) wood = of wood, wooden*. The sense is here the same, as if the substantive, which stands as subject of the sentence, were repeated in the *constr. state* before the predicate (*קִירוֹתָיו קִירוֹת עֵץ*) This full construction occurs Job vi. 12, *אִם כֹּחַ אֲבָנִים כֹּחִי* *is my strength the strength of stones?* Similar examples are: Cant. i. 15, *עֵינַיָּךְ יוֹנִים* *thy*

eyes (are) *doves'*-eyes; Ps. xlv. 7, אֱלֹהִים בְּסֵאֵף אֱלֹהִים *thy throne* (is) a throne of God = a divine throne; * second member (with the full construction) מִלְכֹּהֶתֶךָ שֶׁבֶט מִיֶּשֶׁר שֶׁבֶט מִיֶּשֶׁר *a righteous sceptre is the sceptre of thy dominion*. This occurs, especially, with בְּ of comparison; as Ps. xviii. 34, רַגְלֵי כַּאֲלוֹהַּ, בְּגָדַי כַּאֲלוֹהַּ *my feet after the manner of hinds = like feet of hinds*; Is. lxiii. 2, בְּגָדַי כַּאֲלוֹהַּ בְּרֵיחַ בְּרֵיחַ *thy garments* (are) *like the garments of one who treads the wine-press*; xxix. 4; Jer. l. 9, חֲצֵייוֹ כַּחֲצֵייוֹ *his arrows like the arrows of a mighty man*.

§ 145.

ARRANGEMENT OF THE PARTS OF SPEECH IN A SENTENCE;
CASE ABSOLUTE.

1. The most natural order of words, in the simple sentence in calm discourse, is this: *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial qualifications (of time, place, for example) may stand either before or after the verb; a negative always immediately before it.†

But the Hebrew can, at pleasure, render either of these members prominent, by giving it the first place in the sentence; e. g.

- a) The verb: Prov. xxviii. 1, *there flee, when there is no pursuer, the wicked*. Gen. xlii. 30. This is its common position, when there is implied in it an indeterminate subject (the impersonal construction, § 137, 3), as Gen. i. 14, יְהִי מֵאֲרוֹת *let there be lights*, יִקְרָא אֲרִיִם *they howl* (to wit) *the jackals*, Is. xiii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by וְ (of course where the *Impf. cons.* is employed), אֲשֶׁר or כִּי; as Gen. iii. 1, *all beasts* יִי אֲשֶׁר עָשָׂה *which Jehovah had made*; ii. 5, *for Jehovah had not caused it to rain* יִי לֹא הִמְטִיר *it*.
- b) The adjective: this, when it is the predicate, is commonly placed first as the most important member of the sentence. Jer. x. 6, גְּדוֹל אַתָּה וְגְדוֹל שְׁמֶךָ *great art thou, and great is thy name*.
- c) The object of the verb: the verb then immediately follows, as Prov. xiii. 5, *lying words hates the righteous man*; [Judges

* Philology requires, however, no other than the simple and natural construction, "Thy throne, O God!"—Tz.

† Rarely is the object interposed between the negative and the verb (Job xxii. 7, xxxiv. 28, Eccles. x. 10), or the subject (2 Kings v. 26), or an adverbial qualification (Ps. vi. 2).

v. 25, *וַתִּתֵּן הַלֶּבֶת שָׁאֵל מַיִם* *water he asked; milk she gave.*] Very rare is the arrangement in 2 Kings v. 13, *some great thing had the prophet commanded thee.* Ex. xviii. 23.

- d) The adverbial qualification, which is then immediately followed by the verb. Gen. i. 1; Jos. x. 12, *אֶזְרִיבֶר יְרוּשָׁע*; Judg. v. 22.

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. ii. 6, 7, 8, 10), is seldom found in Hebrew, and only in poetry. Ps. vi. 10, *יְהוָה הַמְּלִיךְ יִשְׂרָאֵל*; xi. 5; Is. xiii. 18; xlix. 6. See Gesenius, Comm. zu Jes. xlii. 24.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of limitation, or qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun; (compare *c'est moi, qu'on a accusé.*) E. g. the genitive, Ps. xviii. 31, *הַיָּל תָּמִים הָרָכָה* *God—perfect is his way, for the way of God is perfect*; xi. 4, civ. 17; the accusative, Ps. lxxiv. 17, *אֶרְדֵּה וְאֶשְׂמֵר* — *thou hast made them, for thou hast made winter and summer*; Gen. xlvii. 21, *אֶרְדֵּה וְאֶשְׂמֵר* — *the people—he transferred them*; xxi. 13, comp. Jer. vi. 19.* The suffix may also be omitted, Ps. ix. 7, and the connection indicated by ׀ (as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, *מִסְפַּר שָׁנָיו וְלֹא חָקַר*, sc. *הֵם* — *the number of his years—there is no searching (to them)*; iv. 6, xxiii. 12, xxv. 5, Gen. iii. 5, 1 Sam. xxv. 27, 2 Sam. xv. 34.

The participle, when placed thus at the beginning of the sentence, resembles the Latin *ablative absolute*. Prov. xxiii. 24, *יֹלֵד חָכָם יִרְשָׁתוֹ* (i. e. *when one begets, &c.*) *then he may rejoice.* 1 Sam. ii. 13, *כַּל־אִישׁ זָבַח וְזָבַח וְזָבַח וְזָבַח וְזָבַח וְזָבַח* *when any one brought an offering, then came the priest's servant*; ix. 11, Gen. iv. 15.

§ 146.

RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations,

* Such an absolute case may also be introduced by ׀ (*in respect to*). e. g. Gen. xvii. 20, Ps. xvi. 3, Is. xxxii. 1.

partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause, we remark :—

1. Collective nouns, e. g. עַם, גּוֹי, *people*, בֵּית, *family*, and nouns used as such, as אִישׁ *men* (see § 108, 1), are usually construed (*ad sensum*) with the plural. Judg. ix. 55, וַיִּרְאוּ אִישׁ־ וַיִּשְׂרְאוּ *and the men of Israel saw*; xv. 10. 1 Kings xx. 20, וַיִּנְסוּ אָרָם; Prov. xi. 26. So when the collective is itself *fem.* but represents individuals which are of the *masc.* gender; e. g. 2 Sam. xv. 23, כָּל־הָאָרֶץ בּוֹכִים *the whole land* (i. e. its inhabitants) *wept*;* 1 Kings x. 24, Gen. xlviii. 6, 1 Sam. ii. 33, xvii. 46; and *vice versa*, Job i. 14, הַבָּקָר הָיָה הֹרְשֹׁתָה *the cattle* (kine) *were ploughing*. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11, Is. ii. 4 (comp. Mic. iv. 3).

Often the construction begins with the singular (especially when the verb is placed first, § 147, *a*), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii. 4, וַיִּתְאַבְּלוּ... וַיִּשְׁמַע־הָעָם *and the people heard... and mourned*; i. 20.

2. On the other hand, plural nouns with a singular signification (§ 108, 2) are construed with the singular, especially the so-called *pluralis excellentiæ*. Gen. i. 1, 3.† Ex. xxi. 29, בְּעֵלָיו יָרַח *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine; Eccles. xii. 9, חָכָם הָיָה קְהֵלֶת חָכָם *the preacher was wise*.

3. Plurals which designate beasts or things (but not persons), whether they are masculine or feminine, prefer the construction with the feminine singular‡ (comp. the feminine form with the

* Sallust. Jugurth. 14, *pars in cruce[m] acti, pars bestiis objecti*.

† אֱלֹהִים is construed with the *plur.* only here and there in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 13, xxxv. 7, Ex. xxxii. 8, Pa. lviii. 12. The later writers studiously avoid this construction as polytheistic; comp. Ex. xxxii. 4, 8, with Neh. ix. 18; 2 Sam. vii. 23, with 1 Chron. xvii. 21. See the lexicon.

‡ Perfectly analogous is the Greek construction τὰ πρόβατα βάλει, where the Attics admit the plural only when persons are designated: τὰ ἀνδράποδα ἔλαβον. In Arabic, such a plural is called *pluralis inhumanus* (i. e. not used of men) and is construed chiefly with the *feminine singular*, like all its so-called *pluralia fracta* (collective forms).

collective signification in § 107, 3, *d*). Joel i. 20, שְׂדֵה תְּעִירֹג בְּהֵמוֹת שָׂדֵה *the beasts of the field pine for* —. Job xiv. 19, תִּשְׁטַף תְּשִׁיחֶיהָ *its floods wash away*. Jer. xlix. 24, הַבָּלִים אֶתְחַזְּקָהּ *pains have seized upon her*. Ps. xxxvii. 31, Job xii. 7. The same principle applies to pronouns in connection with their antecedents; Job xxxix. 15, Is. xxxv. 7, 2 Kings iii. 3.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. לָל for *omnes* and *omnis*). Num. xxiv. 9, מְבַרְכֶיךָ וְאֹרְרֶיךָ אָרוּר בְּרַכְּךָ וְאֹרְרֶיךָ אָרוּר *who bless thee, let him be blessed; who curse thee, let him be cursed*. Gen. xxvii. 29, Ex. xxxi. 14. Prov. iii. 18, תְּמַכֶּיךָ מְאֻשָׁר *happy (is every one of) those who retain her*; xxvii. 16, צַפְנֵיךָ צִפְדָּרֶיךָ; xxviii. 1.

5. Dual substantives have their predicates in the plural, as verbs, adjectives, and pronouns have no dual form (§ 88, 1). Gen. xxix. 17, וְעֵינֵי לֵאָה רַכּוֹת *and the eyes of Leah were weak*; Ps. xviii. 28, Is. xxx. 20, 2 Sam. xxiv. 3. 1 Sam. i. 13, שִׁפְתֶיהָ נָעוּת *her lips moved*; 2 Chron. vii. 15, וְעֵינֵי קְשָׁבוֹת וְאָזְנֵי קְשָׁבוֹת *my eyes shall see*. Jer. xiv. 7, Is. i. 16, Job x. 8, xx. 10, xxvii. 4, Ps. xxxviii. 11. Seldom is the rule in No. 3 of this section extended also to the dual; e. g. Mic. iv. 11.

§ 147.

SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER (CONTINUED).

A frequent cause of deviation from the general rule, is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz. the *masculine singular*, even when the subject, which comes after, is *feminine* or *plural*. The predicate in this case is not subject to inflection. E. g.

- 2) The verb: Is. xlvi. 11, בָּא עֲלֶיךָ רָעָה *there comes upon thee evil*; Mic. ii. 6, לֹא יִסַּג כְּלִמּוֹת לֹא יִסַּג *reproaches shall not depart*. Ps. lvii. 2, Deut. xxxii. 35; Esther ix. 23, וְקִבַּל הַיְהוּדִים *and the Jews adopted*; 2 Kings iii. 26, הַמְלָחָמָה *hard was the battle*; 1 Sam. xxv. 27. Often, the verb may here be regard-

ed as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 145, 1, a). More seldom before the *plur. fem.* we find (at least) the *masc. plural*; Judg. xxi. 21, אִם-יִצְאוּ בָנוֹת שִׁילוֹה *when the daughters of Shiloh come forth*.

- b) The adjective: Ps. cxix. 137, מִשְׁפָּטֶיךָ יָשָׁר *righteous are thy judgments*; ver. 155, יְשׁוּעָה... רְחוֹק *far away (is) salvation*. (The German also neglects, in this case, the inflection of the adjective: *gerecht (sind) deine Gerichte*.)
- c) The participle as substantive: Gen. xlvii. 3, יָרְעוּ צֹאֲן עֲבָדֶיךָ *shepherds (are) thy servants*. Also
- d) The copula belonging to the predicate-substantive, when it precedes the subject.* Is. xviii. 5, בֹּסֵר זָמַל יְהִיָּה נֹצֵה *the blossom becomes a ripening grape*; Gen. xxvii. 39, xxxi. 8.

If the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Ez. xiv. 1, וַיִּשְׁבְּרוּ לְפָנָי, וַיִּבְּאוּ אֵלַי אַנְשִׁים וַיִּשְׁבְּרוּ לְפָנָי; Gen. i. 14, Num. ix. 6.

Rem. 1. In general, the language is sometimes sparing in the use especially of the feminine forms (comp. § 112, 1, Rem. 2), and, when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. This is well illustrated by the following examples: Is. xxxiii. 9, אָבֵל אֲמַלְלָה אֶרֶץ *the land mourneth and languisheth*; xiv. 9, עֹזֵר לָהּ רָפְאִים... שָׂאֵל מִתַּחַת הַצֵּלוֹת *it stirreth up the shades to (meet) thee*. Examples of the *masc.* form in remote predicates, Gen. xxxii. 9, xlix. 15, Lev. ii. 1, v. 1, xx. 6; in such as stand in dependent sentences, Job vi. 10, לֹא יִהְיֶה מָלַךְ (אֲשֶׁר) מִדְּרוֹמֵי לָהּ; xx. 26; after בִּי, vi. 20.

On the same principle pronouns, which refer to plural nouns, take the form of the singular when they stand remote from their antecedents. Job xxxviii. 32; Deut. xxi. 10.

2. The cases where the predicate *follows* the subject without conforming to it in gender and number, are mostly those in which a passive verb must be conceived as impersonal, and as construed with the accusative (§ 143, 1, Rem.) or where the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לְפֶתַח חַטָּאת רִבֵּץ *at the door (is) sin, a lurker* (as it were, a lurking lion).—Eccles. ii. 7, לִי הֵיחָה *vernæ mihi sunt* (where הֵיחָה לִי is to be understood as *I have*). Gen. xv. 17, וַתְּהִי חֹשֶׁךְ *and darkness, there became* (with a special emphasis on the noun,—the verb standing impersonally).

* Independently of this arrangement, the pronoun הוּא, representing the *copula*, is retained between the *plur.* and the *fem.* unchanged. Josh. xiii. 14, אֲשֶׁר יִרְיָ הוּא... *the offerings of Jehovah... that is his inheritance*. Comp. Jer. x. 3.

§ 148.

CONSTRUCTION OF THE COMPOUND SUBJECT.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun, viz. when the word in the genitive expresses the principal idea. E. g. Job xxxii. 7, **הַרְבֵּה הַיָּמִים לִרְעֵי הַחָכְמָה** *the multitude of years* (i. e. *many years*) *should teach wisdom*; Gen. iv. 10; 2 Sam. x. 9, **הִירָדָה אֵלָיו מִן הַמִּלְחָמָה** *the front of the battle was against him*. Is. vi. 4, Job xxix. 10, xxxviii. 21.

With the substantive **כָּל** *the whole*, and the numerals, this construction is almost universal; e. g. Gen. v. 5, **וַיְהִי כָּל־יְמֵי אָדָם** *and all the days of Adam were* —; Ex. xv. 20, Gen. viii. 10.

2. When *several* subjects are connected by the conjunction *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. viii. 22, . . . **זֶרַע וְקָצִיר וְקָר וְחֹם** *seed-time and harvest, and cold and heat . . . shall not cease*; if the subjects are of different gender, it takes the *masc.* form; Gen. xviii. 11, **אַבְרָהָם וְשָׂרָה זָקְנִים** *Abraham and Sarah* (were) *old*. Deut. xxviii. 32, 1 K. iii. 17. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, **וַיָּבֹאוּ לְנוֹחַ וּבָנָיו** *there went in Noah and his sons*; Ex. xv. 1; Num. xii. 1, **וַתִּבְרַח מִרְיָם וְאַהֲרֹן** *there spake Miriam and Aaron*; Gen. xxxiii. 7, xliv. 14. More rare is the singular form, after more than one subject; Prov. xxvii. 9, **שֶׁמֶן וְקַטְרֹת יִשְׂמְדוּ לֵב** *ointment and perfume rejoice the heart* (where the *masc.* also is preferred). If the construction is continued, it is always under the plural form; e. g. Gen. xxi. 32, xxiv. 61, xxxi. 14, xxxiii. 7.

CHAPTER V.

USE OF THE PARTICLES.

§ 149.

OF the particles, as connected with the system of forms and inflections (§§ 99–105), we have already treated in their relation to the other parts of speech. We are now to consider the signi-

fication and use of these words, which are so necessary to the exact perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

§ 150.

OF THE ADVERBS.

The most important adverbs, classed according to their signification, are:—

1. Adverbs of place: שָׁם *there*; הֵן, כֹּה, זֶה and בְּזוֹה, *hic, here*, הֵלֵם and הֵנָּה *hither*, the latter also *here* (from the Chald. הֵן *this*), הֵלְאָה *thither, farther on* (prop. *to a distance*), hence מִהֵנָּה וְהֵנָּה (*from thee hither*) *on this side of thee*, and מִהֵלְאָה וְהֵלְאָה (*from thee farther on*) *beyond thee*, 1 Sam. xx. 21, 22, 37, Is. xviii. 2; כֵּן, more commonly מִצַּבֵּל *above*, מִתַּחַת *below*, מִלְּפָנֶיךָ *upwards*, מִאָּחֳרַיִךְ *downwards*, חוּץ *outside*, בְּחוּץ *on the outside*, וְבִתְרוֹ *and מִבְּיַתְרוֹ within*, מִבְּיַתְרוֹ *within*, מִבְּיַתְרוֹ *before*, מִבְּיַתְרוֹ *before, on the east*, אַחֲרָיִךְ *behind*, אַחֲרָיִךְ *backwards*, נֶגְדְךָ *over against*, יְמִינְךָ *to the right*, מִיְמִינְךָ *on the right*, מִיָּם *on the west* (prop. *on the side towards the sea*), סָבִיב and מִסָּבִיב *around*, קִוְּמֵיכָא *upright*.

To many of these adverbs הֵן is prefixed, or the accusative ending הַ— appended, indicating respectively the relations *from* and *towards*. E. g. שָׁם *there*, מִשָּׁם *thence*, מִהֵנָּה *thither*; חוּץ *outside*, חוּצָה *outwards*. There are several which occur only with הַ— appended, as מִבְּיַתְרוֹ, מִלְּפָנֶיךָ.

But these additions, however, express also the relation of *rest in a place*, as מִשָּׁם sometimes *there* (not merely *thither*), מִיְמִינְךָ *on the right* (not *from the right*). The הַ— is in both cases the accusative ending (§ 90, 2), and הֵן properly denotes *hanging off from* an object, and hence *being upon the side of it*, like *a dextra et sinistra, a latere, a tergo*, and in French *dessous, dessus, dedans, dehors*.*

2. Adverbs of time: these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition, are made to express relations of time; as שָׁם *then*, like *et tunc*; כֹּה *now*; הֵלְאָה *forward*, עַד הֵלְאָה *and contr. hitherto*.

Exclusively such are: בְּתוֹךְ *at the time*, hence, *now, at this time* (also besides the pure designation of time, like *viv, viv*), and *presently, soon*; הַיּוֹם (*this day*) *to-day*; בְּיּוֹם, בְּיּוֹמֵיךָ *at this day, now*; אֶתְמול, אֶתְמול *before, yesterday*; אֶתְמול *yester-evening, last night*; מִשְׁלֹשִׁים (from מִשְׁלֹשִׁים *three*, and יוֹם *three days since*); מָחָר *to-morrow (cras)*; מִמָּחָר *on the*

* Cant. iv. 1, וְלִשְׁנֵי מְהָרַיִם הֵן הֵן *they lie along the declivity of Mount Gilead, e monte quasi pendentes*. Comp. Soph. Antig. 411, κατ'ἄμεθ' ἄκρων ἐκ πάγων; Odyss. xxi. 420, ἐκ δὲ πρὸς τὸ κατ'ἄμεθ'.

morning; *by day*; *by night*; *in the morning, early*; *the whole day, then, all the time, always*; *perpetually, always*, *for ever*, *continually*; *then*, with reference to both past and future time, *long since, formerly*, *do.*, *length long since*; *(repetition) again, repeatedly, commonly yet*, with a negative *no more*; *(as one) at once, together*; *do.*, *at first*, *אחרי כן* (*after it was so*) *afterwards*, *מהרה* *speedily*, *פואם* *instantly*.

3. Adverbs for other modal ideas, as *a) of quality*: *כוח* and *פֶּכַח* and *כֵּן* *so*; *מאד* *very*, *רַחַר* *exceedingly, very*, *יותר* *more, too much*, *כֶּלָּח*, *נַצַּח* *wholly*, *בְּמֵינִן* *about or near nothing, about i. e. within a little = wanting little* *almost*, *אָמוּא* *so, so then* (Job ix. 24), hence often used intensively in questions (see § 153, 2, Rem.), *טוֹב* and *הַיִּצְרִיב* *well*, *כֹּל* (in connection with other adverbs) *wholly, just*, as *כֹּל-עוֹד* *wholly (just) so long*, Job xxvii. 3.

b) Of quantity: *חַרְבֵּיחַ* *much*, *לְרַב* *abundantly*, *רוֹן* (*riches*) *plentifully*, *יָ* followed by the genitive (*prop. sufficiency*), *אֵינִי* *enough, as what is enough for thee*, *רַבֵּחַ* *much, enough*; *לְבַד* (*in separation*) *alone*, the former also with suffixes, as *לְבַדִּי* *I alone*; *יַחַד* *together*.

c) Of affirmation: *אָמֵן*, *אָמֵנָם* *truly*, *אָכֵן* *certainly, indeed*, and by apocope *אָה*; *אָבֵל* *truly*, also (corrective) *nay rather, immo* Gen. xvii. 19; 1 Kings i. 43; *אִיבֵל* *perhaps*.*

The expression of affirmation may easily pass over into that of *contrariety* (comp. *verum, vero*) and of *limitation*; and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as *אָה* *only*, *אָכֵן*, *אָבֵל* (especially in later usage) *but*. Most strongly adversative is *אֵלֶּם* *on the contrary* (the LXX. *οὐ γὰρ ἀλλά*), thus used almost exclusively in the Pentateuch and Job. Restrictive also is *יָק* (used before adjectives like *אָה*) *merely = only*.

d) Of cause: *עַל-יָבֵן*, *לָכֵן*, *לָהֵן*, *on that account, therefore*. *e) Of accession*: *גַּם* *also*, and (more poetical, and expressive of gradation) *אֵתָּה* *adeo, yea more, even*—both which, however, often take the character of conjunctions.

4. Adverbs of negation: on these see § 152.

5. Interrogative adverbs include all the former classes: thus the question may relate to *place*, as *אֵי*, *אֵיךָ* *where?* the first with *suff.* *אֵי* *where (is) he?* so *זָה* *אי*, *אֵיךָ*, *אֵיפֹה*, *אֵיפֹה*, *אֵיכָּה* *where?*—*אֵי מָה*—*אֵי מָה* *whence?* *מָה* (from *אֵיךָ*) *whither?*—*to time*, as *מָה* *when?* *עַד מָה* *until when?* *כַּמּוֹךְ* *how long?* *עַד אֵיךָ*, the same;—*to quality*, as *אֵיךָ*, *אֵיכָּה* *how?*—*to quantity*, as *כַּמּוֹךְ* *how much?* *כַּמּוֹךְ* *how often?*—*to cause*, as *לָמָּה* and *מַדּוּעַ* (§ 99, 3) *wherefore?*—Respecting the pure interrogative particles *הָ*, *אֵם*, see § 153.

* Compounded, probably, of *אֵי* and *לֹא*—*לֹא-אֵי*, comp. Aram. *הִיִּלְמָא* *whether not, perhaps, μήποτε*. It is used once in the sense of *לֹא-אֵי* *if not*, Num. xxii. 38; then *whether not, (who knows) whether not*, hence *perhaps*, expressing doubt, solicitude, and also hope.

Most of these interrogative particles are formed by prefixing אַי, אַי which in itself signifies *where* (comp. Germ. *wovon? wohin?*), but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of the ending הַי, of the prefix אַי, and of the relative אַשֶׁר, are formed whole classes of correlative adverbs, as הֵן *here*, מֵהֵן *hence*, הֵן אַי *where? where? whence? whence* (relative); שָׁם *there*, שָׁמָּה *thither*, מֵשָׁם *thence*, שָׁם אַשֶׁר *where*, מֵשָׁם אַשֶׁר *whither*, מֵשָׁם אַשֶׁר *whence*.

§ 151.

CONSTRUCTION OF ADVERBS.

1. Adverbs not only express, in general, the qualifying circumstances of a sentence, but also qualify single words, as adjectives, e. g. טוֹב מְאֹד *very good*, and even substantives (like ἡ ἁθλιότης ἡμέρα). They are placed either *a*) in apposition (after the word qualified, as מְעַט מְעַט אֲנָשִׁים *a few men* Neh. ii. 12, הַחֲכִימָה הַרְבֵּה מְאֹד *very much wisdom* 1 Kings v. 9; or *b*) in the genitive, חֲנֹם חֲנֹם קְלָלָה *a causeless curse* Prov. xxvi. 2, עֵד חֲנֹם *a witness without cause* xxiv. 28, where the adverb is treated *substantively*, as in *sponte sua*.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. בְּכֵן *in the* [whilst it is] *so* = בְּ, Esth. iv. 16; אֶל־חֲנֹם, prop. *for in vain* Ez. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. מְאֹד מְאֹד *exceedingly* Num. xiv. 7; Gen. vii. 19, מְטוֹה מְטוֹה *lower and lower* Deut. xxviii. 43, מְעַט מְעַט *by little and little* (peu à peu) Ex. xxiii. 30.

On the use of verbs with the effect of adverbs, see § 142, Rem. 1.

§ 152.

OF WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: לֹא = οὐ *not*, אַל = μή *not* (subjective), אֵין (opposite of הִישׁ) *there is not*, טְרוֹם *not yet*, אֵפֶס *no more*. Almost exclusively poetic are בַּל, בְּלִי, *not*; negative conjunctions, אַל, מִן, לְבַלְתִּי, *that not*.

We subjoin a more particular view of the use of these words: לֹא, like οὐ, οὐκ, is used principally for the *objective, unconditional* negation, and hence is commonly connected with the Perfect or Imper-

fect (as Indicative), and with the Imperfect (as a Future) to express *prohibition* (§ 127, 3, c).—In connection with כֵּל, when the latter is not followed by the article and therefore means *any one, any thing*, it expresses the Lat. *nullus, none* (comp. Fr. *ne—personne*). Ex. xii. 16. כֵּל-מְלָאכָה לֹא-יִרְעָשׂוּ *no labor shall be done*; x. 15, xx. 4, 2 Chron. xxxii. 15, Prov. xii. 21, xxx. 30. (The negative stands here in immediate connection with the verb: *there happens-not any thing = there happens nothing*). So also אֵין with כֵּל; Eccles. i. 9, כֵּל-חֲדָשׁ אֵין *there-is-not any thing new, for there is nothing new*. But the case is different when כֵּל is made definite, where it means *all, the whole*. Num. xxiii. 13. כֵּל לֹא חָרָא *all of him (his whole) thou shalt not see* (but only a part). On the use of לֹא in interrogative sentences, see § 153, 1.

On the position of לֹא in the order of words, see § 145, 1, and Note.

אֵל, like מִן and *ne*, for the *subjective* and *dependent* negation, is used with the Imperfect (as *Jussive*); hence אֵל יָבֹא *ne veniat, let him not come*, may also mean *he would not come*; see above, § 127, 3, c, and § 128, 2.

Sometimes it stands absolutely, without the verb (like מִן for מִן הוּא נוֹטוֹן *νῆρηται*), *nay I pray, not so, i. e. let it not be*; e. g. Ruth i. 13, אֵל בְּנֹתַי *not so, my daughters*. On the interrogative use of it, see § 153, 1.

אֵין (prop. constr. state of אֵין *nothingness*) is the negative of יָשׁ (*he, she, it*) *is*, and includes the verb *to be* in all its tenses; e. g. Gen. xxxvii. 29, אֵין-יִרְדּוּסָה בְּבֹרַי *Joseph was not in the pit*; Num. xiv. 42, אֵין דְּהַיָּהוָה בְּקִרְבְּכֶם *Jehovah is not among you*. The same formulas are expressed positively with יָשׁ and negatively with אֵין as Gen. xxxi. 29, יָשׁ-לְאֵל רִדִי *it is in my power* (in the power of my hand); Neh. v. 5, אֵין לְאֵל דְּרַנִּי *it is not in our power*. It follows, moreover, α) that the personal pronouns, when they are the subject of the sentence, are appended to אֵין as suffixes; as אֵין אֲנִי *I am not, I was not, I shall not be*, אֵין אַתָּה, &c. β) When the predicate is a verb, it almost universally takes the form of a participle, the verb *to be* being implied in אֵין; Ex. v. 16, תִּבְרֶן אֵין נָתַן *straw is not given*; ver. 10, אֵין אֲנִי נָתַן *I will not give*; viii. 17, Deut. i. 32. γ) As יָשׁ signifies *being, existence*, so אֵין expresses the opposite, viz. *not being, non-existence*; אֵין אֲנִי *he was not (no longer) existing = was no more*, Gen. v. 24.

From אֵין is abbreviated the privative syllable אֵי, employed in a few compounds as a prefix, as in Job xxii. 30, אֵי-רַקִּי *not guileless*. In Æthiopic it is the most common form of negation, and is there prefixed also to verbs. On the origin of the interrogative אֵי from אֵין, see § 153, 1.

לֹבְלָתַי (prop. constr. state with the ending יָ—, § 90, 3, a, from בָּלָה *want, non-existence*, stem-word בָּלָה) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as לֹבְלָתַי אֲכַל *to eat, לֹבְלָתַי not to eat*, Gen. iii. 11. Rarely with a finite verb, for *that not*, Jer. xxiii. 14.

מִן (*turning away, removing*) means *that not, lest*, especially after the mention of an act by which an apprehended evil is to be prevented or

shunned (Gen. xi. 4, xix. 15); or after verbs signifying *to fear, to beware* (like *δειδω μή, vereor ne*) xxxi. 24, 31; and at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, וְכַתֹּחַ מִן־יָשְׁלַח יָדוֹ *and now, lest he stretch forth his hand.*

2. Two negatives in the same sentence, instead of destroying each other as in Latin, make the negation stronger, like *οὐκ οὐδέεις, οὐκ οὐδαμῶς*. 1 Kings x. 21, אֵין כֶּסֶף לֹא נִחְשָׁב לְמֵאוֹמֶהָ *silver was regarded as nothing*; (in the parallel passage, 2 Chr. ix. 20, לֹא is omitted.) Ex. xiv. 11.—Zeph. ii. 2, בְּמָקָרָם לֹא־יָבִיאוּ *before there shall not come*, [so in Lat. *priusquam . . . non.*] Is. v. 9, מֵאֵין יוֹשֵׁב *prop. without no inhabitant.*

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while it is implied also in the second. 1 Sam. ii. 3, *multiply not words of pride,—let (not) that which is arrogant come forth from your mouth.* Ps. ix. 19, xlv. 19, Job iii. 10, xxviii. 17, xxx. 20. Compare the same usage in respect to prepositions, § 154, 4.

§ 153.

OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogation may be expressed merely by the tone of voice in which it is uttered; e. g. 2 Sam. xviii. 29, שְׁלֹמֹה לְנָעַר *is it well with the young man?* Gen. xxvii. 24, אָתָּה זֶה בְּנִי עֵשָׂו *art thou my son Esau?* 1 K. i. 24. This is somewhat more frequent when the sentence is connected with the previous one by וְ; Jon. iv. 11, וְאֵינִי לֹא אַחֲרִים *and should I not spare?* Job ii. 10, x. 8, 9, 13, Judges xi. 23, xiv. 16; and when it is introduced by the particle וְ (Zech. viii. 6) or אָתָּה (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative form; e. g. with לֹא, when an affirmative answer is expected (*nonne?*), Job xiv. 16, לֹא תִשְׁמָר עַל־חַטֹּאתַי *dost thou not watch for my sin?* Jon. iv. 11, Ex. viii. 22, Lam. iii. 36, 38; once with אֵל, in expectation of a negative answer, 1 Sam. xxvii. 10, אֵל־לִפְשָׁתָם הֵיוּ *ye have not then made an excursion in these days?**

* In the same manner are used *οὐκ (nonne?)* and *μή*; the former (Hom. Il. x. 165, iv. 242) in expectation of an affirmative, the latter (Odys. vi. 200) of a negative answer.

Even the few interrogative particles originally expressed either affirmation or negation, and gradually acquired by usage their interrogative power.*

The interrogative הַ is originally demonstrative, and related to the article; see § 100, 4.

On the contrary, אַי where? probably sprung from a negation; the full form being אַיִן (hence מֵאַיִן whence?), prop. *not there, is not there*,—uttered interrogative י, *is not there? = where is?* אַיִן *is he not there?* for *where is he?* Job xiv. 10, *man dies* אַיִן *and where is he?* = אַיִן *and he is no more*. In Arabic אַי has become an interrogative pronoun = מי *who?* (comp. the German *wo* (*where*), and Eng. *who*); but this is not its original use. On the abbreviation of אַיִן into אַי see § 152.

2. Most commonly the simple question begins with *He interrogative* הַ,—the disjunctive question with הַ followed in the second clause by אִם (אִם—הַ = *utrum—an?*); 1 Kings xxii. 15, אִם־נִהְיֶה... אִם־נִחַלְּךָ *shall we go... or shall we forbear?* The indirect form of inquiry differs only in having אִם more frequently in the simple question, and in the first member of the disjunctive question.

More particularly:—

The הַ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 3, *hast thou considered* (הֲשִׁבִיתָ לְבָבְךָ) *my servant Job?* Often the inquirer expects [or implies] a negative answer (*num?*), which may be expressed in the tone itself; e. g. Gen. iv. 9, הֲשֹׁמֵר אָנֹכִי אֶת־אֶרֶץ אֱלֹהִים *am I the keeper of my brother?* Job xiv. 14, *when man dies*, הֲיִחַיֶּה *will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, הֲבִנִיתִי תְּבִנָה־לִּי בַיָּהוָה *shalt thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, הֲבִנִיתִי לְבַיִת אֵלֶיךָ *thou shalt not build a house for me:*) and, *vice versa*, the negative form of the question has the effect of an affirmation; הֲלֹא *nonne? is it not so?* the same as הִנֵּה *behold!* 2 Kings xv. 21, xx. 20, comp. 2 Chron. xxvii. 7, xxxii. 32.† On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent; where we are obliged to insert *not*, whilst the Greek says in the same sense ἢ γὰρ and ἢ γὰρ οὐ, and the Latin says *ne* also for *nonne*?‡ Job xx. 4, הֲדָעָתָה יְדֹעָתָה *dost thou (not) know this?* This simple question is *very* seldom introduced by אִם, and

* So in Greek and Latin, originally affirmative and then interrogative are ἤ, *num* (= *nunc*), *an* (probably, perhaps); originally negative, and then interrogative, are οὐ, μή, *ne*, in German *nicht wahr?* (*not true?*) *nicht!* (*not!*)

† In a similar manner הֲוֹדֵךָ *what? [why?]* indignantly uttered, expresses prohibition under the form of reproachful expostulation. Cant. viii. 4, הֲוֹדֵךָ *why should ye rouse?* Job xvi. 6, xxxi. 1. In Arabic, its negative force is very frequent.

‡ See *Heindorf* ad Plat. Phædr. 266. D. *Heusinger* ad Cic. de Off. iii. 17.

then only when there is implied in it a disjunctive relation to something that precedes, or *haply*, the Lat. *an*; Is. xxix. 16, 1 K. i. 27, Job vi. 12.

The *disjunctive* question (*utrum—an?*) is usually expressed under the form $\text{אִם}—\text{וְ}$, also אִם־וְ , Job xxi. 4; with emphasis on the first question $\text{אִם־וְ}—\text{אִם־וְ}$, xxxiv. 17, xl. 8, 9; but also with וְ or before the second clause (as in German and English); Job xvi. 3, Eccles. ii. 19. This construction of the two particles $\text{אִם}—\text{וְ}$ does not require opposition of meaning in the clauses to which they belong, but often presents, in the poetic parallelism and elsewhere (Gen. xxxvii. 8, Hab. iii. 8) merely the repetition of the same question in different words; the variation in the second question lying more in the form of expression than in the thought itself. E. g. Job iv. 17, *is man just before God, or (אִם) is a man pure before his Maker?* vi. 5, 6, viii. 3, x. 4, 5, xi. 2, 7, xxii. 3. Hence, in the same relation, the second member may be introduced by וְ (Job x. 3, xiii. 7, xv. 7, 8), or without any particle (xxii. 4).—Rarely, וְ occurs again in the second member (Judges xiv. 15) where actual contrariety is expressed; more commonly in a continued, twofold interrogation (1 Sam. xxiii. 11). Also rare is אִם in the first member.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes וְ (*whether*), Gen. viii. 8, Ex. xvi. 4; and אִם , Cant. vii. 13, 2 Kings i. 2; the disjunctive question (*whether—or*) is expressed by $\text{אִם}—\text{וְ}$, Gen. xxvii. 21, and also by $\text{וְ}—\text{וְ}$, Num. xiii. 18.—The formula $\text{אִם יוֹדַעַתְּ מִי}$ (*who knoweth whether—not*, is also used affirmatively like the Latin *nescio an*, Esther iv. 14.

For interrogative adverbs of place, time, &c. see § 150, 5.

The words וְ (§ 122, 2) and אִם־וְ *wholly, then*, serve to give animation or intensity to a question (like *toté, tandem*, Eng. *then, now*); as $\text{אִם־וְ}—\text{אִם־וְ}$ *what aileth thee now? quid tibi tandem est?* Is. xxii. 1; $\text{אִם־וְ}—\text{אִם־וְ}$ *where now?* Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Gen. xxvii. 24, xxix. 6, Judges xiii. 11; the negative answer is לֹא *no*, Gen. xix. 2.

§ 154.

OF THE PREPOSITIONS.

1. The *simple** prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of immaterial relations, as those of time,

* Among these we reckon such forms as לְפָנַי , לְפָנֶיךָ , which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2, e. g. מִלְפָּנֶיךָ *from before*.

cause, &c. Those of place originally denote either *rest* in a place, or *motion* from or to a place; but in each class there are some (more in the first than in the second), which take also the signification of the other.

a) The most important prepositions of *place* are:—

α) Of *rest* in a place, בּ *in, by, at*, עַל *upon and over*, אַחֲרַי *under*, אַחֲרֵי *behind, after*, אַחֲרָיו *behind, after*, לְפָנָיו *before*, נֶגְדוֹ, לְבַחוֹ, מִבַּיִת *before, opposite to*, אֶצְלוֹ, אִתּוֹ *with (apud), by, near*, בְּצַד, בְּצֵד *(on the outside of, near by)* but especially *behind, about* (ἀμφί), בֵּין *between*, עֲבָרָה *on the other side of, beyond*.

β) Of *motion*, מִן *from*, אֶל *and לְ to, towards*, עַד *unto*,—and also (from the former class) אֲדָמָה *to (usque ad)*, עַל *upon, towards*.

b) Very many of the above-mentioned prepositions express also relations of *time*, as בּ *in, within*, מִן, אֶל, עַד, &c.

c) Of those which denote other relations we may mention, כּ *as* (בְּדִרָה, בְּדִרָה *according to*), עִם *together with, with*, וְיַלְדָה, וְיַלְדָה *besides, בְּלִצְרָה without, besides*, וְיַלְדָה, וְיַלְדָה *on account of*, עֲקָב *(prop. as a reward) for, because*.

2. The *composition* of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of *motion* are set before others denoting *rest*, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it: (comp. in Fr. *de chez, d'auprès*.)* E. g.

a) With מִן: מֵאַחֲרַי *away from behind*, מִבֵּין *out from between*, מֵעַל *away from upon or above*, מֵעַם, מֵאַחַד *de chez quelqu'un*, מִתַּחַת *away from under*.

b) With אֶל (more seldom): אֶל אַחֲרָיו *in behind or after*; אֶל מִחוּץ *without, i. e. on the outside of*, אֶל מִחוּץ *forth without*, Num. v. 3.

Adverbs, moreover, which are compounded of prepositions, take after them לְ (more seldom מִן), and thus again become prepositions. E. g. מֵעַל (adv.) *above*, לְ מֵעַל (prep.) *above, over*, מִתַּחַת (adv.) *below*, לְ מִתַּחַת (prep.) *below, under*, לְ מִחוּץ (prep.) *without*, לְבַד (adv.) *separately, aside*, מִן לְבַד (prep.) *aside from, besides*.

* When the Hebrew says, *he took the offering מֵעַל הַמִּזְבֵּחַ from upon the altar (away from the top of the altar)*, he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg*, and the Eng. *he takes his hat from the table*; the Fr. omitting one relation, the Germ. and Eng. another.

This accessory preposition may also precede the adverbial form e. g. מְלֵבָד = בֵּין לְבָד *besides*, מִבְּלֵעָרִי *without*, Syr. مَلْحَقْ مَعْ; * more rarely it is wholly wanting, as מִתְחַחָה for לְ מִתְחַחָה, Job xxvi. 5.

3. We will now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§ 140), and the most important idioms connected with them.

a) לְ, which has the greatest number and variety of significations, denotes, 1) prop. rest *in* a place (*ἐν*), hence *in* with reference to time, and to state or condition, as בְּאֶרֶץ, בְּרֵאשִׁית, בְּשָׁלוֹם, בְּשִׁלּוֹם,—with reference to a company, or number of individuals, *among*, e. g. בְּגוֹרָם.—with reference to bounds or limits, *within*, as בְּשַׁעֲרֵיהֶם *within the gates*,—of high objects, *upon*, as בְּסוּסֵיהֶם *upon horses*, Is. lxvi. 20; rarely, it has these significations after verbs of motion = *eis* (like *ponere in loco*). The Hebrew says *α*) to drink *in* a cup (for, to drink what is in it), Gen. xlv. 5 (so in Arabic and Chald., Dan. v. 2, *ἐν ποταμῷ, ἐν χερσὶ λίου* Xen. Anab. vi. 1, 4, 3, Ezra iii. 6, *in ossibus bibere* in Florus, French *boire dans une tasse*); β) *in* the manner, *in* the model or rule, for *after* the manner or model (comp. *ἐν τῷ νόμῳ, hunc in modum*), as בְּדִבְרֵי מֶלֶךְ *according to the command*, בְּצִוְרֵי מֶלֶךְ *according to the counsel of any one*, בְּצִלְמֵנוּ בְּרֵמִיחוֹנוּ *in (after) our image, after our likeness* Gen. i. 26; ver. 27 and v. 1, 3, *Adam begat a son בְּצִלְמוֹ בְּדִמְיוֹ*; somewhat differently, Gen. xxi. 12, *in Isaac בְּרֵצְחוֹ*) = *after Isaac shall thy seed call themselves*. Deserving of special notice are the passages, where γ) the grammarians assume a so-called *β* *essential*, to be translated by *as, tanquam* (Fr. *en*). Ex. vi. 3, *I appeared to Abraham, &c. בְּאַל שֵׁרֵי* *as the mighty God*. Is. xl. 10, *the Lord will come בְּחֵזֶק* *as a strong one*. The most striking use of it is before the predicate-adjective after the verb to *be* (= *conduct or behave as*), Eccles. vii. 14, *in the day of joy בְּיָמֶיךָ* *be thou joyful*; Ex. xxxii. 22, *thou knowest the people בְּרַע הֵינָה* *that they are evil*; Job xxiii. 13, *בְּאַחֵר* *he is one alone*. (In Arabic this idiom is frequent; see *Thes. Ling. Heb.* p. 174.)

2. Nearness, vicinity (Lat. *ad, apud*), *at, by, on*; בְּנְהַר = *ἐν ποταμῷ, by the river*, Ezek. x. 15; בְּעֵינֵי *in the eyes of* = *before the eyes of one* (*ἐν ὀφθαλμοῖς*, Il. 1, 587). In this sense it frequently indicates motion (Lat. *ad*), *to, unto*; differing, however, both from אֶל *to, towards* (where the object is not necessarily reached), and from עַד *unto, usque ad* (with the attainment of the object), namely where the act of *touching upon, striking against, reaching unto* and the like, is meant. Gen. xi. 4, *a*

* In the Syr. مَلْحَقْ مَعْ is a preposition, *over*, مَلْحَقْ مَعْ an adv., *above*; (see *Hoffmann*, Gram. Syr. p. 280 *ima*). The Hebrew in like manner says לְמִן *from* (a starting-point) *onward*, precisely the Lat. *usque a, usque ex*, comp. also *inde*.

tower ראשו בַּשָּׁמַיִם whose top may reach to heaven. Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects, where in Lat. and Germ. verbs compounded with *ad*, *in* and *an* are used. E. g. אָרָזוּ בְּ אָרְזוֹ to lay hold on, נָגַע בְּ to touch, שָׁאַל בְּ to ask at, to consult, קָרָא בְּ to call upon, רָאָה בְּ to look upon, שָׁמַע בְּ to hearken to. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears any thing. Gen. xxi. 16, I could not look upon the death of the child! Hence, in a tropical sense, in respect to, on account of, our over, as שָׂמַח בְּ to rejoice over, i. e. to have joy in a thing.

With the idea of vicinity, nearness, that of *accompaniment*, and of *help*, *instrumentality* (*with*), readily connects itself. Gen. xxxii. 11, with my staff (בַּמַּטְּקָלִי) I passed over this Jordan. Ps. xviii. 30, with thee (בְּךָ) have I rushed upon troops. Verbs of *coming* and *going*, with אָ (to come, or go, with) express the idea of *bringing*; e. g. Judg. xv. 1, Samson visited his wife with a kid, brought her a kid. Deut. xxiii. 5.

b) עַל, signifies upon (*ἐπί*) and over (*ὑπέρ*); very frequently of motion (down, up) upon or over a thing. In the sense of (resting) upon, (coming) upon, it is used after verbs signifying to be heavy, i. e. burdensome, afflictive (prop. to lie *scavily* upon), Is. i. 14, Job vii. 20,—to set or appoint over (commission), as עַל מַקְדָּרִי,—to pity, to spare, as חָסַם עַל (prop. to look tenderly upon). With the primary idea is connected that of *accession* (conceived as a laying upon) and of *conformity*, after, according to (with reference to the rule or pattern, upon which a thing is laid to be measured or modelled), and of *cause* (comp. the Lat. *ob*, the Germ. *darob*, and the Eng. *on* account of), *although*. In the signification over, it is often used with verbs of covering, protecting, עָלָה עַל, בָּרָא עַל (prop. to make a covering, a shield, over); and also with those of kindred meaning, as עָלָה עַל to contend for one (prop. in order to protect him), Judg. ix. 17. It is used for *at*, *by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending over; e. g. עָלָה עַל הַיָּם by the sea [Eng. on the sea]; but also where this is not the case, as עָלָה עַל, like our on the side. Hence it expresses the relation of motion to the object at which it terminates,—to, towards, so that in the later Hebrew style and in poetry it is often used for אֶל and לְ; e. g. Job vi. 27, xix. 5, xxii. 2, xxxiii. 23.

c) מִן (§ 102) expresses motion, removal, away from any thing. Its fundamental signification is separation from a whole, derivation, descent. As *constr. state* of the noun מִן part, it properly means part of, hence off from, used at first with reference to the part which is taken from the whole,—as to give, to take part of = from. Most clear is this fundamental signification when it expresses some (more rarely one) of; e. g. מִן זֵקְנֵי יִשְׂרָאֵל (Ex. xvii. 5) some of the elders of Israel, מִן דָּמָם (Ex. xxix. 12) some of the blood (Fr. *du sang*). It has the same signification when it is connected (apparently pleonastic) with the words one, none, in the often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. not any one, not the least, prop. not even a part, a piece, the least bit, of one. Lev. iv. 2, Deut. xv. 7, Ez. xviii. 10.

In its most common use, with reference to motion *away from*, it forms the opposite of מִן , עַד , and is employed not merely after verbs which express actual motion, as to depart (*from*), to flee (*from*), but also those of kindred signification, as *to be afraid, to hide, to beware*: comp. in Gr. and Lat. *καλύπτω ἀπό, custodire ab*. Transferred to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like *ἀπὸ νυκτός, de nocte, from the coming on of night*), as מִיַּמֵּי בָּיָהּ , Job xxxviii. 12, *from the beginning of thy days onward*; or *next from*, i. e. *immediately after* ($\text{ἐξ ἀποστοῦ, ab itinere}$), as מִיַּחַד יוֹם , Ps. lxxiii. 20, *from (the moment of) awaking*. Gen. xxxviii. 24, $\text{אַחַר שְׁלֹשׁ חֳדָשִׁים}$ *after the lapse of three months*. Hos. vi. 2.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, or being just *off from* (the *prope abesse ab, pendere ex aliqua re*), see § 150, 1. For its use in the expression of comparison, see § 119, 1.

d) מֵן , מֵן (prop. *regions, directions, hence towards*), denotes *motion*, and also merely *direction towards* (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed, and even passes into it, or not. In the former case it is equivalent to עַד , e. g. $\text{מֵן אֶל־פִּי הָיָה}$ *even unto his mouth* Job xl. 23; in the latter to מֵן אֶל־יְהוָה , e. g. בּוֹא אֶל־יְהוָה *to go into the ark*.

It is certainly an unfrequent and improper use of this participle (though sustained by unquestionable examples), when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they found him* $\text{מֵן רַבְיָם אֶל־מַיִם רַבִּים}$ *by the great waters in Gibeon*; מֵן אֶל־הַמָּקוֹם *at the place*, Deut. xvi. 6, 1 Kings viii. 30; מֵן הַר הָיָה *by the mountain*, 1 Sam. xvii. 3. Compare the Gr. *εἰς, ἐς*, for *ἐν*, e. g. *ἐς δόμους μένειν*, Soph. Ajax. 80. In the Germ. *zu Hause, zu Leipzig*, this interchange has become the established usage of the language; [so in vulgar, but incorrect, Eng. *to home for at home*.]

e) לְ (an abbreviation of מֵן , but more commonly used in the tropical significations), *to, towards*; hence employed as a sign of the dative, and also of the genitive of possession (§ 115), and then in the signification *with respect to, on account of, in behalf of*. Such a *dativus commodi* is used pleonastically (chiefly in the language of common intercourse and in the later style) after many verbs, especially in the *Imperative*; e. g. לְךָ הָיָה *go, get thee away*, לְךָ בְּרַחֲךָ *flee (for thy safety)*; but also as $\text{הָיָה לְךָ כְּעַמְּךָ}$ *be thou like* Cant. ii. 17. It is a solecism of the later style (frequent in the Syriac), when active verbs are construed with לְ instead of the accusative, as לְכָל לַיְלָה , Lam. iv. 5.

Very often also, especially in poetry, it denotes rest in a place,—hence *at, or in*, with reference to place and time; as לְיְמֵי הַיּוֹם *on thy right*, לְעֶרְבַּי *at evening*; [and *condition*, see lex. B, 3.] On the use of it after passive and other verbs to denote the efficient cause or author, see § 143, 2.

xlv. 9). In certain phrases it is commonly omitted, as *yesterday* (and) *the day before* = *heretofore*, Ex. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio asymdeta*); as Judg. v. 27, *at her feet he bowed, he fell, he lay*. Job xx. 19, Cant. ii. 11, v. 6, Is. xxvi. 17.

As a connective of *words* it is often *explicative* (like *isque, et quidem*). 1 Sam. xxviii. 3, בְּרַמָּה וּבְצִירוֹ in *Ramah and* (= *namely*) *in his own city*, 2 Sam. xiii. 20, Amos iii. 11, iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the εἰς δὲ δὲ of the grammarians); as Gen. iii. 16, *I will multiply* וְהִרְבֵּיתִי וְהִרְבֵּיתִי *thy pain and thy conception*, i. e. *the pains of thy pregnancy*,—the pains connected with thy pregnancy.

When it connects sentences or parts of a sentence, it is either *continuative* (*so, then*), hence placed before the apodosis, and after absolute designations of time (Gen. iii. 5, Ex. xvi. 6, Prov. xxiv. 27) אַחֲרַי וּבְנִיתָ בֵּיתְךָ *afterward, then build thy house*; or it expresses *heightening, enhancement*, as Job v. 19 *in six troubles he will deliver thee, yea in seven there shall no evil befall thee*; or even *comparison (and so)*, Job v. 7 *man is born to trouble, and so the sons of lightning soar on high*, for,—just as these (= birds of prey) fly up; xii. 11, xxxiv. 3, Prov. xi. 16, xvii. 3, xxv. 3, 25.

b) *Adversative (and yet, when yet)*; Judg. xvi. 15, *how canst thou say I love thee* וְלִבִּי אֵינִי אִתְּךָ *and (yet) thy heart is not with me* (i. e. *when yet*), Gen. xv. 2, xviii. 13, Ps. xxviii. 3.

c) *Causal (for, because)*; Ps. v. 12, *let them ever shout for joy, because (when, since) thou dost defend them*. Is. xliii. 12, *ye are my witnesses* אֲנִי-יְהוָה *and I (am) God, that I am God*. Gen. xx. 3.

d) *Inferential (then, so then, therefore)*; Ez. xviii. 32, *I delight not in the death of him that dieth* וְהִשְׁבִּיבוּ *therefore turn ye*. In this sense it may stand even at the *beginning of a sentence*, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, *and he said* וַיִּקְחוּ-קֶמֶחַ *then take meal*; Ps. iv. 4, וְיִדְעוּ *know then*; ii. 6, 10, 2 Sam. xxiv. 3.

e) *Final (in order that, that)*; in this sense chiefly with the cohortative or jussive (§ 127).

Of scarcely less extensive application are the two relative conjunctions אֲשֶׁר and כִּי = ὅτι, *quod, quum, that, because*.—running almost parallel with each other in their significations, except that אֲשֶׁר is at the same time and radically a relative pronoun and takes prefixes, while כִּי occurs as a conjunction far more frequently, and in a greater variety of senses.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. Before אֲשֶׁר, indeed, is placed the accusative particle אֵת; Josh. ii. 10, וְהִנֵּה אֲנִי-הוֹדִישׁ וְהִנֵּה אֲנִי-הוֹדִישׁ *we have heard it, that Jehovah hath dried up*,—more commonly אֲשֶׁר-הוֹדִישׁ, and still oftener כִּי-הוֹדִישׁ. Hence the following uses of כִּי: a) it is employed before words directly quoted, like the Gr. ὅτι (very seldom אֲשֶׁר, 1 Sam. xv. 20); b) it is *temporal* = ὅτε, prop. (at the time) *that*, (at the time) *when*, hence *as, when*, some-

times strongly distinguished from the conditional אם *if* (see, on this point, the very instructive chap. Ex. xxi.), sometimes nearly approaching to it, as in Job xxxviii. 5, comp. vs. 4 and 18 (אָשֶׁר here also seldom, Lev. iv. 22, Deut. xi. 6); c) *causal, eo quod, because*, fully כִּי אֲשֶׁר , וְכִי אֲשֶׁר , *propterea quod*, also *for* = $\gamma\acute{\alpha}\rho$; repeated ($\text{כִּי} - \text{כִּי}$, Is. i. 29, 30, $\text{וְכִי} - \text{כִּי}$ *because—and because*, Job xxxviii. 20), when more than one cause for the same thing is assigned. Only כִּי is used, d) *adversatively* after a negation, *but* (on the contrary),—prop. *but it is because*; e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—but thou shalt go to my native land, = *for* thou shalt go; and also where negation is only implied, e. g. after a question which involves denial (§ 153, 1, 2), when it may be rendered *nay but*,—*for surely* ($\alpha\lambda\lambda\acute{\alpha}\ \gamma\acute{\alpha}\rho$), Mic. vi. 3, what (injury) have I done to thee? . . . *for surely* I brought thee up, &c., Job xxxi. 18. See on אם כִּי below in No. 2, i.

2. We will now arrange the remaining conjunctions in the order of their significations; but, as many of them have several meanings, the different uses of each will be given in connection with it, where it is first mentioned. We must here confine ourselves to a brief general notice, leaving the more complete view, with the references and proofs, to the lexicon.*

a) *Copulative*: besides וְ , וּ , the properly adverbial forms גַּם *also*, and אֲנִי , denoting *accession, yea more, also, even*, once combined וְאֲנִי־גַם *and even also*, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include *all*, e. g. גַּם שְׁנֵיהֶם *both the two*, $\text{כֻּלָּם גַּם יוֹדְעִים}$ *all together*. It also merely gives emphasis to the following word, as Gen. xxix. 30, *and he loved גַּם־אֶחָד־רָחֵל Rachel* (not, also Rachel) *more than Leah*; 1 Sam. xxiv. 12.— אֵין אֵין is prop. *add that*, hence *not to mention, nedum*,—according to the connection, *much more, much less*.

b) *Disjunctive*: especially אוֹ *or* (etym. *free will, choice*, hence prop. *vel*, but also *aut* exclusive, 2 Kings ii. 16). Sometimes it stands elliptically for אוֹ כִּי *or* (be it, it must be) *that*, Is. xxvii. 5;—hence the transition to the conditional sense, *if, but if*, Ex. xxi. 36 (the LXX. $\epsilon\acute{\iota}\nu\ \delta\acute{\epsilon}$, Vulg. *sin autem*), *if haply*, 1 Sam. xx. 10, which has been contested without reason (comp. on אוֹ אֵין , § 150, 3, Note). Repeated, $\text{אוֹ} - \text{אוֹ}$, *sive—sive*, it is the same as $\text{אִם} - \text{אִם}$.

c) *Temporal*: כִּי אֲשֶׁר = $\acute{o}\tau\epsilon$, *quum* (see above), for which more rarely is used the conditional particle אִם (Is. iv. 4, xxiv. 13); עַד אֲשֶׁר , עַד אֲשֶׁר *until that*, also אִם עַד אֲשֶׁר *until that when*, עַד אֲשֶׁר *during, so long as*, בְּעוֹד , the same, אַחֲרַי אֲשֶׁר *after that*, מֵאֲזַי אֲשֶׁר *since that*, בְּטָרַם and $\text{טָרַם$ *before*, קִדְמָה אֲשֶׁר *before* (Ps. cxxix. 6).

* See especially the Hebrew and English Lexicon, translated from the Latin of Gesenius, by Dr. Robinson, fifth edition, 1854.—Tr.

d) *Causal*: (besides **כי** and **אשר**, No. 1, e, c) **על כן אשר** because, or merely **על כן** with the omission of **אשר** (§ 104, 1, c), Ps. xlii. 7, xlv. 3. **אשר על-כן** (Gen. xviii. 5, xix. 8, 2 Sam. xviii. 20), and **כי-על-כן** (Job xxxiv. 27), = **על-כן אשר**, **על-כן אשר**; * **על דבר אשר**, **על דבר אשר**, prop. for the circumstances that = for this cause that, and emphatically **על כן אשר** for this very cause that, **בפני אשר**, (prop. on the account, that), **כי-על-כן** (therefore that), *eo quod*, because, **כי עקב** the same (prop. as a reward that).

e) *Final*: **אשר** לְמַעַן to the end that, **אשר** בְּעֵבֶר in order that (also causal), **כי** that = in order that (No. 1, e), perhaps **ל**, 1 Kings vi. 19. With a negative force: **אל**, **פן** that not, lest (§ 152).

f) *Conditional*: principally **אם** and **כי** (rarely **אולי**), *if*. The first (which is also a particle of interrogation, § 153, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former,—as, if I do—have done—shall do; on the contrary, **כי** † expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence **אם** may properly stand where **כי** might also be used (Ps. l. 12, cxxxix. 8, Hos. ix. 12), but **כי** cannot be used for **אם**. Especially in solemn asseveration, expressed under the form of conditional imprecation, **אם** is always employed; as Ps. vii. 4-6, **אם-עֲשִׂיתִי זֶה** 'אם-עֲשִׂיתִי זֶה *if I have done this—then let the enemy persecute me, &c.* The speaker assumes it as possibly and even actually the case, that he has done this or that, in order that he may offer himself for the severest punishment, should it prove to be so. Ps. xlv. 21, lxxiii. 15, cxxxvii. 5.

These particles (**אם** and **כי**) retain their distinctive character when combined with negatives, as **לא אם**, **לולי**, **לולי**, **לולי**. Of **אם** it is to be remarked, moreover, that after forms of swearing, e. g. **כי ירוח** as *Jehovah liveth*, it has the effect of a negative particle (hence **לא אם** is affirmative); 1 Sam. xiv. 45, 2 Sam. xi. 11, xx. 20. There is here an ellipsis, which is sometimes actually supplied, as in 2 Sam. iii. 35; **אם כה יעשה-לי אלהים וכה יוסים אם** *so do God to me, and more also, if—*. Hence, in general, after verbs of swearing, adjuring, **אם** has the force of *not* (Cant. ii. 7, iii. 5), and elsewhere in the poetic style, Judges v. 8, Is. xxii. 14. Respecting **כי**, **אשר**, which sometimes assume the character of conditional particles, see No. 2, b, and No. 1, e, b.

g) *Concessive*: **אם**, with the *Perf.*, even *if* (= though) *I am*, Job ix. 15, with the *Impf.* (though one were), Is. i. 18, x. 22; **על** (for **אשר**), *although*, Job xvi. 17; **כי** *even when, although*.

h) *Comparative*: **אשר** *as, quemadmodum*, with **כִּן** in the second member, *as—so*, Is. xxxi. 4, lii. 14, 15.—**אשר** may be omitted in the

* See on these much disputed groups of particles, Gesenius, Thea. II. p. 682.

† **כי**, fully written **כי**, is originally not different from **לוי**, **לא**, **לוי**, *not*; hence, uttered as a question, it became first an optative particle (§ 136, 2), as *nonne vivat?* for *O that he were alive*, and then a conditional particle, *if he were alive* (implying the contrary).

protasis, Is. lv. 9, Ps. xlvi. 6, and בְּן in the apodosis, Obad. 15. Exact conformity is expressed by *עַל-עֲמֹתָ שֶׁ* in all points as, Eccles. v. 15.

i) *Adversative*: (see on the adverbs, § 150, 3). Decidedly belong here, *כִּי אֲמָן* only that = but, nevertheless, and the difficult combination *כִּי אֵם*, prop. *that if, for if*, most frequently but *if*, in the sense of *כִּי* explained under No. 1, e, d, but united with *אֵם* to form a connection with the verb. Ps. i. 1, *happy the man who walks not* (if he walks not) *in the counsel of the ungodly . . . 2, but if (כִּי אֵם) his delight is in . . .* Then simply *but*, Ps. i. 4, Gen. xxxii. 29; *but if, but when = unless*, Gen. xxxii. 27, and merely *but = except* (after a negative), xxxix. 9, xxviii. 17.

k) On the *interrogative* particles, see § 153, and

l) The *optative* particles, above under letter f.

3. A certain brevity and incompleteness* of expression (see No. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form *וְעַל-אֲשֶׁר יֵצֵן* on the account, that = because, we have the shorter *וְעַל-אֲשֶׁר* or *וְעַל-אֲשֶׁר*; instead of *כַּאֲשֶׁר* as (conj.), *כִּי* Is. lxi. 11, and *אֲשֶׁר* Ex. xiv. 13, 1 Kings viii. 24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs,

- a) In conditional clauses: Gen. xxxiii. 13, *should one drive them hard, they would die*,—for, if one should drive, &c. Job vii. 20, (if) *I have sinned, what have I done unto thee?* Gen. xlii. 38.
- b) Where comparison is expressed: Ps. xiv. 4, *אֲכָלֵי עַמִּי אֲכָלוּ לֶחֶם* (as) *they would eat bread*, prop. (as) *those who eat bread*. Job xxiv. 19, *דְּרוֹגַת וְחֵט אֵשׁ אֹלֵי הַשֶּׁלֶת* (so) *Sheol* (those who) *sin*. Jer. xvii. 11.
- c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, *אָדָּמָה אַתְּ אֵתָּה* *thou art my sister*, commonly *כִּי אָדָּמָה אַתְּ*. Ps. ix. 21, [that] *they may learn*,

* More rare is pleonasm, or an unnecessary fulness of expression; e. g. *כִּי אֵם*, for *if*, Ex. xxii. 22, comp. old Germ. *wenn dass* (prop. *if it is that*) and old Eng. *if that*. On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. *עַל-עַל-כֵּן* (German *alldieweil*) *wholly-for-that = because*, *כִּי-כֵּן* *just for this = therefore*. Emphatic, not pleonastic, is the repetition of the conjunction in *וְעַל-וְעַל-כֵּן* *because, even because*, Lev. xxvi. 43.

they are men. Is. xlviii. 8, *for I knew, thou art utterly faithless.* Ps. xvii. 3, *I have purposed, my mouth shall not sin.* In all these cases, the second member stands properly in the accusative; comp. § 142, 4, Rem. 2.

§ 156.

OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אָהִי, אָרְהִי), are connected with the object of the threatening or lamentation either by the prepositions עַל, אֶל, לְ, or without any intervening particle; as אָהִי לָנוּ *woe to us!* אָרְהִי לְעַמִּי *woe to the people!* Is. i. 4; אָהִי אָחִי *alas, my brother!* 1 Kings xiii. 30.—On the construction of אָרְהִי with *suffixes*, see § 100, 5.

A. THE PER.

NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.		ACCUSATIVE OF THE VERBAL SUP.	
<i>Singular.</i>		A. SIMPLE FORM.	
1. com. אֲנִי, in pause אֲנִי; אֲנִי, in pause אֲנִי	} I.	אֲנִי; אֲנִי; אֲנִי	me.
2. { m. אַתָּה (אתָּ), in pause אַתָּה f. אַתְּ (אתְּ), prop. אַתְּ	} thou.	אֶתְּ, אֶתְּ, in pause אֶתְּ (אֶתְּ) אֶתְּ; אֶתְּ; אֶתְּ (אֶתְּ)	} thee.
3. { m. הוּא f. הִיא	} he. she.	הוּא; הוּא; הוּא (הוּא), הוּא; הִיא הִיא; הִיא; הִיא	} him. her.
<i>Plural.</i>			
1. com. אֲנֵינוּ (אֲנֵינוּ), (אֲנֵנוּ)	} we.	אֲנֵנוּ; אֲנֵנוּ; אֲנֵנוּ (nos)	us.
2. { m. אַתֶּם f. אַתְּנָה, אַתְּנָה	} ye.	אֶתְּם, אֶתְּם; אֶתְּן, אֶתְּן;	} you.
3. { m. הֵם, הֵמָּה f. הֵנּוּ, הֵנּוּ	} they.	(הֵם), ׀ם; ׀ם, ׀ם, הֵמָּה* ; ׀ם (הֵמָּה), הֵמָּה* (eos) (הֵנּוּ), הֵנּוּ; הֵנּוּ (הֵנּוּ); הֵנּוּ (eos)	} them.

* The forms with an asterisk are exclusively po-

PERSONAL PRONOUN.*

PRONOUN, OR FIX.	GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE).	
B. WITH ׀ DEMON- STRATIVE.	A. WITH NOUNS SINGULAR.	B. WITH NOUNS PLURAL AND DUAL.
אֲנִי, אַתָּה	אֲנִי <i>my.</i>	אֲנִי <i>my.</i>
אֲנִי, (אֲנִי) not used.	אֲנִי, אַתָּה, in pause } אֲנִי } <i>thy.</i> אֲנִי, אַתָּה, (אֲנִי)	אֲנִי } אֲנִי } <i>thy.</i>
אֲנִי, אַתָּה, (אֲנִי)	אֲנִי, אַתָּה, אֲנִי, אַתָּה <i>his</i> [<i>ejus & suus.</i>]	אֲנִי, אַתָּה, אֲנִי, אַתָּה* <i>his.</i>
אֲנִי	אֲנִי; אַתָּה; אֲנִי <i>her.</i>	אֲנִי <i>her.</i>
אֲנִי	אֲנִי; אַתָּה; (אֲנִי) <i>our.</i>	אֲנִי <i>our.</i>
not used.	אֲנִי, אַתָּה } אֲנִי, אַתָּה } <i>your.</i>	אֲנִי } אֲנִי } <i>your.</i>
not used.	אֲנִי; אַתָּה } אֲנִי } <i>their.</i> אֲנִי, אַתָּה, אֲנִי	אֲנִי, אַתָּה* } אֲנִי } <i>their.</i>

etical, and those in parenthesis are of rare occurrence.

B. REGULAR

	KAL.		NIPHAL.	PIEL.
PERF. 3. m.	קָטַל *	כָּבַד *	נִקְטַל *	קָטַל *
3. f.	קָטְלָה *	כָּבְדָה *	נִקְטְלָה *	קָטְלָה *
2. m.	קָטַלְתָּ *	כָּבַדְתָּ *	נִקְטַלְתָּ *	קָטַלְתָּ *
2. f.	קָטַלְתְּ *	כָּבַדְתְּ *	נִקְטַלְתְּ *	קָטַלְתְּ *
1. c.	קָטַלְתִּי *	כָּבַדְתִּי *	נִקְטַלְתִּי *	קָטַלְתִּי *
Plur. 3. c.	קָטְלוּ *	כָּבְדוּ *	נִקְטְלוּ *	קָטְלוּ *
2. m.	קָטַלְתֶּם *	כָּבַדְתֶּם *	נִקְטַלְתֶּם *	קָטַלְתֶּם *
2. f.	קָטַלְתֶּן *	כָּבַדְתֶּן *	נִקְטַלְתֶּן *	קָטַלְתֶּן *
1. c.	קָטַלְתֶּם *	כָּבַדְתֶּם *	נִקְטַלְתֶּם *	קָטַלְתֶּם *
INF.	קַטֵּל *		הִקְטֵל *	קַטֵּל *
INF. absol.	קָטוּל *		הִקְטַל, נִקְטַל	קָטַל, קַטֵּל *
IMP. m.	קַטֵּל *	כָּבֵד *	הִקְטֵל *	קַטֵּל *
f.	קַטְלִי *	כָּבְדִי *	הִקְטְלִי *	קַטְלִי *
Plur. m.	קַטְלוּ *	כָּבְדוּ *	הִקְטְלוּ *	קַטְלוּ *
f.	קַטְלֶנָה *	כָּבְדֶנָה *	הִקְטְלֶנָה *	קַטְלֶנָה *
IMPF. 3. m.	יִקְטַל *	יִכְבֵּד *	יִקְטַל *	יִקְטַל *
3. f.	תִּקְטַל	תִּכְבֵּד	תִּקְטַל	תִּקְטַל
2. m.	תִּקְטַל	תִּכְבֵּד	תִּקְטַל	תִּקְטַל
2. f.	תִּקְטְלִי *	תִּכְבְּדִי *	תִּקְטְלִי *	תִּקְטְלִי *
1. c.	אִקְטַל	אִכְבֵּד	אִקְטַל	אִקְטַל
Plur. 3. m.	יִקְטְלוּ *	יִכְבְּדוּ *	יִקְטְלוּ *	יִקְטְלוּ *
3. f.	תִּקְטְלֶנָה *	תִּכְבְּדֶנָה *	תִּקְטְלֶנָה *	תִּקְטְלֶנָה *
2. m.	תִּקְטְלוּ *	תִּכְבְּדוּ *	תִּקְטְלוּ *	תִּקְטְלוּ *
2. f.	תִּקְטְלֶנָה *	תִּכְבְּדֶנָה *	תִּקְטְלֶנָה *	תִּקְטְלֶנָה *
1. c.	נִקְטַל	נִכְבֵּד	נִקְטַל	נִקְטַל
IMPF. shortened (<i>Jussive.</i>)				
PART.	קָטַל *	כָּבַד	נִקְטַל *	מִקְטַל *
	קָטוּל *			

VERB. §§ 42—54.

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
קָשַׁל * קָשְׁלָה * קָשְׁלָתָה * קָשְׁלָתָה רָשַׁתְּהָ * רָשְׁלָה רָשְׁלָתָם רָשְׁלָתָן רָשְׁלָנוּ	הִקְשִׁיל * הִקְשִׁילָה * הִקְשִׁילָתָה * הִקְשִׁילָתָה הִקְשִׁילָתָה * הִקְשִׁילָה הִקְשִׁילָה הִקְשִׁילָתָם הִקְשִׁילָתָן הִקְשִׁילָנוּ	הִקְשַׁל * הִקְשַׁלָה * הִקְשַׁלָתָה * הִקְשַׁלָתָה הִקְשַׁלָתָה * הִקְשַׁלוּ הִקְשַׁלוּ הִקְשַׁלָתָם הִקְשַׁלָתָן הִקְשַׁלָנוּ	הִתְקַשַּׁל * הִתְקַשַּׁלָה * הִתְקַשַּׁלָתָה * הִתְקַשַּׁלָתָה הִתְקַשַּׁלָתָה * הִתְקַשַּׁלוּ הִתְקַשַּׁלוּ הִתְקַשַּׁלָתָם הִתְקַשַּׁלָתָן הִתְקַשַּׁלָנוּ
קָשַׁל *	הִקְשִׁיל * הִקְשִׁיל *	הִקְשַׁל *	הִתְקַשַּׁל *
wanting	הִקְשַׁל * הִקְשִׁילִי * הִקְשִׁילֵה הִקְשִׁילָנָה *	wanting	הִתְקַשַּׁל * הִתְקַשִּׁילִי * הִתְקַשִּׁילוּ הִתְקַשִּׁילָנָה *
יִקְשַׁל * הִתְקַשַּׁל הִתְקַשַּׁל הִתְקַשִּׁילִי * אִקְשַׁל יִקְשִׁלוּ הִתְקַשִּׁילָנָה * הִתְקַשִּׁילוּ הִתְקַשִּׁילָנָה נִתְקַשַּׁל	יִקְשִׁיל * הִתְקַשִּׁיל הִתְקַשִּׁיל הִתְקַשִּׁילִי * אִקְשִׁיל יִקְשִׁילוּ הִתְקַשִּׁילָנָה * הִתְקַשִּׁילוּ הִתְקַשִּׁילָנָה נִקְשִׁיל	יִקְשַׁל * הִתְקַשַּׁל הִתְקַשַּׁל הִתְקַשִּׁילִי * אִקְשַׁל יִקְשִׁלוּ הִתְקַשִּׁילָנָה * הִתְקַשִּׁילוּ הִתְקַשִּׁילָנָה נִקְשַׁל	יִתְקַשַּׁל * הִתְקַשַּׁל הִתְקַשַּׁל הִתְקַשִּׁילִי * אִתְקַשַּׁל יִתְקַשִּׁלוּ הִתְקַשִּׁילָנָה * הִתְקַשִּׁילוּ הִתְקַשִּׁילָנָה נִתְקַשַּׁל
	יִקְשַׁל *		
מִקְשַׁל *	מִקְשִׁיל *	מִקְשַׁל *	מִתְקַשַּׁל *

C. REGULAR VERB

SUFFIXES for	1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.
PERF. Kal. 3. m.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ } קָטַלְתָּ }
3. f.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּהוּ } קָטַלְתְּהוּ }
2. m.	קָטַלְתָּנִי } קָטַלְתָּנִי }	—	—	קָטַלְתָּהוּ } קָטַלְתָּהוּ }
2. f.	קָטַלְתְּנִי	—	—	קָטַלְתְּהוּ } קָטַלְתְּהוּ }
1. c.	—	קָטַלְתָּהּ	קָטַלְתְּהָ	קָטַלְתָּו
Plur. 3. c.	קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2. m.	קָטַלְתֶּנּוּ	—	—	קָטַלְתֶּם
1. c.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
INF. Kal.	קָטַלְתִּי } קָטַלְתִּי }	קָטַלְתָּ } קָטַלְתָּ }	קָטַלְתְּ	קָטַלְתָּ
IMP. Kal.	קָטַלְתִּי	—	—	קָטַלְתָּ
IMPF. Kal. 3. m.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּ
3. m. with Nun demonstrative.	יִקְטַלְנֶנּוּ	יִקְטַלְנֶךָ	—	יִקְטַלְנֶהוּ
Plur. 3. m.	יִקְטַלְתֶּנּוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
PRET. Piél.	קָטַלְתִּי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ

WITH SUFFIXES. §§ 57—61.

3 Sing. f.	1 Plur.	2 Plur. m.	2 Plur. f.	3 Plur. m.	3 Plur. f.
קטלָהּ	קטלָנוּ	קטלָכֶם	קטלָכֶן	קטלָם	קטלָנָן
קטלָתֶּהּ	קטלָתֵנוּ	קטלָתֵכֶם	קטלָתֵכֶן	קטלָתֵם	קטלָתֵנָן
קטלָתֶּהָ	קטלָתֵנָּהּ	—	—	קטלָתֵהֶם	קטלָתֵהֶן
קטלָתֵיָּהּ	קטלָתֵיֵנוּ	—	—	קטלָתֵיֵם	קטלָתֵיֵנָּן
קטלָתֵיָּהָ	—	קטלָתֵיָּכֶם	קטלָתֵיָּכֶן	קטלָתֵיָּם	קטלָתֵיָּנָּן
קטלָתֵיָּהָ	קטלָתֵיָּנוּ	קטלָתֵיָּכֶם	קטלָתֵיָּכֶן	קטלָתֵיָּם	קטלָתֵיָּנָּן
קטלָתֵיָּהָ	קטלָתֵיָּנוּ	—	—	קטלָתֵיָּהֶם	קטלָתֵיָּהֶן
קטלָתֵיָּהָ	—	קטלָתֵיָּכֶם	קטלָתֵיָּכֶן	קטלָתֵיָּם	קטלָתֵיָּנָּן
קטלָהּ	קטלָנוּ	קטלָכֶם	קטלָכֶן	קטלָם	קטלָנָן
קטלָתֶּהּ } קטלָתֶּהָ }	קטלָנוּ	—	—	קטלָם	—
קטלָתֵיָּהּ } קטלָתֵיָּהָ }	קטלָתֵיָּנוּ	קטלָתֵיָּכֶם	קטלָתֵיָּכֶן	קטלָתֵיָּם	קטלָתֵיָּנָּן
קטלָתֵיָּהָ	קטלָתֵיָּנוּ	—	—	—	—
קטלָתֵיָּהָ	קטלָתֵיָּנוּ	קטלָתֵיָּכֶם	קטלָתֵיָּכֶן	קטלָתֵיָּם	קטלָתֵיָּנָּן
קטלָהּ	קטלָנוּ	קטלָכֶם	קטלָכֶן	קטלָם	קטלָנָן

D. VERB PE GUTTURAL. § 63.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	עָמַד	נִעְמַד *	הִעְמִיד *	הִעְמִיד *
3. f.	עָמְדָה	נִעְמְדָה *	הִעְמִידָה	הִעְמִידָה *
2. m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הִעְמַדְתָּ
2. f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הִעְמַדְתְּ
1. c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הִעְמַדְתִּי
Plur. 3. c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הִעְמִידוּ
2. m.	עָמַדְתֶּם *	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הִעְמַדְתֶּם
2. f.	עָמַדְתֶּן *	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הִעְמַדְתֶּן
1. c.	עָמַדְתִּנִּי	נִעְמַדְתִּנִּי	הִעְמַדְתִּנִּי	הִעְמַדְתִּנִּי
INF.	עֹמֵד *	הִעְמֵד *	הִעְמִיד *	הִעְמֵד
INF. absol.	עֹמֵד	נִעְמֵד *	הִעְמִיד *	הִעְמֵד
IMP. m.	עֹמֵד *	חִזֵּק *	הִעְמֵד *	הִעְמֵד *
f.	עֹמְדִי	חִזְקִי	הִעְמִידִי	הִעְמִידִי
Plur. m.	עֹמְדוּ	חִזְקוּ	הִעְמִידוּ	הִעְמִידוּ
f.	עֹמְדֵיכֶם *	חִזְקֵיכֶם *	הִעְמִידֵיכֶם	הִעְמִידֵיכֶם
IMPF. 3. m.	יֵעַמֵּד *	יִחַזֵּק *	יִעְמֵד *	יִעְמֵד *
3. f.	תֵּעַמֵּד	תִּחַזֵּק	תֵּעַמֵּד	תֵּעַמֵּד *
2. m.	תֵּעַמֵּד	תִּחַזֵּק	תֵּעַמֵּד	תֵּעַמֵּד
2. f.	תֵּעַמְדִי *	תִּחַזְקִי *	תֵּעַמְדִי	תֵּעַמְדִי *
1. c.	אֵעַמֵּד *	אִחַזֵּק	אֵעַמֵּד	אֵעַמֵּד
Plur. 3. m.	יֵעַמְדוּ *	יִחַזְקוּ *	יֵעַמְדוּ	יֵעַמְדוּ
3. f.	תֵּעַמְדֵיכֶם	תִּחַזְקֵיכֶם	תֵּעַמְדֵיכֶם	תֵּעַמְדֵיכֶם
2. m.	תֵּעַמְדוּ	תִּחַזְקוּ	תֵּעַמְדוּ	תֵּעַמְדוּ
2. f.	תֵּעַמְדֵיכֶם	תִּחַזְקֵיכֶם	תֵּעַמְדֵיכֶם	תֵּעַמְדֵיכֶם
1. c.	נִעְמֵד	נִחַזֵּק	נִעְמֵד	נִעְמֵד
IMPF. shortened (Jussive.)			יֵעַמֵּד	
PART. act.	עֹמֵד	נִעְמֵד *	מְעַמֵּד *	מְעַמֵּד *
pass.	עֹמֵד			

F. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	שָׁלַח	נִשְׁלַח	שִׁלַּח*
3. f.	שָׁלְחָה	נִשְׁלַחָה	שִׁלְּחָה
2. m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ*
2. f.	שָׁלַחְתְּ*	נִשְׁלַחְתְּ*	שִׁלַּחְתְּ*
1. c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
Plur. 3. c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ
2. m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
2. f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
1. c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
INF.	שַׁלַּח*	הִשְׁלַח*	שִׁלַּח*
INF. absol.	שָׁלַח*	נִשְׁלַח*	שִׁלַּח*
IMP. m.	שַׁלַּח*	הִשְׁלַח*	שִׁלַּח*
f.	שַׁלְּחִי	הִשְׁלַחִי	שִׁלְּחִי
Plur. m.	שַׁלְּחוּ	הִשְׁלַחוּ	שִׁלְּחוּ
f.	שַׁלְּחנָה	הִשְׁלַחנָה	שִׁלְּחנָה*
IMPF. 3. m.	יִשְׁלַח*	יִשְׁלַח*	יִשְׁלַח*
3. f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1. c.	אֲשַׁלַּח	אֲשַׁלַּח	אֲשַׁלַּח
Plur. 3. m.	יִשְׁלְחוּ	יִשְׁלְחוּ	יִשְׁלְחוּ
3. f.	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה*
2. m.	תִּשְׁלְחוּ	תִּשְׁלְחוּ	תִּשְׁלְחוּ
2. f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1. c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
IMPF. shortened (Jussive)			
IMPF. with Suff.	יִשְׁלַחֲנִי		
PART. act.	שֹׁלֵחַ*	נֹשְׁלֵחַ	שֹׁלֵחַ*
pass.	שֹׁלְחָ*		

G. VERB AYIN DOU-

	KAL.	NIPHAL.	
PERF. 3. m.	סָבַ*	נָסַב*	
3. f.	סָבְהָ*	נָסְבְּהָ*	
2. m.	סָבַתָּ*	נָסְבַתָּ*	
2. f.	סָבַתְּ	נָסְבַתְּ	
1. c.	סָבַתְּהָ*	נָסְבַתְּהָ*	
Plur. 3. c.	סָבוּ	נָסְבוּ	
2. m.	סָבוּתְּכֶם	נָסְבוּתְּכֶם	
2. f.	סָבוּתְּכֶן	נָסְבוּתְּכֶן	
1. c.	סָבוּתְּכֶנּוּ	נָסְבוּתְּכֶנּוּ	
INF.	סֵב*	הִסֵּב*	
INF. absol.	סֵבֹב	הִסֵּבֹב	
IMP. m.	סֵב*	הִסֵּב*	
f.	סֵבִי*	הִסֵּבִי*	
Plur. m.	סֵבוּ	הִסֵּבוּ	
f.	הִסֵּבְיָהּ*	הִסֵּבְיָהּ*	
IMPF. 3. m.	יֹסֵב*	יֹסֵב*	יֹסֵב*
3. f.	יֹסֵבְהָ	יֹסֵבְהָ	יֹסֵבְהָ
2. m.	יֹסֵבְתָּ	יֹסֵבְתָּ	יֹסֵבְתָּ
2. f.	יֹסֵבְתְּ*	יֹסֵבְתְּ*	יֹסֵבְתְּ*
1. c.	יֹסֵבְתְּהָ*	יֹסֵבְתְּהָ*	יֹסֵבְתְּהָ*
Plur. 3. m.	יֹסְבוּ	יֹסְבוּ	יֹסְבוּ
3. f.	יֹסְבִינָהּ*	יֹסְבִינָהּ*	יֹסְבִינָהּ*
2. m.	יֹסְבוּתְּכֶם	יֹסְבוּתְּכֶם	יֹסְבוּתְּכֶם
2. f.	יֹסְבוּתְּכֶן	יֹסְבוּתְּכֶן	יֹסְבוּתְּכֶן
1. c.	יֹסְבוּתְּכֶנּוּ	יֹסְבוּתְּכֶנּוּ	יֹסְבוּתְּכֶנּוּ
IMPF. with Vav cons.	וַיֹּסֵב*		
IMPF. with Suff.	יֹסְבִי*		
PART. act.	סֹבֵב		נֹסֵב*
pass.	סֹבֵב		

H. VERB PE NUN (פָּנַח) § 66.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
PERF. 3. m.	פָּנַח	פָּנַח *	פָּנַח *	פָּנַח *
3. f.		פָּנְחָה	פָּנְחָה	פָּנְחָה
2. m.		פָּנַחְתָּ	פָּנַחְתָּ	פָּנַחְתָּ
2. f.		פָּנַחְתְּ	פָּנַחְתְּ	פָּנַחְתְּ
1. c.	regular	פָּנַחְתִּי	פָּנַחְתִּי	פָּנַחְתִּי
Plur. 3. c.		פָּנְחוּ	פָּנְחוּ	פָּנְחוּ
2. m.		פָּנַחְתֶּם	פָּנַחְתֶּם	פָּנַחְתֶּם
2. f.		פָּנַחְתֶּן	פָּנַחְתֶּן	פָּנַחְתֶּן
1. c.		פָּנַחְנוּ	פָּנַחְנוּ	פָּנַחְנוּ
INF.	פָּנֹחַ *	פָּנֹחַ	פָּנֹחַ *	פָּנֹחַ *
INF. absol.	פָּנַח	פָּנְחוּ	פָּנַח *	
IMP. m.	פָּנֵחַ *	פָּנְחוּ	פָּנַח *	
f.	פָּנְחִי	פָּנְחוּ	פָּנַח *	wanting
Plur. m.	פָּנְחוּ	פָּנְחוּ	פָּנְחוּ	
f.	פָּנְחוּ	פָּנְחוּ	פָּנְחוּ	
IMPF. 3. m.	פָּנֵחַ *	פָּנֵחַ	פָּנֵחַ *	פָּנֵחַ *
3. f.	פָּנְחָה		פָּנֵחַ	פָּנֵחַ
2. m.	פָּנְחָה		פָּנֵחַ	פָּנֵחַ
2. f.	פָּנְחָה		פָּנֵחַ	פָּנֵחַ
1. c.	פָּנֵחָא	regular	פָּנֵחָא	פָּנֵחָא
Plur. 3. m.	פָּנְחוּ		פָּנְחוּ	פָּנְחוּ
3. f.	פָּנְחוּ		פָּנְחוּ	פָּנְחוּ
2. m.	פָּנְחוּ		פָּנְחוּ	פָּנְחוּ
2. f.	פָּנְחוּ		פָּנְחוּ	פָּנְחוּ
1. c.	פָּנְחוּ		פָּנְחוּ	פָּנְחוּ
IMPF. short'd (Jussive)			פָּנֵחַ *	
PART. act.	פָּנֵחַ	פָּנֵחַ *	פָּנֵחַ *	פָּנֵחַ *
pass.	פָּנְחוּ			

I. VERB PE ALEPH (פָּא). § 68.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	אָכַל	נִאָכַל *	הֵאָכִיל *	הִיאָכַל *
Like the Verb <i>Pe Guttural</i> , in Paradigm D.				
INF.	אֲכַל *	הֵאָכֵל	הֵאָכִיל	הִיאָכֵל
INF. absol.	אָכַל	הֵאָכַל		
IMP. m.	אֲכַל *	הֵאָכֵל	הֵאָכִיל	
f.	אֲכָלִי	ETC.	ETC.	wanting
Plur. m.	אָכְלוּ			
f.	אֲכַלְנָה			
IMPF. 3. m.	יֹאכַל *	יִאָכַל *	יֵאָכִיל *	יִיאָכַל
3. f.	תֹּאכַל			
2. m.	תֹּאכַל			
2. f.	תֹּאכְלִי	ETC	ETC.	ETC.
1. c.	אֲכַל *			
Plur. 3. m.	יֹאכְלוּ			
3. f.	תֹּאכְלֶנָּה			
2. m.	תֹּאכְלוּ			
2. f.	תֹּאכְלֶנָּה			
1. c.	נֹאכַל			
IMPF. Vav cons.	* וַיֹּאכַל, * וַיִּאָכַל, * וַיֵּאָכִיל, * וַיִּיאָכַל			
PART. act.	אֹכֵל	נֹאכֵל	מֵאָכִיל	מִיאָכֵל
pass.	אָכֹל			

H. VERB PE NUN (פָּנ). § 66.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	נָפַח	נִפְּחַ * הִנְפִּיחַ	הִנְפִּיחַ * הִנְפִּיחַ	הִנְפִּיחַ * הִנְפִּיחַ
3. f.		הִנְפִּיחַ	הִנְפִּיחַ	הִנְפִּיחַ
2. m.		הִנְפִּיחַ	הִנְפִּיחַ	הִנְפִּיחַ
2. f.		הִנְפִּיחַ	הִנְפִּיחַ	הִנְפִּיחַ
1. c.	regular	הִנְפִּיחַ	הִנְפִּיחַ	הִנְפִּיחַ
Plur. 3. c.		הִנְפִּיחוּ	הִנְפִּיחוּ	הִנְפִּיחוּ
2. m.		הִנְפִּיחוּם	הִנְפִּיחוּם	הִנְפִּיחוּם
2. f.		הִנְפִּיחוּן	הִנְפִּיחוּן	הִנְפִּיחוּן
1. c.		הִנְפִּיחוּ	הִנְפִּיחוּ	הִנְפִּיחוּ
INF.	הִנְפִּיחַ *	הִנְפִּיחַ	הִנְפִּיחַ *	הִנְפִּיחַ *
INF. absol.	נָפַח	הִנְפִּיחַ	הִנְפִּיחַ *	
IMP. m.	נָפַח *	הִנְפִּיחַ	הִנְפִּיחַ *	
f.	נָפַחַ	הִנְפִּיחַ	הִנְפִּיחַ	wanting
Plur. m.	נָפַחוּ	הִנְפִּיחוּ	הִנְפִּיחוּ	
f.	נָפַחוּ	הִנְפִּיחוּ	הִנְפִּיחוּ	
IMPF. 3. m.	יִנְפֵּחַ *	יִנְפֵּחַ	יִנְפִּיחַ *	יִנְפֵּחַ *
3. f.	יִנְפֵּחַ		יִנְפִּיחַ	יִנְפֵּחַ
2. m.	יִנְפֵּחַ		יִנְפִּיחַ	יִנְפֵּחַ
2. f.	יִנְפֵּחַ		יִנְפִּיחַ	יִנְפֵּחַ
1. c.	יִנְפֵּחַ	regular	יִנְפִּיחַ	יִנְפֵּחַ
Plur. 3. m.	יִנְפֵּחוּ		יִנְפִּיחוּ	יִנְפֵּחוּ
3. f.	יִנְפֵּחוּ		יִנְפִּיחוּ	יִנְפֵּחוּ
2. m.	יִנְפֵּחוּ		יִנְפִּיחוּ	יִנְפֵּחוּ
2. f.	יִנְפֵּחוּ		יִנְפִּיחוּ	יִנְפֵּחוּ
1. c.	יִנְפֵּחוּ		יִנְפִּיחוּ	יִנְפֵּחוּ
IMPF. short'd (Jussive)			יִנְפֵּחַ *	
PART. act.	נֹפֵחַ	נֹפֵחַ *	נֹפֵחַ *	נֹפֵחַ *
pass.	נֹפֵחַ			

I. VERB PE ALEPH (פָּא). § 68.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	אָכַל	נִאָכַל *	הֵאָכִיל *	הִיאָכַל *
Like the Verb <i>Pe Guttural</i> , in Paradigm D.				
INF.	אֲכַל *	הִאָכַל	הֵאָכִיל	הִיאָכַל
INF. absol.	אָכַל	הִאָכַל		
IMP. m.	אֲכַל *	הִאָכַל	הֵאָכִיל	
f.	אֲכִילי	ETC.	ETC.	wanting
Plur. m.	אֲכַלְוּ			
f.	אֲכַלְנָה			
IMPF. 3. m.	יֹאכַל *	יִאָכַל *	יֵאָכִיל *	יִיאָכַל
3. f.	תֹּאכַל			
2. m.	תִּאָכַל			
2. f.	תִּאָכְלִי	ETC	ETC.	ETC.
1. c.	אֲכַל *			
Plur. 3. m.	יֹאכְלוּ			
3. f.	תֹּאכְלֶנָּה			
2. m.	תִּאָכְלוּ			
2. f.	תִּאָכְלֶנָּה			
1. c.	נֹאכַל			
IMPF. Vau cons.	* וַיֹּאכַל, * וַיִּאָכַל, * וַיֵּאָכִיל, * וַיִּיאָכַל			
PART. act.	אֹכֵל	נֹאכֵל	מֵאָכִיל	מִיאָכַל
pass.	אֹכֵל			

H. VERB PE NUN (פָּן). § 66.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	נָשַׁח	נִשְׁחַח *	הִשְׁחִיחַ *	הִשְׁחַח *
3. f.		נִשְׁחַחַה	הִשְׁחִיחָה	הִשְׁחַחַה
2. m.		נִשְׁחַחְתָּ	הִשְׁחִיחְתָּ	הִשְׁחַחְתָּ
2. f.		נִשְׁחַחְתְּ	הִשְׁחִיחְתְּ	הִשְׁחַחְתְּ
1. c.	regular	נִשְׁחַחְתִּי	הִשְׁחִיחְתִּי	הִשְׁחַחְתִּי
Plur. 3. c.		נִשְׁחַחוּ	הִשְׁחִיחוּ	הִשְׁחַחוּ
2. m.		נִשְׁחַחְתֶּם	הִשְׁחִיחְתֶּם	הִשְׁחַחְתֶּם
2. f.		נִשְׁחַחְתֶּן	הִשְׁחִיחְתֶּן	הִשְׁחַחְתֶּן
1. c.		נִשְׁחַחְנוּ	הִשְׁחִיחְנוּ	הִשְׁחַחְנוּ
INF.	שִׁחַח * נִשְׁחַח	הִשְׁחַח	הִשְׁחִיחַ *	הִשְׁחַח *
INF. absol.	נִשְׁחַח	הִשְׁחַח	הִשְׁחִיחַ *	
IMP. m.	שַׁח *	הִשְׁחַח	הִשְׁחַח *	
f.	שַׁחִי	הִשְׁחַחִי	הִשְׁחִיחִי	wanting
Plur. m.	שַׁחוּ	הִשְׁחַחוּ	הִשְׁחִיחוּ	
f.	שַׁחְנָה	הִשְׁחַחְנָה	הִשְׁחִיחְנָה	
IMPF. 3. m.	שֹׁחֵחַ *	יִשְׁחַח	יִשְׁחִיחַ *	יִשְׁחַח *
3. f.	שֹׁחֵחַה		יִשְׁחִיחַה	שֹׁחֵחַה
2. m.	שֹׁחֵחַתָּ		יִשְׁחִיחַתָּ	שֹׁחֵחַתָּ
2. f.	שֹׁחֵחַתְּ		יִשְׁחִיחַתְּ	שֹׁחֵחַתְּ
1. c.	שֹׁחֵחַתִּי	regular	יִשְׁחִיחַתִּי	שֹׁחֵחַתִּי
Plur. 3. m.	יִשְׁחַחוּ		יִשְׁחִיחוּ	יִשְׁחַחוּ
3. f.	יִשְׁחַחְנָה		יִשְׁחִיחְנָה	יִשְׁחַחְנָה
2. m.	יִשְׁחַחוּ		יִשְׁחִיחוּ	יִשְׁחַחוּ
2. f.	יִשְׁחַחְנָה		יִשְׁחִיחְנָה	יִשְׁחַחְנָה
1. c.	נִשְׁחַח		נִשְׁחַח	נִשְׁחַח
IMPF. short'd (Jussive)			יִשְׁחַח *	
PART. act.	שֹׁחֵחַ	שֹׁחֵחַ *	שֹׁחֵחַ *	שֹׁחֵחַ *
pass.	שֹׁחֵחַ			

I. VERB PE ALEPH (פָּא). § 68.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	אָכַל	נִאָכַל *	הִאָכִיל *	הִאָכַל *
Like the Verb <i>Pe Guttural</i> , in Paradigm D.				
INF.	אֲכַל *	הִאָכַל	הִאָכִיל	הִאָכַל
INF. absol.	אָכֹל	הִאָכֹל		
IMP. m.	אֲכַל *	הִאָכַל	הִאָכִיל	
f.	אֲכָלִי	ETC.	ETC.	wanting
Plur. m.	אָכְלוּ			
f.	אֲכַלְנָה			
IMPF. 3. m.	יֹאכַל *	יִאָכַל *	יִאָכִיל *	יִאָכַל
3. f.	תֹּאכַל			
2. m.	תֹּאכַל			
2. f.	תֹּאכְלִי	ETC	ETC.	ETC.
1. c.	אֲכַל *			
Plur. 3. m.	יֹאכְלוּ			
3. f.	תֹּאכְלֶנָּה			
2. m.	תֹּאכְלוּ			
2. f.	תֹּאכְלֶנָּה			
1. c.	נֹאכַל			
IMPF. Vav cons.	* וַיֹּאכַל, * וַיִּאָכַל, * וַיִּאָכִיל			
PART. act.	אֹכֵל	נֹאכֵל	מִאָכִיל	מִאָכֵל
pass.	אֹכֵל			

K. VERB PE YODH

	KAL.	NIPHAL.	
PERF. 3. m.	יָשַׁב	נִשְׁבַּח *	
3. f.		נִשְׁבְּחָה	
2. m.		נִשְׁבַּחְתָּ	
2. f.		נִשְׁבַּחְתְּ	
1. c.	regular.	נִשְׁבַּחְתִּי	
Plur. 3. c.		נִשְׁבְּחוּ	
2. m.		נִשְׁבַּחְתֶּם	
2. f.		נִשְׁבַּחְתֶּן	
1. c.		נִשְׁבַּחְתִּי	
INF.	יֹסֵד, *שָׁבַח	הִנָּשֵׁב *	
INF. absol.	יָשׁוּב		
IMP. m.	שֵׁב *	יֵרֵשׁ *	הִנָּשֵׁב *
f.	שְׁבִי	יֵרְשִׁי	הִנָּשְׁבִי
Plur. m.	שִׁבוּ	יֵרְשׁוּ	הִנָּשְׁבוּ
f.	שְׁבַנְהוּ	יֵרְשַׁנְהוּ	הִנָּשְׁבַנְהוּ
IMPF. 3. m.	יֹשֵׁב *	יֵירֵשׁ *	יִנָּשֵׁב *
3. f.	תֵּשֵׁב	תֵּירֵשׁ	תִּנָּשֵׁב
2. m.	תֵּשֵׁב	תֵּירֵשׁ	תִּנָּשֵׁב
2. f.	תֵּשְׁבִי	תֵּירְשִׁי	תִּנָּשְׁבִי
1. c.	אֵשֵׁב	אֵירֵשׁ	אִנָּשֵׁב *
Plur. 3. m.	יֹשְׁבוּ	יֵירְשׁוּ	יִנָּשְׁבוּ
3. f.	תֵּשְׁבַנְהוּ	תֵּירְשַׁנְהוּ	תִּנָּשְׁבַנְהוּ
2. m.	תֵּשְׁבוּ	תֵּירְשׁוּ	תִּנָּשְׁבוּ
2. f.	תֵּשְׁבַנְהוּ	תֵּירְשַׁנְהוּ	תִּנָּשְׁבַנְהוּ
1. c.	נִשְׁבֹּ	נִירֵשׁ	נִנָּשֵׁב
IMPF. shortened (Jussive)			
IMPF. with Vav cons.	וַיֹּשֵׁב *		
PART. act.	יֹשֵׁב		נִשְׁבֵּחַ *
pass.	יֹשׁוּב		

פִּי (orig. פִּי). § 69.

L. VERB prop. PE YODH (פִּי). §70.

HIPHIL.	HOPHAL.	KAL.	HIPHIL.
<p>* הוֹשִׁיב הוֹשִׁיבָה הוֹשִׁיבֵךְ הוֹשִׁיבֵת הוֹשִׁיבֵי הוֹשִׁיבוּ הוֹשִׁיבוּם הוֹשִׁיבֵתָן הוֹשִׁיבֵנּוּ</p>	<p>* הוֹשִׁיב הוֹשִׁיבָה הוֹשִׁיבֵךְ הוֹשִׁיבֵת הוֹשִׁיבֵי הוֹשִׁיבוּ הוֹשִׁיבוּם הוֹשִׁיבֵתָן הוֹשִׁיבֵנּוּ</p>	<p>יָטַב regular.</p>	<p>* הוֹשִׁיב הוֹשִׁיבָה הוֹשִׁיבֵךְ הוֹשִׁיבֵת הוֹשִׁיבֵי הוֹשִׁיבוּ הוֹשִׁיבוּם הוֹשִׁיבֵתָן הוֹשִׁיבֵנּוּ</p>
<p>* הוֹשִׁיב * הוֹשִׁיב, הוֹשִׁיב</p>	<p>* הוֹשִׁיב</p>	<p>יָטַב יָטוּב</p>	<p>* הוֹשִׁיב * הוֹשִׁיב</p>
<p>* הוֹשִׁיב הוֹשִׁיבֵי הוֹשִׁיבוּ הוֹשִׁיבֵנּוּ</p>	<p>wanting</p>	<p>יָטַב יָטוּבֵי יָטוּבוּ יָטוּבֵנּוּ</p>	<p>* הוֹשִׁיב הוֹשִׁיבֵי הוֹשִׁיבוּ הוֹשִׁיבֵנּוּ</p>
<p>* יוֹשִׁיב תוֹשִׁיב תוֹשִׁיב תוֹשִׁיבֵי אוֹשִׁיב יוֹשִׁיבוּ תוֹשִׁיבָה תוֹשִׁיבוּ תוֹשִׁיבֵנּוּ נוֹשִׁיב</p>	<p>* יוֹשִׁיב תוֹשִׁיב תוֹשִׁיב תוֹשִׁיבֵי אוֹשִׁיב יוֹשִׁיבוּ תוֹשִׁיבָה תוֹשִׁיבוּ תוֹשִׁיבֵנּוּ נוֹשִׁיב</p>	<p>* יָטַב תִּיטַב תִּיטַב תִּיטַבֵי אִיטַב יִיטַבוּ תִּיטַבְנָה תִּיטַבוּ תִּיטַבְנָה נִיטַב</p>	<p>* יִיטַב תִּיטַב תִּיטַב תִּיטַבֵי אִיטַב יִיטַבוּ תִּיטַבְנָה תִּיטַבוּ תִּיטַבְנָה נִיטַב</p>
<p>* יוֹשִׁיב * נוֹשִׁיב</p>		<p>הַיָּטוּב, הַיָּטוּב</p>	<p>* יִיטַב</p>
<p>* מוֹשִׁיב</p>	<p>* מוֹשִׁיב</p>	<p>יָטַב יָטוּב</p>	<p>מִיטַב</p>

M. VERB AYIN VAV

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
PERF. 3. m.	קָם *	נָקָם *	הִקָּם *	הוּקָם *
3. f.	קָמָה *	נָקָמָה *	הִקָּמָה *	הוּקָמָה *
2. m.	קָמַתָּ *	נָקָמַתָּ *	הִקָּמַתָּ *	הוּקָמַתָּ *
2. f.	קָמַתְּ *	נָקָמַתְּ *	הִקָּמַתְּ *	הוּקָמַתְּ *
1. c.	קָמַתִּי *	נָקָמַתִּי *	הִקָּמַתִּי *	הוּקָמַתִּי *
Plur. 3. c.	קָמוּ	נָקָמוּ	הִקָּמוּ	הוּקָמוּ
2. m.	קָמַתְּם	נָקָמַתְּם	הִקָּמַתְּם	הוּקָמַתְּם
2. f.	קָמַתְן	נָקָמַתְן	הִקָּמַתְן	הוּקָמַתְן
1. c.	קָמַנִּי	נָקָמַנִּי	הִקָּמַנִּי	הוּקָמַנִּי
INF.	קוּם *	הִקּוּם *	הִקָּם *	הוּקָם *
INF. absol.	קוּם *	הִקּוּם *	הִקָּם, הִקָּם *	
IMP. m.	קוּם *	הִקּוּם *	הִקָּם *	
f.	קוּמִי *	הִקּוּמִי *	הִקָּמִי *	
Plur. m.	קוּמוּ	הִקּוּמוּ	הִקָּמוּ	wanting
f.	קוּמְנָה *	הִקּוּמְנָה	הִקָּמְנָה	
IMPF. 3. m.	יִקְוֶם *	יִקְוֶם *	יִקָּם *	יִהוּקָם *
3. f.	תִּקְוֶם	תִּקְוֶם	תִּקָּם	תִּהוּקָם
2. m.	תִּקְוֶם	תִּקְוֶם	תִּקָּם	תִּהוּקָם
2. f.	תִּקְוֶמִי *	תִּקְוֶמִי *	תִּקָּמִי	תִּהוּקָמִי
1. c.	אֶקְוֶם	אֶקְוֶם	אֶקָּם	אֶהוּקָם
Plur. 3. m.	יִקְוֶמוּ	יִקְוֶמוּ	יִקָּמוּ	יִהוּקָמוּ
3. f.	תִּקְוֶמְנָה *	תִּקְוֶמְנָה	תִּקָּמְנָה *	תִּהוּקָמְנָה
2. m.	תִּקְוֶמוּ	תִּקְוֶמוּ	תִּקָּמוּ	תִּהוּקָמוּ
2. f.	תִּקְוֶמְנָה	תִּקְוֶמְנָה	תִּקָּמְנָה	תִּהוּקָמְנָה
1. c.	נִקְוֶם	נִקְוֶם	נִקָּם	נִהוּקָם
IMPF. shortened	יִקָּם *		יִקָּם *	
IMPF. with ׀ cons.	קָם, יִ׀קָּם *	יִ׀קָּם, יִ׀קָּם *	יִ׀קָּם *	
IMPF. with Suff.	יִקְוֶמְנִי *		יִקְוֶמְנִי *	
PART. act.	קָם *	נָקָם *	יִקָּם *	יִהוּקָם *
pass.	קוּם *			

PILEL.	PULAL.	KAL.	NIPHAL.
קוֹמִים * קוֹמְמִיה קוֹמְמִת קוֹמְמִת קוֹמְמִתִּי קוֹמְמִי קוֹמְמִתֶּם קוֹמְמִתֶּן קוֹמְמִנֵּו	קוֹמִים קוֹמְמִיה קוֹמְמִת קוֹמְמִת קוֹמְמִתִּי קוֹמְמִי קוֹמְמִתֶּם קוֹמְמִתֶּן קוֹמְמִנֵּו	קָו * קָוְיָה * קָוְיָת * קָוְיָת קָוְיָתִי קָוְיָי קָוְיָתֶם קָוְיָתֶן קָוְיָנֵו	קָבוֹן * קָבוֹנָה קָבוֹנֹת קָבוֹנֹת קָבוֹנֹתִי קָבוֹנֵי קָבוֹנֹתֶם קָבוֹנֹתֶן קָבוֹנֵנֵו
קוֹמִים		יָקוּן יָקוּן *	הָקוּן הָקוּן
קוֹמִים קוֹמְמִי קוֹמְמִי קוֹמְמִי	wanting	קָוְיָי קָוְיָי קָוְיָי	הָקוּן הָקוּם as
יָקוּמִים הָקוּמִים הָקוּמִים הָקוּמְמִי אָקוּמִים יָקוּמִי הָקוּמְמִי הָקוּמְמִי הָקוּמְמִי הָקוּמִים	יָקוּמִים הָקוּמִים הָקוּמִים הָקוּמְמִי אָקוּמִים יָקוּמִי הָקוּמְמִי הָקוּמְמִי הָקוּמְמִי הָקוּמִים	יָקוּן * הָקוּן הָקוּן הָקוּמְמִי אָקוּן יָקוּמִי הָקוּמְמִי * הָקוּמְמִי הָקוּמְמִי הָקוּמִים	יָבוּן יָקוּם as
		יָקוּן * הָקוּן *	
		יָקוּמְמִי *	
מְקוּמִים	מְקוּמִים	מְקוּן * מְקוּן *	מְקוּן

M. VERB AYIN VAV

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
PERF. 3. m.	קָם *	נָקָם *	הִקָּם *	הוּקָם *
3. f.	קָמָה *	נָקָמָה *	הִקָּמָה *	הוּקָמָה *
2. m.	קָמַתָּ *	נָקָמַתָּ *	הִקָּמַתָּ *	הוּקָמַתָּ *
2. f.	קָמַתְּ	נָקָמַתְּ	הִקָּמַתְּ	הוּקָמַתְּ
1. c.	קָמַתִּי	נָקָמַתִּי	הִקָּמַתִּי	הוּקָמַתִּי
Plur. 3. c.	קָמוּ	נָקָמוּ	הִקָּמוּ	הוּקָמוּ
2. m.	קָמְתֶם	נָקָמְתֶם	הִקָּמְתֶם	הוּקָמְתֶם
2. f.	קָמְתֶן	נָקָמְתֶן	הִקָּמְתֶן	הוּקָמְתֶן
1. c.	קָמְנִי	נָקָמְנִי	הִקָּמְנִי	הוּקָמְנִי
INF.	קוּם *	הִקּוּם *	הִקָּם *	הוּקָם *
INF. absol.	קוּם *	הִקּוּם *	הִקָּם, הִקָּם *	
IMP. m.	קוּם *	הִקּוּם *	הִקָּם *	
f.	קוּמִי *	הִקּוּמִי *	הִקָּמִי *	
Plur. m.	קוּמוּ	הִקּוּמוּ	הִקָּמוּ	wanting
f.	קוּמְנָה *	הִקּוּמְנָה	הִקָּמְנָה	
IMPF. 3. m.	יִקָּם *	יִקּוּם *	יִקָּם *	יִהוּקָם *
3. f.	תִּקָּם	תִּקּוּם	תִּקָּם	תִּהוּקָם
2. m.	תִּקָּם	תִּקּוּם	תִּקָּם	תִּהוּקָם
2. f.	תִּקָּמִי *	תִּקּוּמִי *	תִּקָּמִי	תִּהוּקָמִי
1. c.	אִקָּם	אִקּוּם	אִקָּם	אִהוּקָם
Plur. 3. m.	יִקָּמוּ	יִקּוּמוּ	יִקָּמוּ	יִהוּקָמוּ
3. f.	תִּקָּמְנָה *	תִּקּוּמְנָה	תִּקָּמְנָה *	תִּהוּקָמְנָה
2. m.	תִּקָּמוּ	תִּקּוּמוּ	תִּקָּמוּ	תִּהוּקָמוּ
2. f.	תִּקָּמְנָה	תִּקּוּמְנָה	תִּקָּמְנָה	תִּהוּקָמְנָה
1. c.	נִקָּם	נִקּוּם	נִקָּם	נִהוּקָם
IMPF. shortened	יִקָּם *		יִקָּם *	
IMPF. with ך cons.	יִקָּם, יִהוּקָם *		יִקָּם, יִהוּקָם *	
IMPF. with Suff.	יִקָּמְנִי *		יִקָּמְנִי *	
PART. act.	קָם *	נָקָם *	מִקָּם *	מִהוּקָם *
pass.	קוּם *			

(ע"ו). § 72.

N. VERB AYIN YODH (ע"ו). § 73.

PIEL.	PULAL.	KAL.	NIPHAL.
קוּמִים * קוּמְמֵה קוּמְמֵת קוּמְמֵת קוּמְמֵת קוּמְמֵת קוּמְמֵה קוּמְמֵת קוּמְמֵת קוּמְמֵה	קוּמִים קוּמְמֵה קוּמְמֵת קוּמְמֵת קוּמְמֵת קוּמְמֵת קוּמְמֵה קוּמְמֵת קוּמְמֵת קוּמְמֵה	קוּן * קוּמְנֵה * קוּמְנֵת * קוּמְנֵת קוּמְנֵת קוּמְנֵת קוּמְנֵה קוּמְנֵת קוּמְנֵת קוּמְנֵה	קוּבֹן * קוּבֹמֵה קוּבֹמֵת קוּבֹמֵת קוּבֹמֵת קוּבֹמֵת קוּבֹמֵה קוּבֹמֵת קוּבֹמֵת קוּבֹמֵה
קוּמִים		קוּן * קוּן *	הקוּבֹן הקוּבֹן
קוּמִים קוּמְמֵי קוּמְמֵה קוּמְמֵה	wanting	קוּן * קוּמְנֵי קוּמְנֵה	הקוּבֹן as הקוּמִים
קוּמִים הקוּמִים הקוּמִים הקוּמְמֵי הקוּמִים קוּמְמֵה הקוּמְמֵה הקוּמְמֵה הקוּמְמֵה הקוּמְמֵה הקוּמְמֵה	קוּמִים הקוּמִים הקוּמִים הקוּמְמֵי הקוּמִים קוּמְמֵה הקוּמְמֵה הקוּמְמֵה הקוּמְמֵה הקוּמְמֵה הקוּמְמֵה	קוּן * הקוּן הקוּן הקוּמְנֵי הקוּן קוּמְנֵה הקוּמְנֵה * הקוּמְנֵה הקוּמְנֵה קוּמְנֵה	קוּבֹן as קוּמִים
		קוּבֹן * קוּבֹמֵן *	
		קוּבֹמֵי *	
מְקוּמִים	מְקוּמִים	קוּבֹן * קוּבֹן *	קוּבֹן

M. VERB AYIN VAV

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	קָם *	נָקָם *	הִקָּם *	הוּקָם *
3. f.	קָמָה *	נָקָמָה *	הִקָּמָה *	הוּקָמָה *
2. m.	קָמַתָּ *	נָקַמְוֹתָ *	הִקָּמְוֹתָ *	הוּקָמְוֹתָ *
2. f.	קָמַתְּ	נָקַמְוֹתְ	הִקָּמְוֹתְ	הוּקָמְוֹתְ
1. c.	קָמַתִּי	נָקַמְוֹתִי	הִקָּמְוֹתִי	הוּקָמְוֹתִי
Plur. 3. c.	קָמוּ	נָקָמוּ	הִקָּמוּ	הוּקָמוּ
2. m.	קָמַתְּם	נָקַמְוֹתְּם	הִקָּמְוֹתְּם	הוּקָמְוֹתְּם
2. f.	קָמַתְן	נָקַמְוֹתְן	הִקָּמְוֹתְן	הוּקָמְוֹתְן
1. c.	קָמַנּוּ	נָקַמְוֹנּוּ	הִקָּמְוֹנּוּ	הוּקָמְוֹנּוּ
INF.	קוּם *	הִקּוּם *	הִקָּם *	הוּקָם *
INF. absol.	קוּם *	הִקּוּם *	הִקָּם, הִקָּם *	
IMP. m.	קוּם *	הִקּוּם *	הִקָּם *	
f.	קוּמִי *	הִקּוּמִי *	הִקָּמִי *	
Plur. m.	קוּמוּ	הִקּוּמוּ	הִקָּמוּ	wanting
f.	קוּמְנָה *	הִקּוּמְנָה	הִקָּמְנָה	
IMPF. 3. m.	יִקְוֶה *	יִקְוֶה *	יִקְוֶה *	יִהוּקְוֶה *
3. f.	תִּקְוֶה	תִּקְוֶה	תִּקְוֶה	תִּהוּקְוֶה
2. m.	תִּקְוֶה	תִּקְוֶה	תִּקְוֶה	תִּהוּקְוֶה
2. f.	תִּקְוֶי * *	תִּקְוֶי * *	תִּקְוֶי * *	תִּהוּקְוֶי * *
1. c.	אִקְוֶה	אִקְוֶה	אִקְוֶה	אִהוּקְוֶה
Plur. 3. m.	יִקְוֶוּ	יִקְוֶוּ	יִקְוֶוּ	יִהוּקְוֶוּ
3. f.	תִּקְוֶינָה *	תִּקְוֶינָה	תִּקְוֶינָה *	תִּהוּקְוֶינָה
2. m.	תִּקְוֶוּ	תִּקְוֶוּ	תִּקְוֶוּ	תִּהוּקְוֶוּ
2. f.	תִּקְוֶינָה	תִּקְוֶינָה	תִּקְוֶינָה	תִּהוּקְוֶינָה
1. c.	נִקְוֶה	נִקְוֶה	נִקְוֶה	נִהוּקְוֶה
IMPF. shortened	יִקָּם *		יִקָּם *	
IMPF. with ׀ cons.	יִקָּם, וַיִּקָּם *		יִקָּם, וַיִּקָּם *	
IMPF. with Suff.	יִקְוֶינִי *		יִקְוֶינִי *	
PART. act.	קָם *	נָקָם *	מִקָּם *	מִהוּקָם *
pass.	קוּם *			

PIEEL.	PULAL.	KAL.	NIPHAL.
קוּמִים * קוּמְמָה קוּמְמַת קוּמְמַת קוּמְמַתִּי קוּמְמוּ קוּמְמַתֶּם קוּמְמַתֶּן קוּמְמַנֵּי	קוּמִים קוּמְמָה קוּמְמַת קוּמְמַת קוּמְמַתִּי קוּמְמוּ קוּמְמַתֶּם קוּמְמַתֶּן קוּמְמַנֵּי	קוּם * קוּמְנָה * קוּמְנַת * קוּמְנַת קוּמְנַתִּי קוּמְנוּ קוּמְנַתֶּם קוּמְנַתֶּן קוּמְנוּ	נִבּוּן * נִבּוּנָה נִבּוּנַת נִבּוּנַת נִבּוּנַתִּי נִבּוּנוּ נִבּוּנַתֶּם נִבּוּנַתֶּן נִבּוּנוּ
קוּמִים		יָבִין * יָבִן *	הַבּוּן הַבּוּן
קוּמִים קוּמְמִי קוּמְמוּ קוּמְמִנָּה	wanting	יָבִין * יָבִינִי יָבִינוּ	הַבּוּן הַקּוּם as
יְקוּמִים הַקּוּמִים הַקּוּמִים הַקּוּמְמִי אֲקוּמִים יְקוּמוּ הַקּוּמְמִנָּה הַקּוּמְמוּ הַקּוּמְמִנָּה נְקוּמִים	יְקוּמִים הַקּוּמִים הַקּוּמִים הַקּוּמְמִי אֲקוּמִים יְקוּמוּ הַקּוּמְמִנָּה הַקּוּמְמוּ הַקּוּמְמִנָּה נְקוּמִים	יָבִין * תָּבִין תָּבִין תָּבִינִי אָבִין יָבִינוּ תָּבִינִי * תָּבִינִי תָּבִינִי נָבִין	יְבוּן יְקוּם as
		נָבִין * יָבִין *	
		יָבִינִי *	
מְקוּמִים	מְקוּמִים	יָבִין * יָבִין *	נִבּוּן

M. VERB AYIN VAV

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PERF. 3. m.	קָם *	נָקָם *	הִקָּם *	הוּקָם *
3. f.	קָמָה *	נָקָמָה *	הִקָּמָה *	הוּקָמָה *
2. m.	קָמַתָּ *	נָקָמַתָּ *	הִקָּמַתָּ *	הוּקָמַתָּ *
2. f.	קָמַתְּ *	נָקָמַתְּ *	הִקָּמַתְּ *	הוּקָמַתְּ *
1. c.	קָמַתִּי *	נָקָמַתִּי *	הִקָּמַתִּי *	הוּקָמַתִּי *
Plur. 3. c.	קָמוּ	נָקָמוּ	הִקָּמוּ	הוּקָמוּ
2. m.	קָמַתְּם	נָקָמַתְּם	הִקָּמַתְּם	הוּקָמַתְּם
2. f.	קָמַתְן	נָקָמַתְן	הִקָּמַתְן	הוּקָמַתְן
1. c.	קָמַנִי	נָקָמַנִי	הִקָּמַנִי	הוּקָמַנִי
INF.	קוּם *	הִקוּם *	הִקָּם *	הוּקָם *
INF. absol.	קוּם *	הִקוּם *	הִקָּם, הִקָּם *	
IMP. m.	קוּם *	הִקוּם *	הִקָּם *	
f.	קוּמִי *	הִקוּמִי *	הִקָּמִי *	wanting
Plur. m.	קוּמוּ	הִקוּמוּ	הִקָּמוּ	
f.	קוּמְנָה *	הִקוּמְנָה	הִקָּמְנָה	
IMPF. 3. m.	יִקְוֶם *	יִקְוֶם *	יִקָּם *	יִהוּקָם *
3. f.	תִּקְוֶם	תִּקְוֶם	תִּקָּם	תִּהוּקָם
2. m.	תִּקְוֶם	תִּקְוֶם	תִּקָּם	תִּהוּקָם
2. f.	תִּקְוְמִי *	תִּקְוְמִי *	תִּקָּמִי	תִּהוּקָמִי
1. c.	אֶקְוֶם	אֶקְוֶם	אֶקָּם	אֶהוּקָם
Plur. 3. m.	יִקְוְמוּ	יִקְוְמוּ	יִקָּמוּ	יִהוּקָמוּ
3. f.	תִּקְוְמְנָה *	תִּקְוְמְנָה	תִּקָּמְנָה *	תִּהוּקָמְנָה
2. m.	תִּקְוְמוּ	תִּקְוְמוּ	תִּקָּמוּ	תִּהוּקָמוּ
2. f.	תִּקְוְמְנָה	תִּקְוְמְנָה	תִּקָּמְנָה	תִּהוּקָמְנָה
1. c.	נִקְוֶם	נִקְוֶם	נִקָּם	נִהוּקָם
IMPF. shortened	יִקָּם *		יִקָּם *	
IMPF. with ך cons.	יִקָּם, יִקָּם *		יִקָּם *	
IMPF. with Suff.	יִקְוְמִנִּי *		יִקְוְמִנִּי *	
PART. act.	קָם *	נָקָם *	יִמָּקִים *	מְהוּקָם *
pass.	קוּם *			

(ע"ו). § 72.

N. VERB AYIN YODH (ע"ו). § 73.

PIEL.	PULAL.	KAL.	NIPHAL.
קוּמִים * קוּמְמָה קוּמְמֹת קוּמְמֹת קוּמְמֹת קוּמְמֹת קוּמְמֹת קוּמְמֹת קוּמְמֹת קוּמְמֹת קוּמְמֹת	קוּמִים קוּמְמָה קוּמְמֹת קוּמְמֹת קוּמְמֹת קוּמְמֹת קוּמְמֹת קוּמְמֹת קוּמְמֹת קוּמְמֹת קוּמְמֹת	קָמַן * קָמְנָה * קָמְנֹת * קָמְנֹת קָמְנֹת קָמְנֹת קָמְנֹת קָמְנֹת קָמְנֹת קָמְנֹת קָמְנֹת	קָמְנָה * קָמְנֹת * קָמְנֹת קָמְנֹת קָמְנֹת קָמְנֹת קָמְנֹת קָמְנֹת קָמְנֹת קָמְנֹת קָמְנֹת
קוּמִים		יָקַמַן קָמַן *	הִקְמִין הִקְמִין
קוּמִים קוּמְמִי קוּמְמָה קוּמְמִנָה	wanting	קָמַן * קָמְנִי קָמְנִי	הִקְמִין הִקְמִים as
יְקוּמִים הִקְוּמִים הִקְוּמִים הִקְוּמִי אִקְוּמִים יְקוּמְמָה הִקְוּמְמִנָה הִקְוּמְמִי הִקְוּמְמִנָה הִקְוּמִים	יְקוּמִים הִקְוּמִים הִקְוּמִים הִקְוּמִי אִקְוּמִים יְקוּמְמָה הִקְוּמְמִנָה הִקְוּמְמִי הִקְוּמְמִנָה הִקְוּמִים	יָקַמַן * הִקְוּמִין הִקְוּמִין הִקְוּמִי אִקְוּמִין יָקַמְנִי הִקְוּמִינָה * הִקְוּמִינִי הִקְוּמִינָה נִקְוּמִין	יָקַמַן יָקַמַן as
		יָקַמַן * יָקַמְנָה *	
		יָקַמְנִי *	
מְקוּמִים	מְקוּמִים	מָקַמַן * מָקַמַן *	מָקַמַן

O. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	מָצַח * מָצַח	מִצַּח * מִצַּח	מִצַּח
3. f.	מָצַחַה מָצַחַה	מִצַּחָה מִצַּחָה	מִצַּחָה
2. m.	מָצַחְתָּ * מָצַחְתָּ	מִצַּחְתָּ * מִצַּחְתָּ	מִצַּחְתָּ
2. f.	מָצַחְתְּ מָצַחְתְּ	מִצַּחְתְּ מִצַּחְתְּ	מִצַּחְתְּ
1. c.	מָצַחְתִּי מָצַחְתִּי	מִצַּחְתִּי מִצַּחְתִּי	מִצַּחְתִּי
Plur. 3. c.	מָצַחוּ מָצַחוּ	מִצַּחוּ מִצַּחוּ	מִצַּחוּ
2. m.	מָצַחְתֶּם מָצַחְתֶּם	מִצַּחְתֶּם מִצַּחְתֶּם	מִצַּחְתֶּם
2. f.	מָצַחְתֶּן מָצַחְתֶּן	מִצַּחְתֶּן מִצַּחְתֶּן	מִצַּחְתֶּן
1. c.	מָצַחְתֵּנוּ מָצַחְתֵּנוּ	מִצַּחְתֵּנוּ מִצַּחְתֵּנוּ	מִצַּחְתֵּנוּ
INF.	מִצֵּחַ מִצֵּחַ	יִמְצַח יִמְצַח	יִמְצַח
INF. absol.	מִצֵּחַ מִצֵּחַ	יִמְצַח יִמְצַח	יִמְצַח
IMP. m.	מִצֵּחַ * מִצֵּחַ	יִמְצַח יִמְצַח	יִמְצַח
f.	מִצֵּחַ מִצֵּחַ	יִמְצַחִי יִמְצַחִי	יִמְצַחִי
Plur. m.	מִצֵּחוּ מִצֵּחוּ	יִמְצַחוּ יִמְצַחוּ	יִמְצַחוּ
f.	מִצֵּחְנָה * מִצֵּחְנָה	יִמְצַחְנָה * יִמְצַחְנָה	יִמְצַחְנָה * יִמְצַחְנָה
IMPF. 3. m.	יִמְצַח * יִמְצַח	יִמְצַח * יִמְצַח	יִמְצַח
3. f.	יִמְצַחֶה יִמְצַחֶה	יִמְצַחֶה יִמְצַחֶה	יִמְצַחֶה
2. m.	יִמְצַחְתָּ יִמְצַחְתָּ	יִמְצַחְתָּ יִמְצַחְתָּ	יִמְצַחְתָּ
2. f.	יִמְצַחְתְּ יִמְצַחְתְּ	יִמְצַחְתְּ יִמְצַחְתְּ	יִמְצַחְתְּ
1. c.	יִמְצַחְתִּי יִמְצַחְתִּי	יִמְצַחְתִּי יִמְצַחְתִּי	יִמְצַחְתִּי
Plur. 3. m.	יִמְצַחוּ יִמְצַחוּ	יִמְצַחוּ יִמְצַחוּ	יִמְצַחוּ
3. f.	יִמְצַחְנָה * יִמְצַחְנָה	יִמְצַחְנָה * יִמְצַחְנָה	יִמְצַחְנָה * יִמְצַחְנָה
2. m.	יִמְצַחְתֶּם יִמְצַחְתֶּם	יִמְצַחְתֶּם יִמְצַחְתֶּם	יִמְצַחְתֶּם
2. f.	יִמְצַחְתֶּן יִמְצַחְתֶּן	יִמְצַחְתֶּן יִמְצַחְתֶּן	יִמְצַחְתֶּן
1. c.	יִמְצַחְתֵּנוּ יִמְצַחְתֵּנוּ	יִמְצַחְתֵּנוּ יִמְצַחְתֵּנוּ	יִמְצַחְתֵּנוּ
IMPF. shortened (<i>Jussive</i>)			
IMPF. with Suff.	יִמְצַחִי יִמְצַחִי		יִמְצַחִי יִמְצַחִי
PART. act.	מִצֵּחַ מִצֵּחַ	מִצַּחַת מִצַּחַת	מִצַּחַת מִצַּחַת
pass.	מִצֻּחַ מִצֻּחַ		

P. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	גָּלָה *	נִגְלָה *	גָּלָה *
3. f.	גָּלְתָה *	נִגְלְתָה *	גָּלְתָה *
2. m.	גָּלִיתָ *	נִגְלִיתָ *	גָּלִיתָ *
2. f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
1. c.	גָּלִיתִי *	נִגְלִיתִי *	גָּלִיתִי *
Plur. 3. c.	גָּלוּ *	נִגְלוּ	גָּלוּ
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. f.	גָּלִיתְּוּ	נִגְלִיתְּוּ	גָּלִיתְּוּ
1. c.	גָּלִיתֵנוּ	נִגְלִיתֵנוּ	גָּלִיתֵנוּ
INF.	גָּלוֹת *	הִגְלוֹת *	גָּלוֹת *
INF. absol.	גָּלָה	נִגְלָה	גָּלָה
IMP. m.	גָּלָה *	הִגְלָה *	גָּלָה *
f.	גָּלִי *	הִגְלִי *	גָּלִי *
Plur. m.	גָּלוּ	הִגְלוּ	גָּלוּ
f.	גָּלִינָה *	הִגְלִינָה *	גָּלִינָה *
IMPF. 3. m.	יִגְלֶה *	יִגְלֶה *	יִגְלֶה *
3. f.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
2. m.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
2. f.	תִּגְלִי *	תִּגְלִי *	תִּגְלִי *
1. c.	אִגְלֶה	אִגְלֶה	אִגְלֶה
Plur. 3. m.	יִגְלוּ	יִגְלוּ	יִגְלוּ
3. f.	תִּגְלִינָה *	תִּגְלִינָה *	תִּגְלִינָה *
2. m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
1. c.	נִגְלֶה	נִגְלֶה	נִגְלֶה
IMPF. short'd	יִגַּל *	יִגַּל *	יִגַּל *
IMPF. with Suff.	יִגְלִי *		יִגְלִי *
PART. act.	גָּלָה *	נִגְלָה *	מְגָלָה *
pass.	גָּלוּי *		

P. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	פָּלַח *	נִפְּלַח *	פָּלַח *
3. f.	פָּלְחָה *	נִפְּלְחָה *	פָּלְחָה *
2. m.	פָּלַחְתָּ *	נִפְּלַחְתָּ *	פָּלַחְתָּ *
2. f.	פָּלַחְתְּ	נִפְּלַחְתְּ	פָּלַחְתְּ
1. c.	פָּלַחְתִּי	נִפְּלַחְתִּי	פָּלַחְתִּי
Plur. 3. c.	פָּלְחוּ *	נִפְּלְחוּ	פָּלְחוּ
2. m.	פָּלַחְתֶּם	נִפְּלַחְתֶּם	פָּלַחְתֶּם
2. f.	פָּלַחְתֶּן	נִפְּלַחְתֶּן	פָּלַחְתֶּן
1. c.	פָּלַחְתֶּם	נִפְּלַחְתֶּם	פָּלַחְתֶּם
INF.	פָּלֹחַ *	הִפְּלֹחַ *	פָּלֹחַ *
INF. absol.	פָּלַח	נִפְּלַח	פָּלַח
IMP. m.	פָּלַח *	הִפְּלַח *	פָּלַח *
f.	פָּלִי *	הִפְּלִי *	פָּלִי *
Plur. m.	פָּלוּ	הִפְּלוּ	פָּלוּ
f.	פָּלִינָה *	הִפְּלִינָה *	פָּלִינָה *
IMPF. 3. m.	יִפְּלֹחַ *	יִפְּלֹחַ *	יִפְּלֹחַ *
3. f.	תִּפְּלֹחַ	תִּפְּלֹחַ	תִּפְּלֹחַ
2. m.	תִּפְּלֹחַ	תִּפְּלֹחַ	תִּפְּלֹחַ
2. f.	תִּפְּלִי *	תִּפְּלִי *	תִּפְּלִי *
1. c.	אִפְּלֹחַ	אִפְּלֹחַ	אִפְּלֹחַ
Plur. 3. m.	יִפְּלוּ	יִפְּלוּ	יִפְּלוּ
3. f.	תִּפְּלִינָה *	תִּפְּלִינָה *	תִּפְּלִינָה *
2. m.	תִּפְּלוּ	תִּפְּלוּ	תִּפְּלוּ
2. f.	תִּפְּלִינָה	תִּפְּלִינָה	תִּפְּלִינָה
1. c.	נִפְּלֹחַ	נִפְּלֹחַ	נִפְּלֹחַ
IMPF. short'd	יִפְּלַ *	יִפְּלַ *	יִפְּלַ *
IMPF. with Suff.	יִפְּלִי *		יִפְּלִי *
PART. act.	פָּלַח *	נִפְּלַח *	מִפְּלַח *
pass.	פָּלְחִי *		

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
גָּלָה *	הִגְלָה *	הִגְלָה *	הִתְגַּלָּה *
גָּלְתָה *	הִגְלִיתָה *	הִגְלִיתָה *	הִתְגַּלִּיתָה *
גָּלִית *	הִגְלִית *	הִגְלִית *	הִתְגַּלִּית *
גָּלִית	הִגְלִית	הִגְלִית	הִתְגַּלִּית
גָּלְתִּי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלִיחַם	הִגְלִיחַם	הִגְלִיחַם	הִתְגַּלִּיחַם
גָּלִיחַן	הִגְלִיחַן	הִגְלִיחַן	הִתְגַּלִּיחַן
גָּלִיחוּ	הִגְלִיחוּ	הִגְלִיחוּ	הִתְגַּלִּיחוּ
גָּלוּת *	הִגְלוּת *	הִגְלוּת *	הִתְגַּלוּת *
	הִגְלָה	הִגְלָה *	הִתְגַּלָּה
wanting	הִגְלָה *	wanting	הִתְגַּלָּה *
	הִגְלִי *		הִתְגַּלִּי
	הִגְלוּ		הִתְגַּלוּ
	הִגְלִיחוּ *		הִתְגַּלִּיחוּ *
יִגְלָה *	יִגְלָה *	יִגְלָה *	יִתְגַּלָּה *
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
תִּגְלִי *	תִּגְלִי *	תִּגְלִי *	תִּתְגַּלִּי *
אִגְלָה	אִגְלָה	אִגְלָה	אִתְגַּלָּה
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
תִּגְלִיחוּ *	תִּגְלִיחוּ *	תִּגְלִיחוּ *	תִּתְגַּלִּיחוּ *
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
תִּגְלִיחוּ	תִּגְלִיחוּ	תִּגְלִיחוּ	תִּתְגַּלִּיחוּ
נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
	יִגְלִי *		יִתְגַּלִּי *
	יִגְלִי		
מִגְלָה *	מִגְלָה *	מִגְלָה *	מִתְגַּלָּה *

P. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	גָּלָה *	נִגְלָה *	גָּלָה *
3. f.	גָּלְתָה *	נִגְלְתָה *	גָּלְתָה *
2. m.	גָּלִיתָ *	נִגְלִיתָ *	גָּלִיתָ *
2. f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
1. c.	גָּלִיתִי	נִגְלִיתִי	גָּלִיתִי
Plur. 3. c.	גָּלוּ *	נִגְלוּ *	גָּלוּ *
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. f.	גָּלִיתְוּ	נִגְלִיתְוּ	גָּלִיתְוּ
1. c.	גָּלִינוּ	נִגְלִינוּ	גָּלִינוּ
INF.	גָּלוּחַ *	הִגְלוּחַ *	גָּלוּחַ *
INF. absol.	גָּלָה	נִגְלָה	גָּלָה
IMP. m.	גָּלָה *	הִגְלָה *	גָּלָה *
f.	גָּלִי *	הִגְלִי *	גָּלִי *
Plur. m.	גָּלוּ	הִגְלוּ	גָּלוּ
f.	גָּלִינָה *	הִגְלִינָה *	גָּלִינָה *
IMPF. 3. m.	יִגְלֶה *	יִגְלוֹה *	יִגְלֶה *
3. f.	תִּגְלוֹה	תִּגְלוֹה	תִּגְלוֹה
2. m.	תִּגְלוֹה	תִּגְלוֹה	תִּגְלוֹה
2. f.	תִּגְלִי *	תִּגְלִי *	תִּגְלִי *
1. c.	אֶגְלוֹה	אֶגְלוֹה	אֶגְלוֹה
Plur. 3. m.	יִגְלוּ	יִגְלוּ	יִגְלוּ
3. f.	תִּגְלִינָה *	תִּגְלִינָה *	תִּגְלִינָה *
2. m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
1. c.	נִגְלוֹה	נִגְלוֹה	נִגְלוֹה
IMPF. short'd	יִגְלֵ *	יִגְלֵ *	יִגְלֵ *
IMPF. with Suff.	יִגְלִי *		יִגְלִי *
PART. act.	גָּלָה *	נִגְלָה *	מְגָלָה *
pass.	גָּלוּי *		

P. VERB LAMEDH

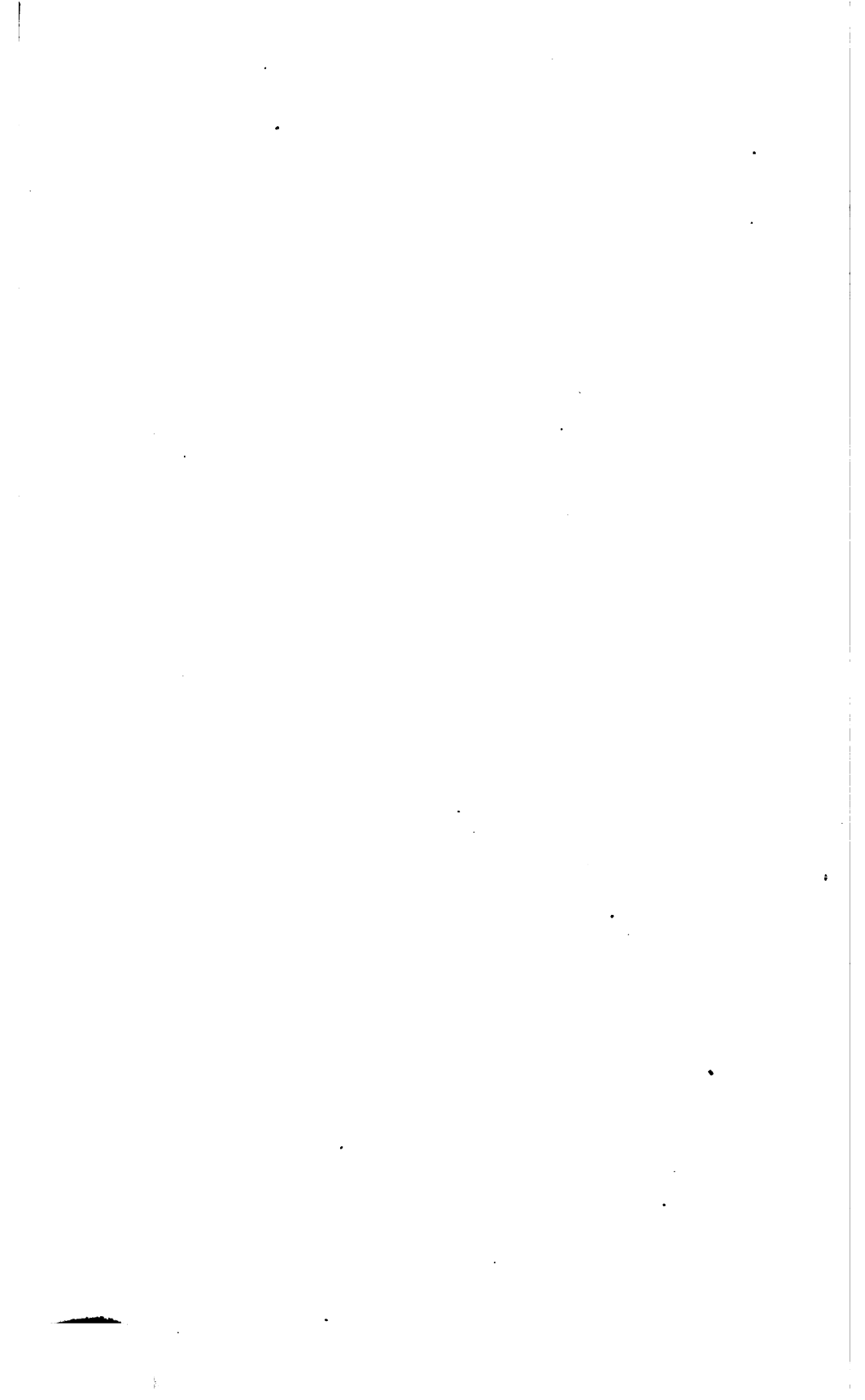
	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	גָּלָה *	נִגְלָה *	גָּלָה *
3. f.	גָּלְתָה *	נִגְלְתָה *	גָּלְתָה *
2. m.	גָּלִיתָ *	נִגְלִיתָ *	גָּלִיתָ *
2. f.	גָּלִיתְּ	נִגְלִיתְּ	גָּלִיתְּ
1. c.	גָּלִיתִי *	נִגְלִיתִי *	גָּלִיתִי *
Plur. 3. c.	גָּלוּ *	נִגְלוּ	גָּלוּ
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. f.	גָּלִיתְּוּ	נִגְלִיתְּוּ	גָּלִיתְּוּ
1. c.	גָּלִיתֵנוּ	נִגְלִיתֵנוּ	גָּלִיתֵנוּ
INF.	גָּלוֹת *	הִגְלוֹת *	גָּלוֹת *
INF. absol.	גָּלָה	נִגְלָה	גָּלָה
IMP. m.	גָּלָה *	הִגְלָה *	גָּלָה *
f.	גָּלִי *	הִגְלִי *	גָּלִי *
Plur. m.	גָּלוּ	הִגְלוּ	גָּלוּ
f.	גָּלִינָה *	הִגְלִינָה *	גָּלִינָה *
IMPF. 3. m.	יִגְלֶה *	יִגְלֶה *	יִגְלֶה *
3. f.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
2. m.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
2. f.	תִּגְלִי *	תִּגְלִי *	תִּגְלִי *
1. c.	אֶגְלֶה	אֶגְלֶה	אֶגְלֶה
Plur. 3. m.	יִגְלוּ	יִגְלוּ	יִגְלוּ
3. f.	תִּגְלִינָה *	תִּגְלִינָה *	תִּגְלִינָה *
2. m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
1. c.	נִגְלֶה	נִגְלֶה	נִגְלֶה
IMPF. short'd	יִגְלֵ *	יִגְלֵ *	יִגְלֵ *
IMPF. with Suff.	יִגְלִי *		יִגְלִי *
PART. act.	גָּלָה *	נִגְלָה *	מִגְלָה *
pass.	גָּלוּי *		

P. VERB LAMEDH

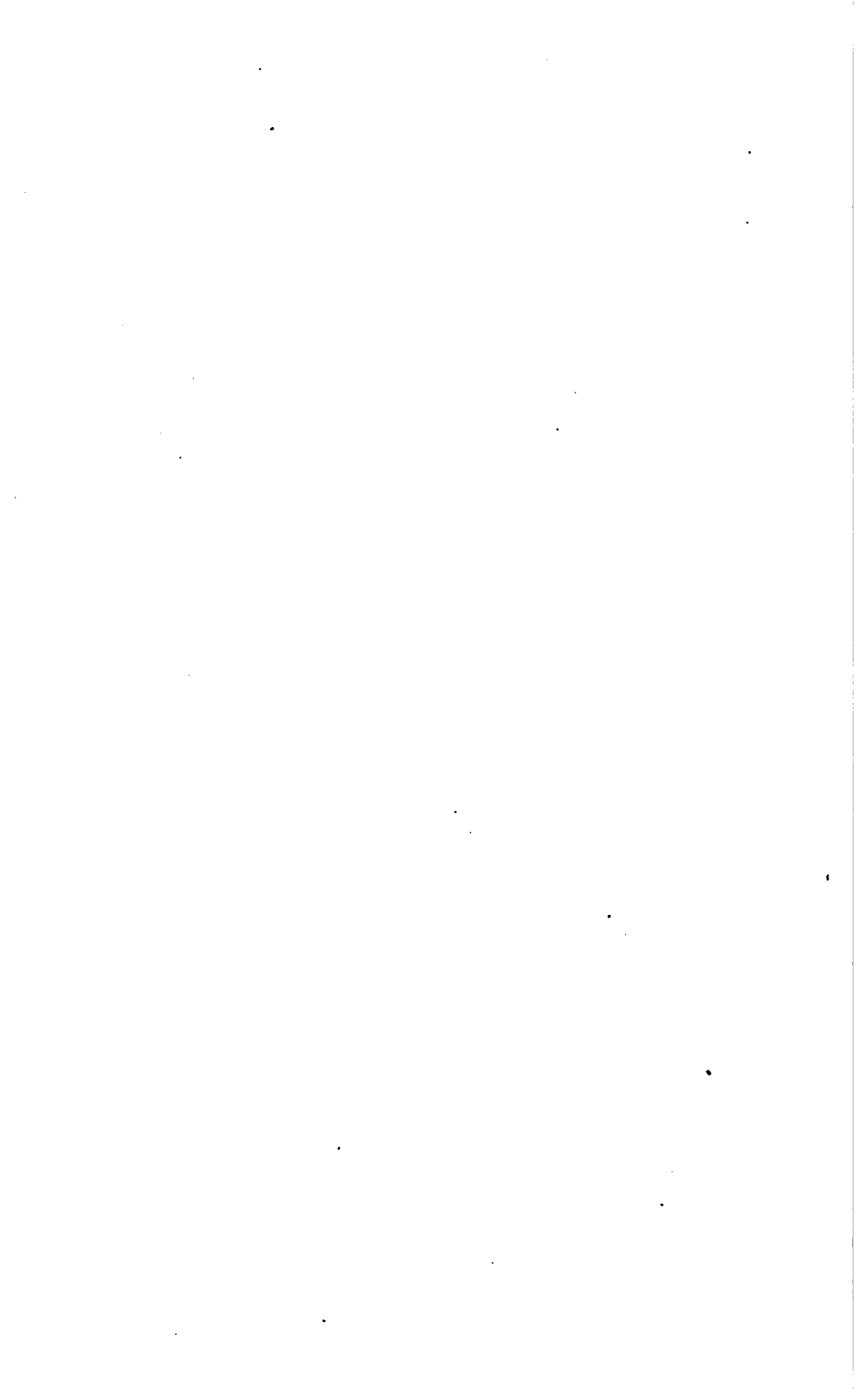
	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	גָּלָה *	נִגְלָה *	גָּלָה *
3. f.	גָּלְתָה *	נִגְלְתָה *	גָּלְתָה *
2. m.	גָּלִיתָ *	נִגְלִיתָ *	גָּלִיתָ *
2. f.	גָּלִית	נִגְלִית	גָּלִית
1. c.	גָּלִיתִי *	נִגְלִיתִי *	גָּלִיתִי *
Plur. 3. c.	גָּלוּ *	נִגְלוּ	גָּלוּ
2. m.	גָּלִיתֶם	נִגְלִיתֶם	גָּלִיתֶם
2. f.	גָּלִיתְנָן	נִגְלִיתְנָן	גָּלִיתְנָן
1. c.	גָּלִיתֵנוּ	נִגְלִיתֵנוּ	גָּלִיתֵנוּ
INF.	גָּלוֹת *	הִגְלוֹת *	גָּלוֹת *
INF. absol.	גָּלָה	נִגְלָה	גָּלָה
IMP. m.	גָּלָה *	הִגְלָה *	גָּלָה *
f.	גָּלִי *	הִגְלִי *	גָּלִי *
Plur. m.	גָּלוּ	הִגְלוּ	גָּלוּ
f.	גָּלִינָה *	הִגְלִינָה *	גָּלִינָה *
IMPF. 3. m.	יִגְלֶה *	יִגְלֶה *	יִגְלֶה *
3. f.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
2. m.	תִּגְלֶה	תִּגְלֶה	תִּגְלֶה
2. f.	תִּגְלִי *	תִּגְלִי *	תִּגְלִי *
1. c.	אִגְלֶה	אִגְלֶה	אִגְלֶה
Plur. 3. m.	יִגְלוּ	יִגְלוּ	יִגְלוּ
3. f.	תִּגְלִינָה *	תִּגְלִינָה *	תִּגְלִינָה *
2. m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
1. c.	נִגְלֶה	נִגְלֶה	נִגְלֶה
IMPF. short'd	יִגְלֵ *	יִגְלֵ *	יִגְלֵ *
IMPF. with Suff.	יִגְלִי *		יִגְלִי *
PART. act.	גָּלָה *	נִגְלָה *	מִגְלָה *
pass.	גָּלוּי *		

P. VERB LAMEDH

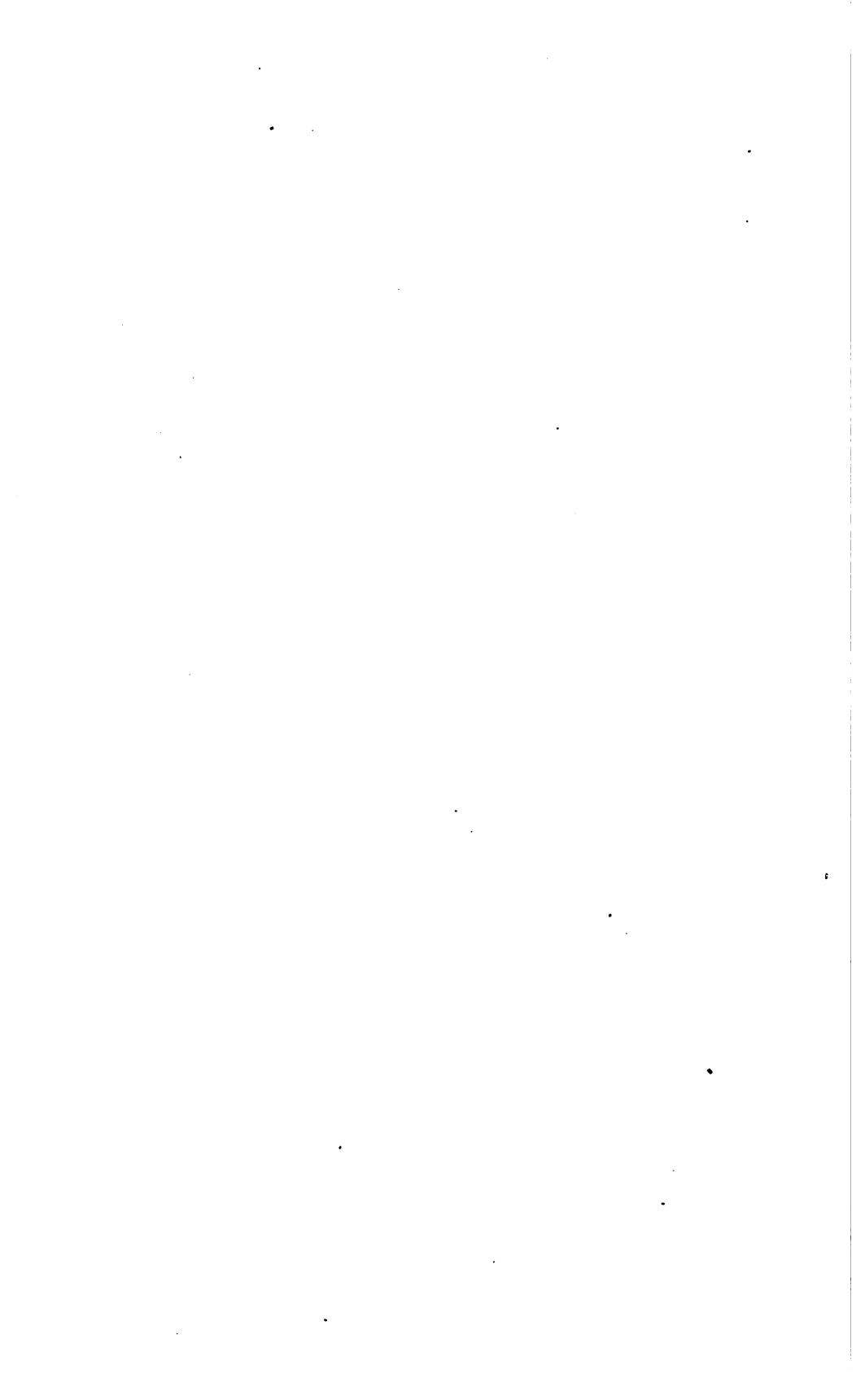
	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	פָּלַח * פָּלַח	נִפְּלַח * נִפְּלַח	פָּלַח * פָּלַח
3. f.	פָּלְחָה * פָּלְחָה	נִפְּלְחָה * נִפְּלְחָה	פָּלְחָה * פָּלְחָה
2. m.	פָּלַחְתָּ * פָּלַחְתָּ	נִפְּלַחְתָּ * נִפְּלַחְתָּ	פָּלַחְתָּ * פָּלַחְתָּ
2. f.	פָּלַחְתְּ * פָּלַחְתְּ	נִפְּלַחְתְּ * נִפְּלַחְתְּ	פָּלַחְתְּ * פָּלַחְתְּ
1. c.	פָּלַחְתִּי * פָּלַחְתִּי	נִפְּלַחְתִּי * נִפְּלַחְתִּי	פָּלַחְתִּי * פָּלַחְתִּי
Plur. 3. c.	פָּלְחוּ * פָּלְחוּ	נִפְּלְחוּ * נִפְּלְחוּ	פָּלְחוּ * פָּלְחוּ
2. m.	פָּלַחְתֶּם * פָּלַחְתֶּם	נִפְּלַחְתֶּם * נִפְּלַחְתֶּם	פָּלַחְתֶּם * פָּלַחְתֶּם
2. f.	פָּלַחְתֶּן * פָּלַחְתֶּן	נִפְּלַחְתֶּן * נִפְּלַחְתֶּן	פָּלַחְתֶּן * פָּלַחְתֶּן
1. c.	פָּלַחְנוּ * פָּלַחְנוּ	נִפְּלַחְנוּ * נִפְּלַחְנוּ	פָּלַחְנוּ * פָּלַחְנוּ
INF.	פָּלֹחַ * פָּלֹחַ	יִפְּלֹחַ * יִפְּלֹחַ	פָּלֹחַ * פָּלֹחַ
INF. absol.	פָּלַח * פָּלַח	נִפְּלַח * נִפְּלַח	פָּלַח * פָּלַח
IMP. m.	פָּלַח * פָּלַח	יִפְּלַח * יִפְּלַח	פָּלַח * פָּלַח
f.	פָּלִי * פָּלִי	יִפְּלִי * יִפְּלִי	פָּלִי * פָּלִי
Plur. m.	פָּלוּ * פָּלוּ	יִפְּלוּ * יִפְּלוּ	פָּלוּ * פָּלוּ
f.	פָּלְיֵנָה * פָּלְיֵנָה	יִפְּלְיֵנָה * יִפְּלְיֵנָה	פָּלְיֵנָה * פָּלְיֵנָה
IMPF. 3. m.	יִפְּלֹחַ * יִפְּלֹחַ	יִפְּלֹחַ * יִפְּלֹחַ	יִפְּלֹחַ * יִפְּלֹחַ
3. f.	תִּפְּלֹחַ * תִּפְּלֹחַ	תִּפְּלֹחַ * תִּפְּלֹחַ	תִּפְּלֹחַ * תִּפְּלֹחַ
2. m.	תִּפְּלֹחַ * תִּפְּלֹחַ	תִּפְּלֹחַ * תִּפְּלֹחַ	תִּפְּלֹחַ * תִּפְּלֹחַ
2. f.	תִּפְּלִי * תִּפְּלִי	תִּפְּלִי * תִּפְּלִי	תִּפְּלִי * תִּפְּלִי
1. c.	אִפְּלֹחַ * אִפְּלֹחַ	אִפְּלֹחַ * אִפְּלֹחַ	אִפְּלֹחַ * אִפְּלֹחַ
Plur. 3. m.	יִפְּלוּ * יִפְּלוּ	יִפְּלוּ * יִפְּלוּ	יִפְּלוּ * יִפְּלוּ
3. f.	תִּפְּלְיֵנָה * תִּפְּלְיֵנָה	תִּפְּלְיֵנָה * תִּפְּלְיֵנָה	תִּפְּלְיֵנָה * תִּפְּלְיֵנָה
2. m.	תִּפְּלוּ * תִּפְּלוּ	תִּפְּלוּ * תִּפְּלוּ	תִּפְּלוּ * תִּפְּלוּ
2. f.	תִּפְּלְיֵנָה * תִּפְּלְיֵנָה	תִּפְּלְיֵנָה * תִּפְּלְיֵנָה	תִּפְּלְיֵנָה * תִּפְּלְיֵנָה
1. c.	נִפְּלֹחַ * נִפְּלֹחַ	נִפְּלֹחַ * נִפְּלֹחַ	נִפְּלֹחַ * נִפְּלֹחַ
IMPF. short'd	יִפֵּל * יִפֵּל	יִפֵּל * יִפֵּל	יִפֵּל * יִפֵּל
IMPF. with Suff.	יִפְּלִי * יִפְּלִי	יִפְּלִי * יִפְּלִי	יִפְּלִי * יִפְּלִי
PART. act.	פָּלַח * פָּלַח	נִפְּלַח * נִפְּלַח	מִפְּלַח * מִפְּלַח
pass.	פָּלְחִי * פָּלְחִי	נִפְּלְחִי * נִפְּלְחִי	מִפְּלְחִי * מִפְּלְחִי



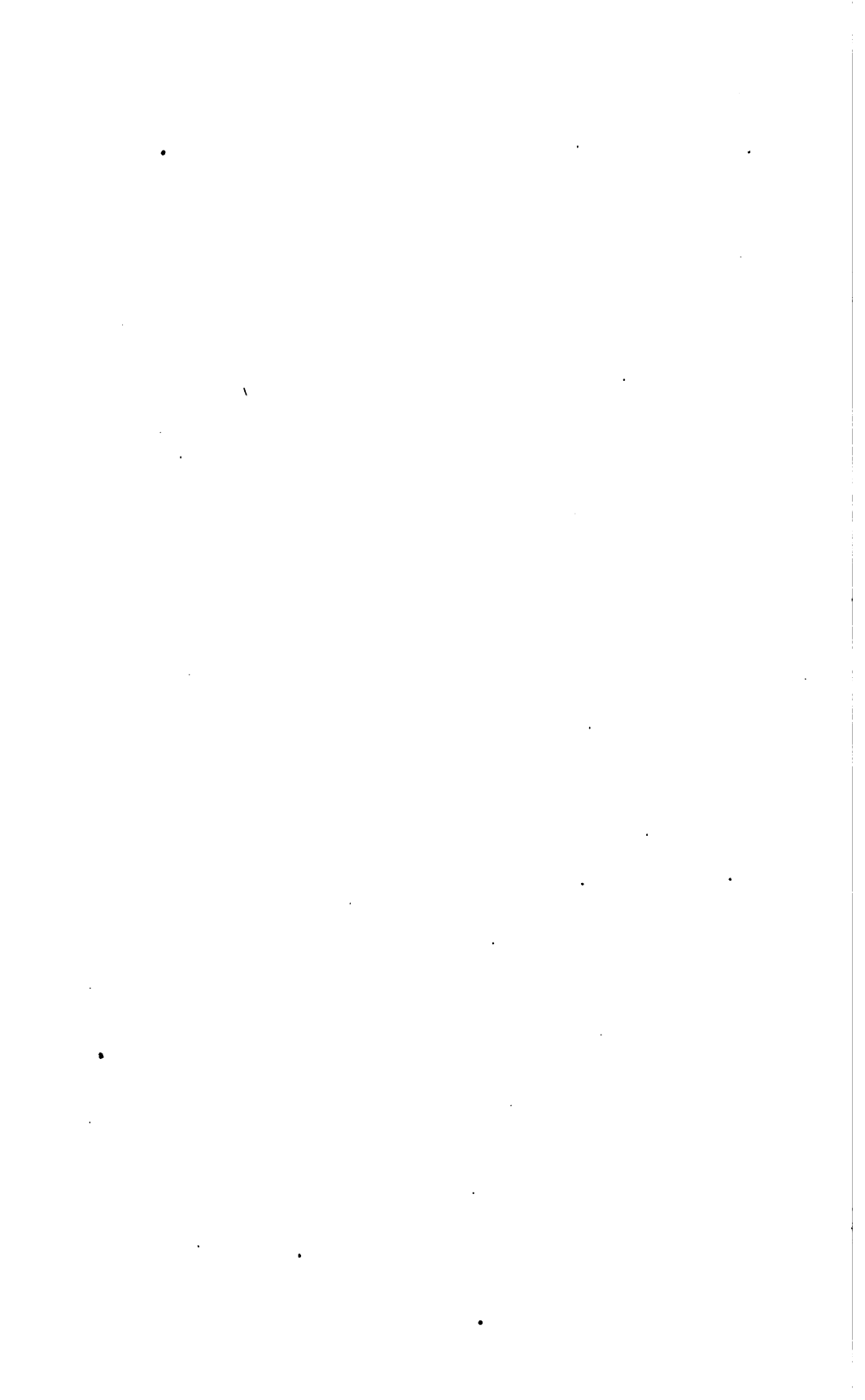
EXERCISES
IN
HEBREW GRAMMAR.



EXERCISES
IN
HEBREW GRAMMAR.



EXERCISES
IN
HEBREW GRAMMAR.



EXERCISES
IN
HEBREW GRAMMAR,
AND A
HEBREW CHRESTOMATHY.

PREPARED WITH REFERENCE TO THE TRANSLATION OF DR. RÖDIGER'S SEVEN
TEENTH EDITION OF GESENIUS' HEBREW GRAMMAR

BY
THOMAS J. CONANT,
PROFESSOR OF HEBREW IN ROCHESTER THEOLOGICAL SEMINARY.

NEW YORK:
D. APPLETON & COMPANY,
443 & 445 BROADWAY.
1861.

THE plan proposed for the use of these Exercises, is as follows. In going over the Elements for the first time, only those parts of the Grammar need be studied, which are indicated at the head of the following *sections*, other portions being consulted when reference is made to them. The exercises in each section should be thoroughly mastered, in connection with the sections of the Grammar there referred to, before any farther advance is made in the Grammar. When the first five sections of the exercises have been gone over, the whole of Part First in the Grammar may then be studied with profit. By this method, teachers will find their own task lightened, and the progress of their pupils greatly facilitated.

The Grammar is referred to for the statement of principles, which, as far as practicable, is avoided in the Exercises and Chrestomathy. A summary is occasionally given for the learner's convenience, the particulars being supplied in the Grammar.

The student should beware of hurrying over the elements, from an impatience to commence translating while he is yet *spelling* his way over Hebrew forms. He will otherwise find himself embarrassed with petty difficulties, when his whole attention should be directed to other objects.—The practice of *reading Hebrew aloud* is too much neglected; and hence few acquire the habit of reading with ease and fluency, so necessary to the full understanding and appreciation of a writer's sentiments in any language.

* * The sign § is used in references to the sections of the Grammar; those of the following pages are indicated by the abbreviation *Sect.*

EXERCISES IN HEBREW GRAMMAR.

SECTION I.

EXERCISES ON THE MANNER OF WRITING AND PRONOUNCING THE CONSONANTS AND VOWELS.

On §§ 5—8, and § 12.

The following examples will accustom the student to the *forms* of the consonants, and their *sounds* as given in the alphabet and in § 6, 2, and to the manner of writing and pronouncing the consonants and vowels in connection.—The *promiscuous examples* are to be studied for recitation.

* * *Every syllable begins with a consonant* ; see § 26, 1, where the only exception is given. The *tone (accent)* is commonly on the final syllable (§ 15, 2) : when it is on the *penultimate*, this is indicated by the sign [ˊ], as in the Grammar (§ 15, Rem. 3).

An *open* syllable is one which ends with a vowel ; a *closed* syllable is one which ends with a consonant ; § 26, 2, *a, c, and d.*

For the signs used to represent the *sounds* of the Hebrew vowels, see the first Note to § 8.—For the effect of the *point* in certain letters (א &c.) see Note to p. 20.

a) Open syllables (see the table of vowels, p. 24) :

First class, of the *A* sound ; letter *a*), *unchangeable a* (אָ = אֶ, § 9, 1, 1), קָ (for אֶקָ) *qá*, נָ (for אֶנָּ) *ná*, רָ (for אֶרָ) *rá*, תָּ (for אֶתָּ) *tá* ; *changeable ā* (its proper use), מָ *mā*, סָ *sā*, תָּ *tā*, גָּ *gā*, נָ *nā*, לָ *lā*, זָ *zā*, יָ *yā*, בָּ *bā*, שָׁ *sā*, שְׁ *shā*, אָ *ā*, דָּ *dā*, רָ *rā*, הָ *hā*, חָ *hhā*, תָּ *tā*, וָ *vā*, קָ *kā*, קָ *qā*, פָּ *pā*, צָ *tsā* ; letter *b*), short *a*, רָ *rā*, תָּ *tā*, חָ *hhā*, הָ *hā* ; letter *c*), *unchangeable â* (modification of *a* see Rem. 2 below), when in union with י, as דֵּי *dū*, לֵי *lū*, בֵּי *bū*, צֵי *tsū* (*ū* like *e* in *there*) ; short *ă* (modification of short *a*), מִ *mă*, שִׁ *shă*, שֵׁ *să*, צֵ *tsă*, נֵ *nă*.

Second class : *I* sound ; letter *a*), *unchangeable* $\dot{\iota}$ (— = $\dot{\iota}$ defectively written, § 8, 4), ל (for לִי) *lî*, ב (for בִּי) *bî*, ה (for הִי) *hî*, ר (for רִי) *rî* ; letter *b*), short $\dot{\iota}$ (its proper sound), מ *mî*, ס *sî*, ז *zî*, ל *lî*, ט *î*, ר *rî*, ו *vî*, ת *tî* : *E* sound ; letter *c*), *unchangeable* \dot{e} (— = \dot{e} defectively written), ב (for בֵּי) *bê*, ר (for רֵי) *rê*, ג (for גֵּי) *gê*, פ (for פֵּי) *pê*, ז (for זֵי) *zê* ; *changeable* \dot{e} (its proper use), צ *tsê*, ג *gê*, ת *tê*, ה *hê*, ח *hhê*, ס *sê*, ש *sê*, ש *shê*, י *yê* ; letter *d*), short \dot{e} , ש *shê*, ר *rê*, ב *bê*, ס *sê*, ש *sê*, ת *tê*, ל *lê*.

Third class : *U* sound ; letter *a*), ל *lû*, ז *zû*, מ *mû*, ת *tû* ; letter *b*), short \ddot{u} (its proper sound), נ *nû*, ז *zû*, פ *pû*, ש *shû*, כ *kû* ; but also *unchangeable* \ddot{u} (— = \ddot{u} defectively written),* צ (for צוּ) *tsû*, מ (for מוּ) *mû*, ב (for בוּ) *bû* ; ש (for שוּ) *shû* : *O* sound ; letter *c*), *unchangeable* \dot{o} (— = \dot{o} defectively written), ק (for קוּ) *qô*, ב (for בוּ) *bô*, צ (for צוּ) *tsô* ; *changeable* \dot{o} (its proper use), כ *kô*, ס *sô*, ה *dô*, ת *tô*, ר *rô*, ז *zô* ; letter *d*), short \dot{o} , ב *bô*, ז *zô*, ת *tô* ; letter *e*), obtuse \dot{e} (from *u* or *o*), א *â*, ת *tê*.

b) Closed syllables :

לָם *lām*, בָּר *bār*, שָׁם *shēm*, הָדָה *hādh*, שָׁר *shār*, סָם *sām* (ם, § 5, 3), לִת *līth*, לֶק *lēq*, שָׁן *shān*, קָל *qāl*, יָדָה *yādh*, לָם *lām*, תָּם *tām*, בָּת *bōth*, אָן *ān* (§ 5, 3), יָל *yāl*, קָל *qāl*, לֹת *lōt*, תָּן *tān*, יֶשׁ *yēsh*, יָת *yāth*, גָּדָה *gādh*, פָּל *pāl*, יָק *yāq*, גָּרָב *gārv*, גָּר *gārv*, וָב *vāv* (more nearly *vāv*), † קָל *kāl* (— = \dot{o} , 3d class, *d*).

Rem. 1. In itself, each vowel is *changeable*, and it is only by accidental union with a vowel-letter (letter *c* below), that it becomes *unchangeable*.

2. The same sign (·) represents two distinct vowel-sounds, one of the first and the other of the second class, differing in their *nature* (origin) and in *sound*. The former is a modification of the *a* sound, familiar to the German ear, made by elevating the root of the tongue while uttering the sound of *a* (as heard in *father*); hence represented, as in the original, by the Germ. *ä* (nearly *e* in *there*, Fr. *è* in *mère*). The latter is the shortened sound of *Tsere*, viz. the clear sound of short *e* in *met*. The learner will soon distinguish them by the knowledge of their origin.—In the few instances of its use in the third class (letter *d*), it is merely an obscuring of the *o* and *u* sounds, just as our *o* is obscured in *atom*, pronounced nearly as *atum* or *atem*.

The “accented \dot{e} ” (under letter *d* of the second class) belongs rather to the first class, letter *c*; see § 24, 2, *c*, *a*, and § 93, Expl. 9, *Rem*.

* When $\dot{\iota}$ is to be written *defectively*, it is represented by —, which is then *long*; otherwise it is *short*. *Shureq* can be written only in connection with $\dot{\iota}$ (י).

† On account of the difficulty in sounding the English *w* at the end of a syllable, the Hebrew ו is commonly sounded as *v*.

שָׁנִים *lè-môr*, לֵאמֹר *û-bhên* רִבִּין *li-nû* לִינִי *bè-thî* בִּיתִי
shâ-nim, עֵינַי *lè-nè* בִּתְיִם *bôt-tim* (־ = ò).

For explanation of the following examples, see § 8, 2, ¶ 2 and 3 (in small type): פֹּשׁ *pôsh*, שֶׁן *sôn*, שֹׁן *shôn*, שֹׁרֶשׁ *shô'-rêsh*, קָוָה *qô-vâv*, אֲשֶׁר *shër* אֹסֶ' *shër*, תּוֹם *tâ-vôm*, וְשֹׁדֵד *vâ-shôdh*.

e) *Double letters* :

A consonant is sometimes *doubled* in pronunciation, when preceded by a full vowel, and followed by a full or a half vowel.* This is indicated (§ 12, 1, a) by the *doubling point* in the letter, showing that it is to be pronounced twice. E. g. קָטַל *qît-têl*, הִשָּׁח *hâsh-shên*, הִקָּל *hâq-qôl*, אֲמִי *âm-mî*, הִבֵּן *hâb-bên*.

The same sign is used for the *hardening point* (§ 12, 1, b) in certain letters (ב, ג, ד, כ, ס, ח, § 6, 3), when they are *not* preceded by a vowel-sound,—which distinguishes it from the *doubling point*.

Promiscuous examples : בָּגַן *bâg-gân*, בָּתוֹ *bit-tô*, יָפַר *dâb-bêr*, גָּנַם *(tsiv-vâ*, § 12, 1, Note *) הִקָּה *shâd-dây*, the consonant *y*), הָיִם *hây-yâm*, קָלִי *hâkôh*, הִכּוֹס *hâkôh*, הִדָּם *hâkôh*, יָקַח *hâkôh*, רָאשׁ *hâkôh*, קָשָׁח *hâkôh*, מִכּוֹס *hâkôh*, יָקַח *hâkôh*, בָּדַל *hâkôh*, עוֹן *hâkôh*, נָשָׂא *hâkôh*, לָמַד *hâkôh*, זָעַם *hâkôh*, פָּרִי *hâkôh*, שָׁלַח *hâkôh*, הִגִּיר *hâkôh*, הִפְסֵק *hâkôh*, הִבְדֵּד *hâkôh*, בָּדַד *hâkôh*, הִקּוֹן *hâkôh*, הִגִּיר *hâkôh*, הִקּוֹל *hâkôh*, עָמִיר *hâkôh*, שָׁבַח *hâkôh*, לָקַח *hâkôh*, נִתָּן *hâkôh*, גָּזַם *hâkôh*, שָׁם *hâkôh*, קוֹף *hâkôh*, שָׁרַץ *hâkôh*, יָקַח *hâkôh*, יָמַן *hâkôh*, לָמַד *hâkôh*, קָמַד *hâkôh* (§ 8, 4, a), שָׁמַן *hâkôh*, שָׁם *hâkôh*.

SECTION II.

EXERCISES IN SYLLABICATION.

On §§ 10 and 26.

The uses of *Sh'va* as a *half-vowel* (§ 10, 1), or as merely marking the *division of syllables* (§ 10, 3), depend on the *theory of the syllable* exhibited in § 26 ; it is found most convenient, therefore, to present the subjects of these two sections in connection.

Sh'va, vocal and silent.

Simple *Sh'va* (,) is the sign either of a *half-vowel*, as e. g. under the first letter of קָטַל *q'-tôl*, where it forms a *prefix half-syllable* (§ 26, 4) ; or of a mere *division of syllables*, as unde

* A consonant can be doubled in no other position.

the second letter of קטלי *qīt-lī*, where it stands *at the end of a syllable*, and is not sounded (silent *Sh^{va}*).

Sh^{va} is, therefore, *vocal only under the first of two consonants before a full vowel*. There is but one case, in which the learner finds any difficulty in determining whether *Sh^{va}* is vocal or silent; viz. when it stands *between two full vowels*, as קטלה, קמנה. In this case the letter, under which it stands, might be the final consonant of a closed syllable, as קמנה *qōm'-nā* (silent *Sh^{va}*); or it might form with the *Sh^{va}* a prefix half-syllable, as קטלה *qā-t'-lā* (vocal *Sh^{va}*). This is determined by the *nature of the syllable*, as taught in § 26. A vowel-sound is naturally prolonged, unless interrupted by a consonant. Hence an open syllable has properly a long vowel (§ 26, 3). A syllable closed by a consonant, though its vowel is most naturally short, may have a long vowel when the tone (accent) causes the voice to dwell upon it (§ 26, 5 and 7, Rem.). Accordingly, as a general rule,—

Simple Sh^{va} is silent under a final letter, and under a letter which is preceded by a short vowel or an accented long vowel; in all other cases it is vocal. E. g.*

Silent Sh^{va}: דך *dākh*, ילך *yē-lēkh*, קטלת *qā-tālt*, ירב *yīrb*, מלכה *māl-kā*, קתה *qāth-tēkh*, מקטר *mūq-tār*, ערה *yēr-vāth*.

קמנה *qōm-nā*, תקטלנה *tīq-tōl-nā*, ישט *yēsht*, נרד *nērd*, שמהי *šā-mā-hī*, בי-ע-תחני *bī-ē-thāth-nī*, ע-ש-תני *ē-sāth-nī*, אכלתני *ākhal-thā-nī*, מעלה *mā-ē-lā*, ידעת *yā-dhā-ē-tā*.

Vocal Sh^{va}: בה *b^h-khā*, ול *v^l-lō*, נחה *nō-th^h-nā*, נלה *nē-l^l-khā*, ו-בני *ū-bh^h-nē*, תדרש *tīdh-r^h-shū*, נבקע *nībh-q^h-ū*, מעשרות *mā-ē-s^h-rōth*, קטלי (= קטלתי, see § 12, 1, 1) *qīt-l^l-lū*, צנה (§ 12, 1, note) = צנה *tsīv-v^h-khā*.†

The composite Sh^{vas}.

The *composite Sh^{vas}* are always vocal (§ 10, 2, § 26, 7, Rem.), and of course always form a prefix half-syllable. E. g. אשר *ā-šēr*, באשר *kā-ā-šēr*, אנש *ā-nōsh*, נאמן *vē-ā-māts*, יעני *yā-ē-nū*, עב *ē-bhī*, צפריים *tsīp-p^h-rīm*, סבל *sūb-b^h-lō*.

* Teachers will observe, that the rule here given is intended merely to guide the learner, at first, in the division of syllables. Comp. Rem. to § 26, 7. The exceptions are few, and need not be noticed till the application of this general principle has become familiar.

† It will be perceived, that in this and the preceding example, the *written Sh^{va}* follows an *implied* silent *Sh^{va}*, and is therefore vocal.

perceive that the statements which they contain may be briefly expressed thus :

These letters take Daghesh lene, except when preceded by a full vowel or a half-vowel (vocal Sh'va).

A vowel in which one of the *feeble letters* quiescens (the vowel-sound alone being heard in this case), of course aspirates the following mute in the same manner as a pure vowel.

Often, as in the following examples, the aspirated letter begins a word, and the vowel-sound which produces the aspiration closes the preceding one,—the two words being uttered in so close connection that the effect is the same as if they were but one. E. g. דְּבָרֵי בְנֵי *words of the sons of* —. Sometimes, however, the two words are so separated in pronunciation, that the closing vowel-sound of the first does not affect the pronunciation of the following mute. E. g. וַיְהִי כִּאֲשֶׁר *and it happened, when* ; וַיָּנִי בָבֶלַי *and as for me, when I came.*

Promiscuous examples : נִכְרַכְוּ, מִשְׁפּוּחַ, נִכְרַכְוּ, בְּתוֹ, כְּכֹכְבֵי, יִדְעָתָם, וּבְאֵתָם, מִכְרָתָם, וַיִּנְשָׂוּ, הֵתְאַפֵּס, וַיִּזְבַּח, בְּעִירָתָם, הַנְּצֹבִים, וַיִּתֵּן, וַיִּגְדֹּד.

SECTION IV.

QUIESCENCE OF THE VOWEL-LETTERS (ו, י) AND OF THE BREATHINGS (א, ה).

On §§ 23 and 24.

The letters ו and י often lose their consonant power,* and are sounded strictly as *vowels* (§ 24, 1st ¶). Of a different nature is the so-called *quiescence* of ה and א. The former represents no vowel-sound ; the latter only that of long *a*, for which, however, it is very rarely written (§ 23, 3, Rem. 1). These two letters are sometimes *lost to the ear*, when preceded by a vowel, merely in consequence of their feebleness, and not of any natural affinity with a vowel-sound. Compare *h* in *hah ! eh !* where

* The sound of י is more nearly represented by *w* (better still by the Germ. *u*) than by *v* ; but the latter is employed for representing the consonant power of י, on account of the difficulty of making our *w* heard as a consonant after a vowel. In English, *w* and *y* have wholly lost their consonant power at the *end of a syllable*, where they are always sounded as vowels, or, in the language of Heb. grammar, *quiesce*. The Hebrew follows the same law, except in its universality.

final *h* is sounded, and in *ah, oh*, where it is lost to the ear. Hence (with the single exception of \aleph occasionally used for long *a*), they are not treated as *homogeneous* with the vowel in which they quiesce (p. 26, note *), or as rendering it immutable (§ 25, 1 and 2).—But the two cases may properly be treated together, as in both the effect on the pronunciation is the same (i. e. the sound of the consonant is not heard separately from that of the vowel), and *instances of quiescence* are distinguished in the same manner.

For convenient reference, we here present these letters in connection with the vowels in which they respectively quiesce.

\aleph in all the vowels (§ 23, 1); בּוּ *bō*, צָא *tsā*, אָא *tsā*, פֶּא *pē*, רֵא *rī*, לֵא *lā* (§ 23, 2, *extr.*), פּוּ *pū*, פּוֹ *pō*, שִׁי *shī*, כּוּ *kū* (§ 23, 3, Rem. 3).

ה	{	Cholem,	לוּ <i>lō</i>	}	§ 23, 4, and 2d ¶.
		Qamets,	מָא <i>mā</i>		
		Seghol,	לָא <i>lā</i>		
		Tsere,	לֶא <i>lē</i>		
ו	{	Cholem,	לוּ <i>lō</i>	}	§ 8, 3.
		Shureq,	לֹא <i>lō</i>		
י	{	Chireq,	לִי <i>lī</i>	}	§ 8, 3.
		Tsere,	גֵּי <i>gē</i>		
		Seghol,	לִי <i>lī</i>		

The following rule will enable the learner to determine, *by the punctuation*, where these letters are quiescent, and where they retain their power as consonants :

The feeble letters are to be regarded as quiescent, in the midst of a word, when they have no full vowel or Sh'va; and also, at the end of a word, when preceded by vowels with which they are homogeneous.

This rule is founded on the principle (comp. § 10, 1, 3) that every consonant must have either a full vowel or a Sh'va. When the feeble letter stands at the end of a word, where Sh'va is usually not written, the character of the preceding vowel must determine whether it is to be sounded or not.

He Mappiq (מ, § 14, 1) of course retains its power as a consonant, whatever vowel may precede.

Examples of quiescence: יִיטב *yî-tābh*, בְּרִית *b'-'rîth*, מִיטב *mê-tābh*, בֵּית *bēth*, יְמִיָּה *yā-mā-hā*, יֹאכֵל *yō-khēl*, צָאן *tsōn*, פֹּה *kō*,

its initial syllable (if changeable) is shortened to a half-vowel* (*vocal Sh'va*); thus קָטַל *qā-tāl* becomes קָטַלְתֵּם *q'-tāl-tēm*. On the contrary, when the *unaccented* syllable תִּי is added, the tone not being thrown forward, the vowel at the beginning retains its full sound; as קָטַלְתִּי *qā-tāl-ti*.

Again: when the sound וֹ (with the accent) is added to the end of קָטַל, it unites the final ל in a syllable with itself (as a syllable cannot begin with a *vowel* in Hebrew, § 26, 1), and the second syllable of the word thus becomes an *open* one, requiring naturally a *long* vowel; the tone is also thrown forward, lessening the sound of the initial syllable; thus קָטַלְוֹ *qā-tāl* becomes קָטַלְוֹ *q'-tā-lō*.

It is the application of such simple and natural laws of vocalization, that constitutes the chief part of Hebrew inflection.

But the vowels, in Hebrew, do not all yield to these natural laws of utterance, some being *unchangeable* on account of their peculiar origin, and retaining, therefore, the same form in all situations.

A classification of the vowels is made in § 9, according to their origin and the nature and character of their sounds, showing what vowels are *subject* to change, and how they are affected. These classes are here presented together, as follows:

- 1) *Unchangeable vowels*, which remain the same in all situations (comp. § 25).
- 2) *Vowels prosodially long, or tone-long*, i. e. long by the influence of the *tone and rhythm*; viz. such as stand *in* the tone-syllable or *next* to it, and become either short vowels or half-vowels on the removal of the tone.
- 3) *Short vowels*.

A table of the *long* vowels subject to change, and of the corresponding *short* ones, is given on p. 58 of the grammar.

Laws of the Vowel-changes.

The changes of vowels, in inflection, are caused—

- 1) By a change in the *form of the syllable* (viz. of an *open* to a *closed* syllable, or of a *closed* to an *open* one).

* Compare in Eng. *pusillanimous* and *pusillanimity*, *philanthropy* and *philanthropic*; where the *a* of the accented syllable becomes (in utterance) a *half-vowel*, when the tone is thrown forward. In Hebrew, such a change from a full to a half-vowel is indicated by a change in the written sign for the sound.

- 2) By a change in the *position of the tone* of the word, when it is removed one or more syllables.
 3) By a change in the *division of syllables*.

The laws of the syllable, in Hebrew, are stated in § 26, Nos 3 and 5, and may be thus grouped in one view :

- 1) An *open* syllable requires a *long* vowel.
- 2) An open syllable has usually *Qamets* (less frequently *Tsere*) when immediately *followed by the tone-syllable*; hence the name *Pretonic* vowel, § 26, 3.
- 3) A *closed* syllable has naturally a *short* vowel, and can take a *long* vowel only when it has the tone.

On these principles, and on the necessary effect of a change in the division of syllables, are founded the following rules for the vowel-changes, as given in § 27, and here collected together.

Rules.

- i) A *short* vowel is *lengthened*, when the syllable is changed from a closed to an open one (see No. 1, above); as הַבְּ הַבְּ *hābh*, הַבְּ הַבְּ *hā-bhū*.
- ii) A *Pretonic* vowel (*Qamets* or *Tsere*, § 26, 3) becomes a *half-vowel* when the tone is moved forward a *full* syllable (No. 2); as קָטַל *qā-tāl*, קָטַלְתֶּם *q^e-tāl-tēm'*; יָקַר *yā-qār'*, יָקַרְתָּ *y^e-qār-rā'*.

On the contrary, when the tone is moved forward only a *half-syllable*, the pretonic vowel retains its place; as קָטַל קָטַלְתָּ *qā-tē-lā'*.

- iii) A *long* vowel is *shortened*, when the syllable is changed from an open to a closed one without the tone (No. 3); as סֵפֶר *sē-phēr* (*book*), סֵפֶר *sīph-rō'* (*his book*).
- iv) A *long* vowel, in a closed syllable, is changed to its corresponding *short* vowel when the tone is removed (No. 3); as קָטַל *qīt-tēl*, קָטַלְתָּ *qīt-tēl^e-khā'* (*tēl^e*, § 21, 2, b).
- v) When the tone is moved forward *two syllables*, the ultimate and penultimate vowels are shortened as much as is possible; viz. the former to a half-vowel, the latter to short *ř* (*Chireq*); as דָּבָר *dā-bhār'* (*word*), דְּבַרְיֶכֶם *dībh-rē-khēm'* (*words of you*) *your words*.

This is the utmost shortening of the word, since a vowel is necessary under the first of these consonants, and *Chireq* is the shortest of the vowel-sounds (comp. § 27, 1, *remark*).

- v1) The vowel of a final closed syllable, when an addition is made which unites the final consonant in a syllable with itself, is shortened to a *half-vowel* in inflection of the verb *by gender, number, and person*, as well as *by cases* when the vowel is *prosodially long*; but in inflection of the noun (and of the verb *by cases*, with the above exception) it is retained. E. g. (inflection by persons, &c.), קָטַל *he killed*, קָטְלָה *qā-t°-lā'*, *she killed*, קָטְלוּ *qā-t°-lū'*, *they killed*: (by cases), קָטַלְתָּ *q°-tā-ló'*, *he killed him*; יִקְטַל *he will kill*, tone-long *o*), יִקְטַלְתָּ *yīq-t°-lē-hū*, *he will kill him*; יָד *hand*, יָדוֹ *his hand*.

Rem. 1. The most perfect amalgamation is effected by the shortening of the vowel to a half-vowel; and hence its use in the inflection of verbs by person, gender, and number. In the other case, viz. the union of suffix pronouns (the genitive and accusative) with nouns and verbs, a less perfect amalgamation is required.*

2. In *Kal Imp.* of some classes of verbs (see Parads. B, D, F, I, K, L, O), this inflection brings *three consonants before a vowel*. In the utterance of these, a slight vowel-sound (namely *ī*, the shortest of the vowels) is heard after the first. This the punctators have indicated by *Chireq*, as they have done in the analogous case, §28, 1. In Parad. E, the *guttural* causes the *ā* sound to be heard before *'it*.

Full illustrations of these principles are furnished in the Paradigms of nouns and verbs, and of the verb with *suffixes*. E. g.

Rule I.) §95, Parad. A, *light suff.* (comp. §27, 2, a); so שָׁדַי *shā-dhāy'* (*my breasts*); אֶצְבַּע *Āts-bā'ē* (*finger*), אֶצְבָּעוֹ *Āts-bā-ō* (*his finger*); אַרְבַּע *Ār-bā'ē* (*four*), plur. אַרְבָּעִים *Ār-bā-īm*.

Rule I. & II.) Parad. C, *Perf. 3 m.*, with the *suff.* in all the persons, except 2 *plur. m. & f.*

Rule II.) Parad. C, *Perf. 3 m.*, with 2 *plur. m. & f. suff.*; Parad. III.; Parad. IV, *sing. light suff.*, *plur. absol.*; so לֵב *lēb* *heart*, לֵבִי *lēbī* *my heart*.

Rule III.) Parad. VI, *b, c, and e, sing. light and grave suff.*

Rule IV.) Parad. C, *Impf. 3 m.*, with 2 *sing. m. suff.* and with 2 *plur. m. & f. suff.*; *Perf. Piël*, with 2 *sing. m. suff.* and

* The table, on p. 82, shows the inflection of verbs by *formative additions*. These are the same, in *all the conjugations and in all classes of verbs*.

with 2 plur. m. & f. suff. ; Parad. II, IV, and V, *sing. grave suff.*, VII, *sing. grave suff.*,* VIII, a, b, and c.

Rule v.) Parad. II, IV, and V, *plur. constr.* and *grave suff.* (In Parad. II, the penultimate vowel is *unchangeable.*)

Rule vi.) *Inflection by persons, &c.* : Parad. B (in all conj. except *Hiphil*), *Perf. sing.* 3 f., *plur.* 3 c. ; *Imp.† sing. f.*, and *plur. m. & f.* ; *Impf. sing.* 2 f., *plur.* 3 m. and 2 m.—*Inflection by cases* (viz. of nouns and verbs with the *genitive* and *accusative*, § 33, 2, a and b) ; Parad. II, IV, and V, *sing. light suff.*, *plur. absol.* and *light suff.* ; Parad. C, *Perf.* 3 m. with all *suffixes* except 2 plur. m. & f. (— lengthened to — when a closed syllable becomes an open one ; see above, p. 15, *laws of the syllable*, No. 1) ; 3 f. and *plur.* 3 m., with all *suffixes* ; (with a merely *tone-long* vowel), *Impf. sing. & plur.* 3 m., and *Perf. Piël*, with all *suffixes* except 2 *sing. m.* and 2 *plur. m. & f.*

These rules, applied to the Paradigms on pp. 166, 167, will make the inflection of nouns very simple and clear.—Parad. VI. has properly only *three* forms, distinguished by the *A*, *E*, and *O* sounds after the initial letter (answering to the three forms of the verb, from which they are derived, § 43, 1, and § 84, 10 and 11) ; e. g. מִלְּךָ (for מִלְּךָ § 27, *Rem.* 2, c), † סִפֵּר (for סִפֵּר), † קָרַשׁ (for קָרַשׁ). ‡ The other examples (*d—i*) only show the effect of a *guttural*, and of a middle or final *vowel-letter* (§ 24, b and c) on these three forms. The inflection is very simple : viz.

1) To the monosyllabic form with the vowel after the *first* radical (מִלְּךָ, סִפֵּר, קָרַשׁ), are appended *all suffixes in the sing. number, and the construct ending and grave suffixes in the plur. number.*

2) To the other form with the vowel (*a*) after the *second* radical (מִלְּךָ, סִפֵּר, קָרַשׁ), § are appended the *absol. plur. ending, and all light suffixes in the plur. number.*—These two statements should be impressed on the memory by comparison with the Paradigm.

* This Paradigm vacillates between the *Verbal* and *Nominal* inflection ; following the latter in *sing. grave suff.*, and elsewhere the former.

† See above, *Rule vi*, *Rem.* 2.

‡ See § 28, 4.

§ The characteristic vowel of the form being exchanged for the customary pre-tonic *a*, in an *open* syllable next before the tone (§ 26, 3). Compare, however, Rödiger's statement of the principle, p. 170, No. 6.

§ 89, 2, a); לָגַנּוּ; לָגַנּוּ; לָגַנּוּ (גָּ, *in pause* § 29, 4; וּ, *Silluq* § 15 A, 1, 1; ׀ for ׀ § 29, 4, b, § 91, 1, table); לִגְנֹתָ (זוּרָה, § 87, 2 with a *masc. noun, ibid.* No. 4); לִגְנֹתֶיךָ (גָּ, *defectively written* § 8, 4; חֵי—, double expression of the *plur.* § 91, 3); הַגָּנָה (הָ—, § 90, 2, a).

8. מֵאַרְצָה, *from thy land*: מֵן, § 102, 1, b; אָרַץ, *monosyll root* אָרַץ, Parad. VI, a; *suff.* הָ—.

9. בְּעִתּוֹ, *in its season*: בְּ, עֵת (Parad. VIII), וּ.

10. בְּיָמֵינוּ, *in his right hand*: בְּ, יָמֵינוּ (Parad. III), וּ; בְּיָ, as in No. 5.

11. מִקְרִבָּהּ, *from thy midst*: מֵן, קָרַב (lit. *inward part*, Parad. VI, a, suffix form קָרַב, p. 170, *Rems.* 2d ¶), הָ.—Write in Heb. *in our midst, and in thy (f.) midst, from their midst; my inward parts (light suff. p. 166, Note), and in his inward part, and in their inward part, in my inward part (within me), in your inward parts.*

12. עַם, *people*: הָעָם *the people*, הָ art. § 35, 2, B, a: זְקֵנֵי הָעָם *elders of the people*; זְקֵנִים *plur. constr.* Parad. V; וּמִזְקֵנֵי הָעָם *and of (the) elders of the people*, וּ No. 3.

13. בְּעָנְיִי, *on my affliction*: בְּ, עָנִי (orig. monosyll. root עָנִי, Parad. VI, i, p. 171, *Rem.* 6; like חָלִי, with *suff.* חָלִי, *suff.* חֵי—).

14. וְהָאֲבָנִים, *and the stones*: אֲבָנִים— *plur. ending*; אֶבֶן *stone*, Parad. VI, a; הָ art., § 35, 1; וּ, וּלְשֹׁטְרֵי (שָׁ, § 8, 2, 2d ¶) *Kal Part. act.* (— *defectively written* § 8, 4, § 50, *Rem.*); Parad. VII.

15. וְלָקַחְתִּי, *and I have taken thee*: וְלָקַחְתִּי, *Kal Perf. 1 sing.* לָקַחְתִּי *I have taken*; with *suff.* לָקַחְתִּי (§ 59, and § 58 *table*, and 3, a; *tone*, § 59, 2, § 27, 3, a); הָ. Give the forms with *suff.* for *I have taken them, thee (f.), him, her, you (m. & f.)*.

16. לָקַחְתָּנוּ, *thou hast taken us*: *Perf. 2 m. sing.* לָקַחְתָּ.

17. לָקַחְתָּנִי, *he took me*: לָקַח and לָקַחְתָּ, § 58, 3, b; for vowel-changes see *Sect. V, Rules I and II, § 27, 3, a, and 2, a.* Give the form with the suffixes *her, him, us, them, you (m. & f.)*.

18. כְּמִשְׁלוֹ, *according to his ruling*: מִשַׁל *he ruled*; *Infin. constr.* מִשַׁל (a kind of verbal noun, § 45, 1, § 132, 1 and 2), *to rule, the ruling*; with *suff.* מִשְׁלוֹ (— = ו), § 61, 1, p. 171, *Rem.* 4, *his ruling*; בְּ, § 102, 2.

19. בְּמַלְכוּתוֹ, *Inf. constr.* מְלִיךָ), *when he reigned (began to reign), lit. in (or at) his reigning.*

20. אָכַל, *he ate, Inf. constr.* אָכַל; אָכַלְנוּ (§ 61, 1), *when we ate (or eat), lit. in (at the time of) our eating*; אָכַלְנוּ (— = ו)

when ye eat (in or at your eating); אֲכַלְכֶם (§ 61, Rem. 2), § 27, 1; with prefix בּ, בֹּאֲכַלְכֶם (§ 28, 2), in your eating = when ye eat.

21. וּבְדַבְרִי, and when I speak, lit. and in my speaking; דָּבַר (like קָשַׁל), *Inf. constr. Piël* of דָּבַר; change of בּ to בָּ, *Sect. V, Rule vi*. Give the forms with other suffixes.

22. לְשֹׁכְנִי, that I may dwell (there), lit. for (in order to) my dwelling; שָׁכַן (*Inf. constr.* of שָׁכַן); לְ (§ 102, 2, § 132, 2).

23. בְּאֲשֶׁרִי (— = *σ*, p. 31, 1, a), אֲשֶׁר (§ 8, 2, 2d ¶) *Parad. VI, c*.—Analyze: לְאַהֲלִי (אַהֵל); הָ, § 22, 4; אֶ (— = *σ*), *Methegh*, § 16, 2, a. בְּאַהֲלֵהָ, הָ, § 22, 4, *end*.

24. שֶׁבִּשְׂפָלְנוּ, who, in our humiliation — : שֶׁ for אֲשֶׁר, § 36, § 19, 3, a, and 2, b; בּ; שֶׁפָּל, *Parad. VI, b; suff.*

25. וַיִּרְיֶהֶם, וַיִּ, § 104, 2, c; see No. 5.—וַיִּרְיֶהוּ.

26. וַיִּמְחֲלֻבְהֶן, and of their fat: וַיִּ, No. 3; מַ, No. 4; חֲלִבָּהֶן, *plur. constr.* of חֶלֶב (*Parad. VI, b, § 93, Expl. 6, Rem. 2*), combined with the *suff.* § 91, 2, and defectively written, *ibid. Rem. 1*; בּ hardened (irregularly), compare *Parad. VI, a, plur. grave suff.*, and § 21, 2, a; but softened (ב), in some editions of the *Heb. Bible*.

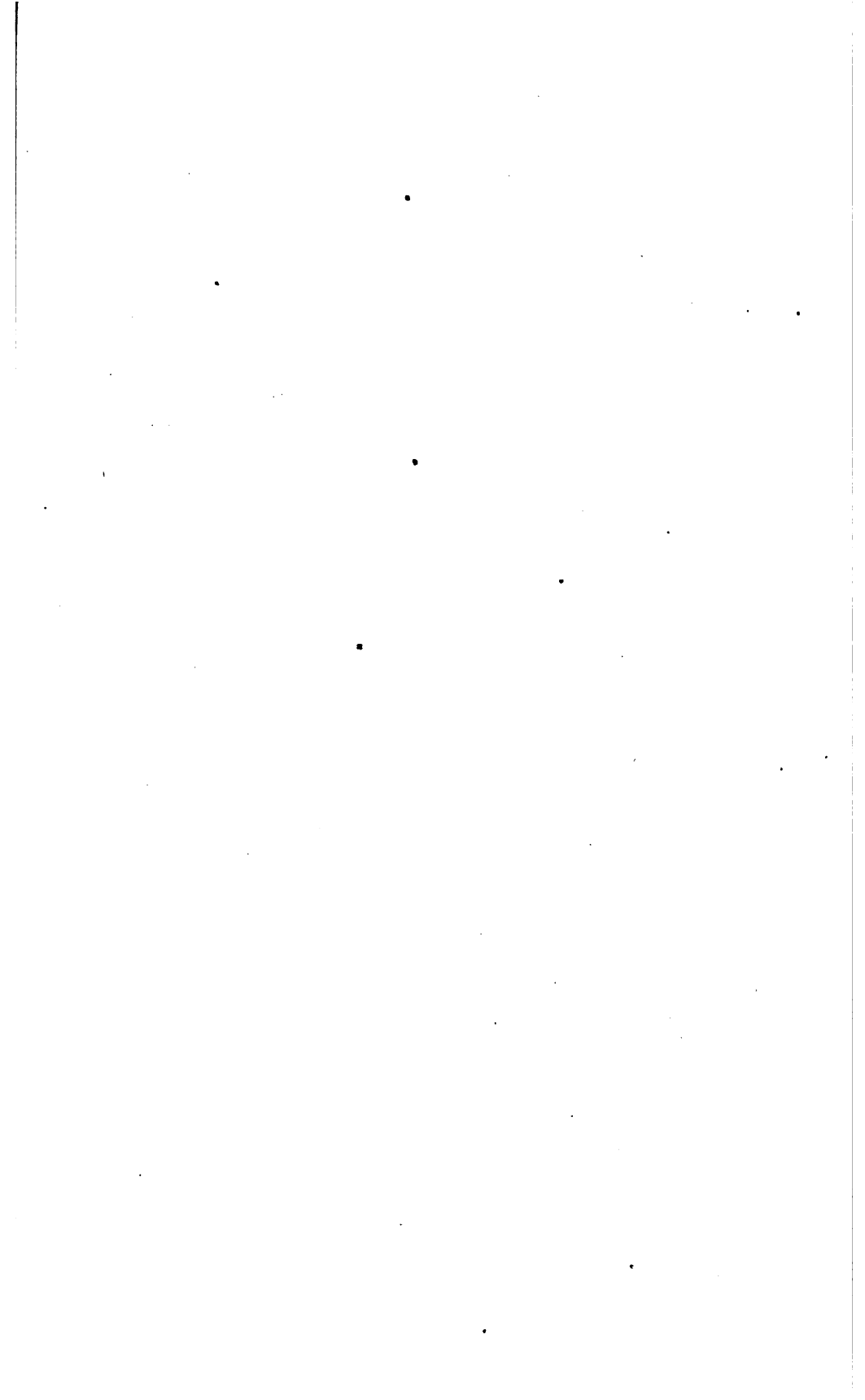
27. בְּהִבְרָאֵם, when they are (were or shall be) created, lit. in their being created: בּ; הִבְרָא, *Niph. Inf. constr.* of בָּרָא *Parad. O*; with *suff. (nominal, § 61, 1)*, הִבְרָאֵם, הָ, *Sect. V, Rule vi*.

28. בְּהִיּוֹתָם, when they are (were or shall be), lit. in their being: בּ; הִיּוֹת, *Kal Inf. constr.* from הָיָה, a verb *Pe guttural* and *Lamedh He* (§ 41, Rem.); *Parad. D* must, therefore, be consulted for the initial half-syllable, and *Parad. P* for the final syllable, and so in all cases, when a verb belongs to more than one class; with the prefix בּ, בְּהִיּוֹת, § 63, Rem. 5; *nominal suff.* § 61, 2.

29. וַיַּהַרְגֵהוּ, and then he slew him: יַהַרַג, *Kal Impf.* from הָרַג, *Parad. D*; וַיִּ, *Vav consecutive* of the *Impf.* § 49, 1 and 2, and *Rem.*; with the *suff.* וַיִּ—, the final tone-long *σ* is shortened to a half-vowel (*Sect. V, Rule vi*, p. 16), hence וַיַּהַרְגֵהוּ, and then וַיַּהַרְגֵהוּ, § 28, 3; ג (not גּ), § 21, 2, a.

30. וְאֵלַיָּהּ, and unto thee: *conj.; prep.*, originally a noun (of space) § 101, 1, in the *plur.* implying *extension*, § 103, 3 and § 108, 2, a; hence with a *suff.* to a *plur. noun*; see p. 190, 4th line, and comp. the inflection of *Parad. II*. It is originally a noun, in the *accusative of place whither*, § 118, 1, a; lit. and to the region of thee = and towards thee, and unto thee.

HEBREW CHRESTOMATHY.



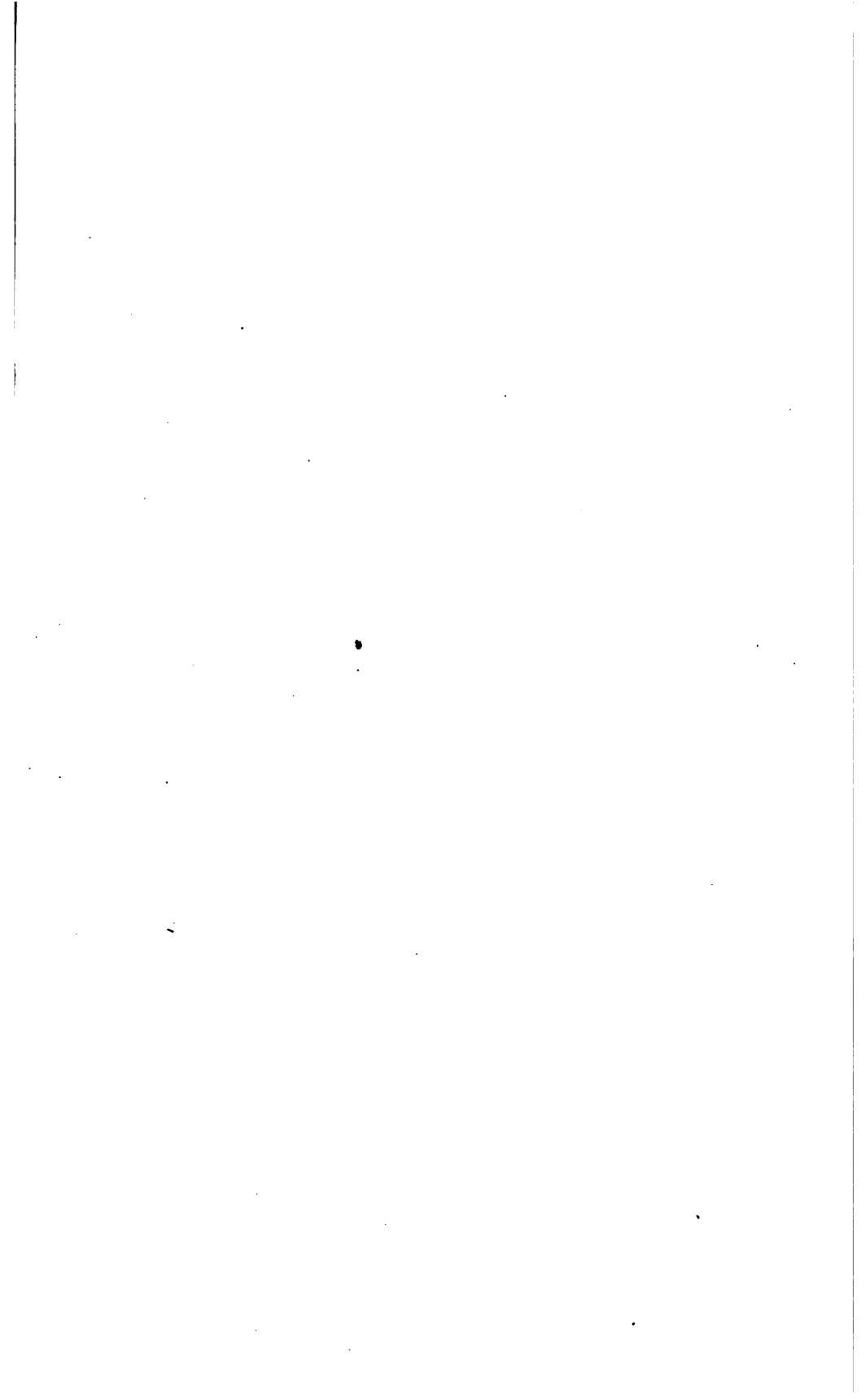
SELECTIONS FOR CHRESTOMATHY.

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NOTES

TO THE

SELECTIONS FOR CHRESTOMATHY.

THE student is supposed to be already familiar with the elementary principles taught in Part I. of the grammar, and fully illustrated in the preceding Exercises.

The following Notes are strictly limited to the wants of the learner, and are intended to supply the place of oral instruction, in acquiring the elementary knowledge of the language. The instruction is given, as far as possible, by references to the grammar and lexicon.—References to paradigms of verbs include the §§ quoted at the top of the page; references to paradigms of nouns include the explanations subjoined. An attempt is made to interest the learner in the neglected use of the *accents*. Of course, the more difficult laws of their combination are reserved for maturer study.—It is recommended to the learner, to mark in the grammar every passage to which his attention is directed in the following Notes.

Hahn's and *Theile's* editions of the Hebrew Bible are referred to, as being in common use in our schools. The references to the lexicon, are to the *fifth*, improved edition of Dr. Robinson's translation of Gesenius' Hebrew Lexicon, 1854.

I.

GENERAL ACCOUNT OF THE CREATION.

Genesis, ch. i.—ii. 3.

V. 1. בְּרֵאשִׁית; ב, § 102, 2; רֵאשִׁית, § 86, *Rem.* 6; *position* in the sentence, § 145, 1, *d.*

The little circle on ב (§ 17) refers to the marginal note, which means *Beth magnum*. See the *clavis notarum masorethicarum* at the end of the Hebrew Bible, where these marginal notes are alphabetically arranged and explained. In this instance, look for רב in *Hahn's* ed. (in *Theile's*, for רבתי, and the word there referred to).

פָּרָא, Parad. O ; *sing.* with *plur.* subject, § 146, 2 ; *position* before the subject, § 145, 1, *d.* — אֱלֹהִים ; from אֱלֹהֵי, Parad. I ; *Pattach furtive*, § 22, 2, *b* ; *o* defectively written in the plural. § 8, 4 ; use of the *plur.*, § 108, 2, *b.* — אֵת, *sign of the definite accus.* ; orig. form and meaning, § 117, 2, and Note. — הַשָּׁמַיִם ; § 88, 1, *Rem.* 2 ; *article*, § 35, 1st ¶, § 109, 3d ¶. — הָאָרֶץ ; *art.* § 35, 1 ; אָרֶץ (monosyll. root, אָרַץ), Parad. VI, *a*, with *Expl.* 6, and (for — under א) *Rem.* 1, fifth line. *Silluq* (not *Methegh*), § 15, *Rem.* 4, Note *. *Soph-pasuk*, § 15, A, I, 1.

This verse is divided by the *accents* (§ 15, spec. No. 3), as follows : a double hyphen indicating the *connection* of words by a *conjunctive*, and a dash the *great division* in the middle of a verse by *Athnach* (*breathing*): *In-the-beginning, created=God—the-heavens, and—the-earth.* More literally : *In-principio, creavit=Deus—ipsum=cælum, ipsum=que=terram.* In this manner, every *adverbial limitation* of time, place, or other circumstance, the *action and its subject*, and the *object of the action*, are presented separately, each by itself, as a distinct idea. But the Hebrew accent has also a *rhetorical use* ; a pause in utterance being often indicated after the subject (especially if it is the name of the Divine Being), as in this verse, and in each of the three clauses in the next verse. Here, it is a greater pause than usual, as it falls in with the grand division of the verse.

V. 2. הַיְיָ, Parad. P ; *Methegh*, § 16, 2, *a.* — הָאֵלֹהִים and הָאֵלֹהִים are prop. of Parad. VI, *c* (the *O* sound), and *i* (viz. with a final vowel-letter) ; comp. § 24, 1, *b*, p. 151, V, 11, and p. 171, *Rem.* 6. Use of the substantive as *predicate* in place of an adjective, § 106, *Rem.* 1, 2d ¶ ; omission of the *copula*, § 144 ; the *first* accent marks the *tone-syllable* ; הָ, § 104, 2, *d.* — הָאֵלֹהִים (§ 8, 2, 2d ¶), Parad. VI, *c.* — עַל, § 101, 1, *a*, § 154, 3, *b* ; *Maqqeph*, § 16, 1. — פָּנֵי (lex. פָּנָה), Parad. IX ; *plur.* § 87, 5, *Rem.* 2, and § 108, 2, *a.* — הַיְיָ, Parad. I ; ה softened by the closing vowel-sound of the preceding word, p. 11 of the Exercises. — רִיחַ (§ 22, 2, *b*), Parad. I. — מְרִחֵם, from רָחַם, Parads. D and E, *Piël Part.* (= in a sharpened syll. § 22, 1, § 64, 3) ; with *fem.* ending, § 80, 2, *b*, and § 94, 2, *b* ; *syntax*, § 134, 2, *c.* — הַיְיָ, § 88, 1, *Rem.* 1 ; *Qamets in pause*, § 29, 4, *a.*

V. 3. נִיחָם, Parad. I ; נִי, § 49, 1 and 2, § 129, 1 ; מָר for מַר (viz. *obscure* — for the clear —, when the syllable loses the accent), comp. § 27, 1, with *Rem.* 2, and § 68, 1, *extr.* ; *sing.* with *plur.* subject, as in ver. 1 (1 and 2) ; *position*, § 145, 1, *a* ;

conj. accent Merka (§ 15, *table*, 21) connecting the verb with its subject. — וַיְהִי, from וְהָיָה (Parad. P), *Kal Impf. apocopated* (§ 48, 1, 2, and 4; § 75, *Remarks*, 3, e); used as a *Jussive*, § 128, 2, *comp.* § 127, 3, c. — וַיְהִי; the same, with *Vav consecutive*, § 128, 2, d; omission of *doubling point* in ו, § 20, 3, c, *Rem.*; *Methegh*, § 16, 2, a.

V. 4. וַיִּרְא; from רָאָה (Parads. D, E, and P), *Kal Impf. apoc.* § 75, *Remarks*, 3, c; *conj. accent Darga* (No. 26), connecting verb and subject. — אָחַת as *in* verse 1(4); orig. vowel shortened before *Maqqeph* (§ 16, 1, and § 27, 1); *comp. table* of vowel-signs, p. 24, 3d class, e. — הָאֵוֶר, *art.* § 35, 1. — טוֹב, Parad. I. Adjectives are inflected like substantives. *Saw, that good* (was it); the *copula* is not usually expressed in Hebrew (§ 144); nor is the *subject*, when it would be a pronoun referring to something just mentioned. — וַיִּבְרָא, from בָּרָא, *Hiph. Impf. apoc.* (בְּ- shortened to —, § 48, 4), with *Vav consec.* § 53, *Rem.* 4. — בָּיַד וְרֵיחַ... בָּיַד (ו, § 104, 2, b); prop. the *constr. state* of בָּיַד (Parad. VI, h), in the *accus.* § 118, 3, *with a division*, or *separation*. *Lit. and made a division, with a separation of the light* (to one side, in time), *and with a separation of the darkness* (to the other); = divided between the light and the darkness. — הָרֵשֶׁת; *art., form* § 35, 2, A, a, *syntax* § 109, 3d ¶.

The place of *Athnach* (*breathing*) is properly about the middle of the verse, which it divides into two nearly equal parts (§ 15, A, I, 2), generally corresponding to a division in the sense. See, e. g. verses 2, 3, 4, 5, 6, 8, 14, 17, 20. When, however, the first member of the verse consists of several minor divisions, and the second member is short in comparison, *Athnach* then stands nearer the end, as in verses 7, 9, 11, 12, 15; and *vice versa*, it is nearer the beginning, when the second member is made longer by embracing several divisions.

V. 5. אֲלֵהֶיִם has two accents, viz. the *conj.* No. 24, and the *disj.* No. 20. The latter shows its relation to the sentence; the former is added to mark the tone-syllable, which the other, from its *position*, would not do. — לְאֵוֶר (לְהָאֵוֶר); § 35, 1, and *Rem.* 2, § 102, 2, b. — יוֹם, § 96; *sing.*, of Parad. I; *plur.*, of Parad. II. — וַלְחֹשֶׁךְ, הַ, לְ, הַ, and חֹשֶׁךְ. — לְלֵלָה (לַיְלָה, Parad. VI, h); הַ- obsolete *accusative* ending § 90, 2; לְ in *pause*, § 29, 4, a. — וַיְהִי, as in ver. 3. — עָרַב and בָּקַר, Parad. VI, a and c. — אָחַד, *cardinal* for *ordinal*, *lex.* 2. Meaning: *And there was evening* (i. e. evening came on, the close of a period of light),

and there was morning (the close of a period of darkness), a *first day* (comp. § 111, 2, a).

The letter מ marks a *section* in the Jewish division of the text. See the *Clavis Not. Masoret.*, letter 'מ', 3, in *Hahn*, and מִרְשָׁה in *Theile*.

V. 6. וַיְהִי, as in ver. 3. — רָקִיעַ (§ 22, 2, b), of the form No. 5, § 84; Parad. III. — בָּרוּךְ; בָּ, and *constr. state* of בָּרוּךְ Parad. VI, g. — הַמַּיִם, § 88, 1, *Rem.* 2; מַי, § 29, 4, a. — וַיְהִי; for וַיְהִי, then וַיְהִי § 28, 1, then וַיְהִי § 24, 1, a; *Jussive*, § 128, 2, and *let it be*. — מִבְּהַיִל, from בָּדַל *Hiph. Part.*, Parad. B; *let it be dividing* = let it divide. — לְמַיִם; לְ for לָ, § 102, 2, c, γ. — לְ . . . בַּיָּם, with a separation of waters towards waters, i. e. so that each body of water should be opposite to the other, facing towards it.—See another explanation in the lex., בַּיָּם, 1, mid.

V. 7. (1) from עָשָׂה, *Pe guttural*, and *Lamedh He* (see Parad. D for *initial*, and Parad. P for *final syll.*), *Kal Impf. apoc.* with *Vav consec.*, § 75, *Remarks*, 3, d. — אֲתָ, as in ver. 4. — הַרְקִיעַ; *art., form* § 35, 1, *syntax* § 109, 3d ¶; the accent (No. 4) is *postpositive* (§ 15, *Rem.* 2), and the tone-syllable must be learned where it is marked by another accent (as in the preceding verse), or from the structure of the word (§ 22, 2, b, and Note). — מִתְּחִתָּ לְ; מִתְּחִתָּ מִן *part of, constr. state* of the noun מִן, § 154, 3, c; *space beneath*, § 101, 1, a; לְ (לָ in foll. word, § 102, 2, c), *belonging to*, § 115, 2; *which are of* (lit. *part of*) *the under-space belonging to* = which are beneath. — מֵעַל לְ; מֵעַל מִן § 102, 1, b, על § 101, 1, a; *part of the upper space belonging to* = above. — *And it became so* (a fixed, established thing).

V. 8. לַרְקִיעַ; לְ, הָ, § 35, 1, and *Rem.* 2, § 102, 2, c. — שְׁנֵי, § 98; a *second day*, § 111, 2, a.

V. 9. רָקוּ; קוּה, Parad. P (comp. § 72, *Remarks*, 10), *Niph. Impf.*; for the *Imp. 3 pers.* § 127, 3, c; *reflexive*, § 51, 2, a. — אֶל, § 103, 3, § 154, 3, d. — מְקוּם, of the form No. 14, § 84 (comp. § 85, IV, 14), Parad. III. — וַחֲרָאָה; וַחֲרָאָה (*Pe guttural, Ayin guttural*, and *Lamedh He*, Parads. D, E, P); *Niph. Impf.* for the *Imp. 3 pers.*; *passive*, § 51, 2, d; the full instead of the *shortened form*, § 127, 3, b, *extr.* — וַיִּבְשָׁה; *art.*, and *fem.* of the adj. רֵבֶשׂ (§ 84, 6), like ῥῆξῆρά.

V. 10. וַיִּמְקְוּהָ; מִקְוֵה, of the form No. 14, § 84 (comp. § 85, V, 14), *place of collecting*, see the verb, ver. 8 (3); *constr. state*, Parad. IX. — יַמִּים, Parad. VIII, *Expl.* 8, 1.

V. 11. תִּרְשָׁא, Parad. O, *Hiph. Impf. apoc.* § 128, 2. — עָשָׂב, Parad. VI, *b*, *Expl.* 6, *Remarks*, 2. — בְּזָרִיעַ, *Hiph. Part.*, *syntax* § 138, 1, *Rem.* 1. — זָרַע, Parad. VI, *a*, § 22, 2, *a*. — פָּרִי, Parad. VI, *i*, *syntax* § 106, 1. — עֲשֵׂה פָרִי (עֹ-סֵפ־פֹּ-רִי), § 20, 2, *a*; עָשָׂה (D and P), *Kal Part.* — לְמִינֵהוּ. — בּוֹ, § 103, 2, *a*; בּוֹ... אֲשֶׁר *in which*, § 123, 1. — *Above the earth* (aloft over), in reference to its towering trunk.

V. 12. (1), from יָצָא, § 76, 2, *d* (*Pe Yodh. first class*, § 69, and *Lamedh Aleph*; see Parad. K for the *initial*, and Parad. O for the *final syll.*); *Hiph. Impf. apoc.* with *Vav cons.* § 128, 2, *d*. — הָיָה, מִיָּד, מִיָּד, *table*, § 91, 1. — וַיִּרְא, ver. 4, (1). — V. 13. (*ult.*), § 98.

V. 14. (3), ver. 3, (3); *position*, § 145, 1, *a*; *number*, § 147, *a*. — (4), מְאֹר (from אֹר to *shine*, § 84, 14, comp. § 85, IV, 14, *place of shining*, or of *giving light*); *defect.* written, § 8, 4; *masc. noun* with *fem. plur. ending*, § 87, 4. — לְהַבְדִּיל; לְ, *lex. C.* — הַלְלָה, see ver. 5. — הָרְחִי (הָרְחָה), *Kal Perf.* 3 *pl.*, with *Vav cons.* of the *Perf.* § 49, 1, and § 126, 6, *c*. — לְאֹהֶל; לְ, *lex. A*, 2; אֹהֶל, with *fem. plur. ending*, *defect.* written (§ 8, 4), in both syllables. — מְרִירָה (§ 84, 14, comp. § 85, III, 14), Parad. VII; מְ, § 155, *a*, 2d ¶ (*hendiadys*). In the next word (יּוֹם, ver. 5), מְ is *explicative (ibidem)*, and *indeed* = *namely*. *And let them be for signs of set periods, even for days and years.* — יּוֹמִים, *plur.* of יּוֹמִי; see § 95, Parad. B, *a*, and compare *lex.*

V. 15. (1), as in *preced. verse.* — *For lights*; לְ, *lex. A*, 2. — לְהַאֲרִי; לְ, and *Hiph. Inf. constr.* of אֹר, Parad. M.

V. 16. (1), as in ver. 7, (1). — שְׁנֵי, § 97, 1, and *table*; *constr. state*, prop. *twain of*, comp. § 91, 3, *Rem.* 2. — *The two lights*; *art.*, see § 111, 1. — הַגְּדֹלִים (Parad. III), *lit. the great ones*, an expression of the *superlative*, § 119, 2; *position*, § 112 1. — *The greater light,—and the lesser light*; § 119, 1, 4th ¶ — *For the ruling of the day*; מְמַשְׁלָה, *constr. state* of מְמַשְׁלָה (§ 95, Parad. B, and *Expl.* 1, 3d ¶), *fem.* of the form No. 14, § 84 (comp. § 94, 2, *a*). — (*ult.*) Parad. II, *accus.* after וַיַּעַשׂ.

V. 17. (1), נָתַן, *Pe Nun verb*, Parad. H, *Kal Impf.* (§ 66, 2), with *Vav cons.* — אֲהָם, § 103, 1, *Rem.* 1; comp. § 121, 4, *Rem. extr.*

V. 18. (1), ל, ה, מְשַׁל . — (2), ב, ה, יוֹם . — (3), ב, ה, לְהִלָּה . — V. 19. (*ult.*) § 98.

V. 20. שָׂרָץ , § 138, 1, *Rem.* 1; comp. lex. שָׂרָץ , 1. — חַיָּה ; lex. 4, and חַיָּה lex. 3, *living animal* (collect. animals), in apposition with שָׂרָץ . — חַיָּה ; חַיָּה , Parad. M, *Pilel Impf.* (§ 55, *Remarks*, 2). — פָּנִי , ver. 2; עַל , lex. 3, *b.* — V. 21. חַיָּה , of the form No. 7, § 84. — חַיָּה (lex. חַיָּה , 3), *art.* § 111, 2, *a.* — כָּל (כָּל , Parad. VIII), followed by the art. § 111, 3d ¶. — *Disj. accent Pesiq*, table, No. 20. — חַיָּה ; *art.* § 109, 2d ¶, 2; *Kal Part.* with *fem.* ending, § 94, 2, *b.* — אֲשֶׁר , *aecus.*, with which the waters creep, or swarm; comp. references on ver. 20. — בָּנָה , Parad. IV; *syntax* § 106, 1, *fowl of wing* = winged fowl.

V. 22. (1), Parad. E, *Piël Impf.* with *Vav consecutive*; with *retracted tone* § 29, 3, *a.* and *shortened final vowel* § 27, 1; comp. § 64, *Rem.* 2, *b.* — (2), see ver. 17. — לֵאמֹר (ל, אֲמַר , Parad. I), § 23, 2; a sort of *Gerund (dicendo)*, § 45, 3), in *saying* = *saying*. — פָּרַח (and foll. word), Parad. P. Observe the *paranomasia*, in the three verbs connected by ו . חַיָּה , $\text{בְּחַיָּה$; ב, ה, יוֹם , Parad. VIII. — יָרַב (רָבָה , Parad. P), § 75, *Remarks*, 3, *a*; comp. § 26, 3, *a*; *Jussive*.

V. 24. (3), comp. ver. 12, (1); here, it is the *Jussive*. — חַיָּה (חַיָּה , § 95, Parad. A); orig. *fem.* form חַיָּה (§ 80, 2) with the obsolete *constr.* ending ו , § 90, 3, *b.* and *Rem.*

V. 26. (3), § 108, 2, *b.* — (5), אֶלֶם , Parad. VI, *a.*, ג . — (6), חַיָּה , Parad. I; § 84, 16. — חַיָּה ; חַיָּה , Parad. P. — בְּחַיָּה ; חַיָּה , § 95, Parad. B, *a*; ג *soft*, § 21, 2, *a.* — חַיָּה , see ver. 17, (2). — חַיָּה , Parad. IV.

V. 28. (1), ver. 22. — לָחֵם , § 102, 2, *c, β*, and § 103, 2, *a.* (*table.*) — חַיָּה ; חַיָּה , *Kal Imp.* 2 *plur.* חַיָּה , with *suff.* ח (*table* § 58; *it, fem.* for *neut.*, comp. § 80, 1); ח for ח *defectively* written, § 9, 9, *b.* and § 8, 4, *Rem.* *a.*

V. 29. חַיָּה , § 66, *Rem.* 3. — לָחֵם , comp. ver. 28, (5). — חַיָּה , *Kal Part.* Parad. F. — חַיָּה , comp. on ver. 11. — חַיָּה (see ver. 11), § 29, 4, *a.* — (*ult.*) ל , lex. A, 2, *mid.*; חַיָּה ($\text{ח} = \text{ח}$), *fem.* of חַיָּה (§ 94, 1, *Ers. Parad.* VI), § 95, Parad. C, *c*, *Expl.* 2.

V. 30. **וַיִּנְפֹּשׂ חַיָּה** *breath of life*; lex. **נָפַשׁ**, 1, and **חַיָּה**, 3. — **אֶת־כָּל־צֶמַח־הָאָרֶץ**, governed by **נִתְחַיֵּי**, ver. 29, (4). — **יִרְקַק**, *syntax* § 106, 1, *Rem.* 1; *every green herb* (lit. *all greenness of herbs*), viz. of all kinds, § 111, 3d ¶. — V. 31. **מִיָּאֵר**, § 100, 2, *b.* — (*ult.*), § 111, 2, *a.*

CH. II. V. 1. (1); **תָּמַלְאָה** (Parad. P), intrans. *to be complete*; Piël, causative, *to make complete* (§ 52, 2, *b.*); Pual, *passive of Piël* (§ 39, 4, *table*, § 52, 1), *to be made complete, to be finished*; here, *Pual Impf.* with *Vav consec.*, . . . *thus were finished.* — (*ult.*), Parad. IV (final vowel affected in some of its forms by the *quiescence of א*).

V. 2. (1), *Piël Impf.* (**וַיִּבְרָא**) *apoc.*, § 75, 5, and *Remarks*, 10. — (5), from **מִלְאָכָה**; for inflection, comp. § 95, *Expl.* 1, 3d ¶.

The proper form of the noun is **מִלְאָכָה** (*fem.* of the form No. 14, § 83), Parad. *B*, *c*, in § 95. But the sound of *א* is lost to the ear, and its vowel is consequently heard in connection with **ל**, which it unites in a syllable with itself, § 23, 2. The short, closed syllable before it, losing the support of its final consonant, becomes a half-syllable; comp. *Sect. V, Rule vi.* — *On the seventh day.* The meaning is: that the beginning of the seventh day closed the work of the preceding days, which continued through the sixth, and closed on (i. e. with the beginning of) the seventh. It might appear superfluous to remark this, so obviously consonant with the simplicity of the style; had not inattention to the writer's manner led to a change of the text (*seventh to sixth*, in the *Sept. &c.*), lest the sanctity of the Sabbath should seem to have been violated by its Author.

(*Ult.*), **לְעֲשׂוֹת**, a kind of gerundial form, § 45, 3. — **בְּרָא . . . לְעֲשׂוֹת** *created in making*, i. e. made by creation; the first verb qualifying the second, § 142, 4, *Rem.* 1.

II.

MORE PARTICULAR ACCOUNT OF THE CREATION OF THE FIRST HUMAN PAIR, AND OF THE CIRCUMSTANCES IN WHICH THEY WERE PLACED.

Genesis, ch. ii. 4-25.

The first three verses of this chapter belong to the general account of creation given in ch. i, and should have been included in it.

V. 4. (1), § 34, *table*; *plur.* to correspond with the noun. — (2), of the form No. 27, § 84, comp. § 85, III, 27; lex. 2. — (5),

ב, הַבְּרָא, *Niph. Inf. constr.* with suff. ׁ, § 45, 1; shortening of the final, *prosodially long vowel*, *Sect. V, Rule vi*; in their being created = when they were created (§ 132, Nos. 2 and 3). The circle on ה (§ 17) refers to the note in the margin (*He parvum*). — Lit. *in the day of Jehovah God's making earth and heaven*. The *Inf.* has here its *subject* in the genitive; this follows first, and then its *object* in the accusative; see § 133, Nos. 2 and 3.

V. 5. לֹל is followed by a verb with a *negation* (contained in טָרַם); *any plant of the field was not yet in the earth* = there was yet no plant of the field in the earth. See § 152, 1, 2d ¶. *Plant of the field* = field-plant, viz. wild plants; lex. טָרַה, 1, *extr.* — טָרַה, *Parad. IX.* — טָרַם (*not yet*, lex. 2), with the *Impf.* § 127, 4, a, and Note †. — הַמְטִיר (*Hiph. Perf.*); *position*, § 145, 1, d. — אֵינְךָ, lex. 2, and Note at the end. — לְעֹבֵד for *tilling*, § 45, 3. — (*ult.*), § 95, *Parad. B, c.*

V. 6. The *Impf.* יַעֲלֶה, *Parads. D and P*), expresses the *continued ascent* of vapors, from time to time (§ 127, 4, b); on the contrary, *the watering* of the ground (as a single act, completed at once), is expressed by the *Perfect tense*, . . . *and it watered*, &c. The *Vav* is here a simple conjunction.

V. 7. (1), from יָצַר of the *second class* of verbs *Pe Yodh*, *Parad. L*, see § 69, 2d ¶; lex. (both under one root) No. 2. The proper *tone* of the word (on the *penultimate*, § 29, 3, a), is not marked here by the written accent (the *conj.* little *Telisha*, No. 28); see § 15, *Remarks*, 2. *Final syll.* as in ver. 3, (1). — הַאֲדָם, *art.* § 109, 2. — עָפָר, *of dust*, accus. of material, § 139, 2, 2d ¶. — וַיִּפַּח, from נָפַח, *Parad. H.* — בְּאַפָּיִךְ; אָף, בָּ (contr. of אָפָה, § 19, 2, a, and 2d ¶, § 93, *Expl.* 8, 2), *Dual* with *suff.* § 91, 2; *into his nostrils*, lex. אָף (II). — נְשִׁמָּה; here in the orig. *fem. form* (§ 80, 2, 2d ¶) for the *constr. state* (§ 89, 2, b); *Parad. A*, p. 175, the first syllable being *unchangeable* by *position*, § 25, 3, and Note. — וַיְחַיֶּם, *Parad. VIII*, § 93, *Expl.* 8, 1; *plur.* § 108, 2, a; *breath of life* = life-breath. — (*ult.*), see lex. נְשִׁם, 4, and וַיְחַיֶּה, 3.

V. 8. (1), נָטַע, *Parads. H and F.* — בֵּן, *Parad. VIII, Expl.* 8, 1. — מִן, קֶדְמָם, § 154, 3, c; lit. *part of the east, on the east*, viz. of the writer and the readers whom he had in view. —

וַיִּשָׂם ; וַיִּשָׂם and וַיִּשָׂם, *Kal Impf.* § 73, 2, mid. — Observe the division of the verse, and the correct accentuation of each word, by the *accents*.

V. 9. (1), *Hiph. Impf. apoc.* (§ 65, 1, last ¶), with *Vav cons.* § 128, 2, *d.* — וַיִּחַמְדוּ, *Niph. Part.*, § 134, 1, at the end. — וַיִּמְרָאוּ, § 84, 14, Parad. IX. — וַיִּמְאַל, *ibid.* Parad. II. — וַיִּחַיִּים ; lex. וַיִּחַי (Parad. VIII), B, subst. *plur.*, § 108, 2, *a* ; art. § 111, 1. — וַיִּחַי, ver. 6, (5). — וַיִּדַע (וַיִּדַע, Parads. K and F), *Kal Inf.* with *fem.* ending, § 69, 1, 4th ¶, and 3, *Rem.* 1 ; used as a *verbal noun* (§ 83, 1 and 2), § 85, III, 10), and as such governing the case of its verb (here the *accus.*), § 133, 1, 2d ¶. — (*ult.*), וַיִּ, § 104, 2, *d* ; וַיִּ, § 29, 4, *a*.

V. 10. (1), Parad. IV. — (2), וַיִּצָא, *Kal Part.*, *syntax* § 134, 2, *c.* — (4), וַיִּשְׁקוּ, Parad. P, *Hiph. Inf.* with וַיִּ ; comp. § 53, 3, *Rem.* 7. — וַיִּמְשֹׁם, וַיִּמְשֹׁם, וַיִּמְשֹׁם, § 150, 1, and 2d ¶. — וַיִּפְרְדוּ, *Niph. Impf.* This is analogous to the case given in § 127, 4, *a* ; *thenceforth* having the same influence on the use of the tense, whether referring to *space* or *time*. — וַיִּהְיֶה, § 126, 6, *a.* — (*ult.*), lex. וַיִּאֵשׁ (I), prop. וַיִּאֵשׁ, Parad. VI, *c* ; hence, *plur.* וַיִּאֵשִׁים, *Expl.* 6, *Rem.* 3, 2d ¶, and then וַיִּאֵשִׁים § 23, 2, of Parad. I. For the *form* and *gender* of the numeral, see § 97, 1.

V. 11. (1), Parad. VII. — (2), ver. 5, (*ult.*) — (3), § 84, 15. — (5), וַיִּסְבֵּב, Parad. G, *Kal Part.* with art. ; *syntax* § 110, 3, *Rem.* That *traverses*, lex. 2. — *All the land of Havilah* ; art. with the *gen.* § 111, 1 ; וַיִּלְלָה followed by the art. § 111, 3d ¶. — וַיִּאֲשֶׁר... וַיִּאֲשֶׁר, § 123, 1. — (*ult.*), art. § 109, *Rem.* *b.*

V. 12. (1), וַיִּ, § 10, 2, *Rem.* *b.* — וַיִּהְיוּ, § 32, *Remarks*, No. 6, 2d ¶, and No. 8 ; art. § 111, 2. — וַיִּבֹרַךְ, *proper* place of adj. as predicate, § 145, 1, *b.* — (*ult.*), art. § 111, 1, § 109, 3, *Rem.* *b.* — V. 13. (4), comp. ver. 11, (3). — (*ult.*), see art. וַיִּבְרַשׁ (by Dr. *Robinson*) in the lex. — V. 14. וַיִּקְרָמוּ, § 95, Parad. A, first syll. unchangeable by *position*, § 25, 3 ; *accus. of place*, § 118, 1, *b.* — (*last clause*), *order* of words, § 145, 2.

V. 15. (1), § 66, *Rem.* 2. — וַיִּבְנֶהוּ ; וַיִּבְנֶה, Parad. M, *Hiph. Impf.* (וַיִּבְנֶהוּ), § 72, *Remarks*, 9 ; long *i* retained with *suff.*, § 60, *Rem.* 5 ; *furtive Pattach* falls away, § 22, 2, *b*, 3d ¶ ; *defect.* written ; with *Vav consec.* and *suff.* — (*penult.* & *ult.*), *Kal Inf.* וַיִּבְנֶה (Parad. D), and וַיִּבְנֶה, with *suff.* § 61, 1, and prefix וַיִּ ; וַיִּ *softened*, § 21, 2, *Exc.* *a.*

V. 16. (1), אָרָה (Parad. P, and § 72, *Remarks*, 10), *Piel Impf. apoc.* (§ 75, *Remarks*, 10), with *Vav consec.*, ׀ without *Dagh.* § 20, 3, *b.* — (6), ver. 22, (4). — (*ult. & penult.*), Parad. I ; use of *Inf. absol.* § 131, 3, *a* ; of *Impf.* § 127, 3, *d* ; *thou mayest with eating eat* = thou mayest freely eat.

V. 17. (1), ׀, ׀, ׀, ׀. — For foll. words, comp. ver. 9. — תֹּאכַל (with final *ā*), used *jussively*, § 128, 2, *b* ; but comp. § 68, ׀, *extr.* — מִמֶּנּוּ, § 103, 2, and *table*, *c*, 3*d pers. m.* — אֲכַלְהָ (khöl, § 27, 1 ; *Sect. V, Rule iv*), *Kal Inf.* with *suff.*, § 61, 1, *Rem.* 2 ; *in the day of thy eating thereof.* — (*ult. & penult.*), *Kal Impf.* and *Inf. absol.* of מוֹת, Parad. M ; *ye shall with dying die* = shall surely die (as in ver. 16).

V. 18. הָיִיתָ, § 132, 1 ; its *subject*, § 133, 2. — לְבַדְּךָ ; בַּד, noun of Parad. VIII, with *suff.*, and לְ, § 154, 3, *e*, 2*d ¶* ; *in his separation* = alone, § 100, 2, *a.* — לְךָ, § 20, 2, *a.* — עָזַר, Parad. VI, *b.* — (*ult.*), ׀, ׀, ׀ (lex. B, 1), ׀.

V. 19. (1), see ver. 7, (1) ; here, *defect.* written. — וַיָּבֵא ; בָּא (Parads. M & O, § 76, 2, *f*), *Hiph. Impf. apoc.* ; *he caused to come* = he brought. — לְרִאיוֹת (רָאָה), *for seeing* = in order to see, § 45, 3. — מַה־יִּקְרָא־לֶךָ, pronounced as one word, *māy-yīk-rā-lō'*, with the full accent on the final syllable. The *euphonic Daghesh*, and the *Maqqeph*, are designed to preserve such delicacies of vernacular enunciation. (מַה), § 37, 1, *a*, comp. § 27, 1. — *For all which* (whatever) *the man should call to it, the living being, that* (should be) *its name* ; expressing the *purpose* of God, in bringing them to him. *Should call*, § 127, 3, *d* ; *call to*, § 140, *b*, = *to name*, comp. i. 5 ; נִשָּׂא in apposition with ׀ (in לְ).

V. 20. (3), Parad. VII ; *pl. ending*, § 87, 4. — מִצָּא, § 137, 3.

V. 21. (1), נִשָּׂא, *Hiph. Impf.* — (4), *fem.* of form No. 27, § 84 ; Parad. A, p. 175. — וַיִּשָּׂן ; וַיִּשָּׁן, Parad. K ; *Impf. A*, and initial *Yodh* retained, § 69, 1, bottom of p. 123 ; *Qamets* in pause, § 29, 4, *a.* — וַיִּקְחָהּ, ver. 15, (1). — מִצְלָעוֹתָיו ; צָלַע, Parad. IV, *Expl.* 4, 2*d ¶*, and *Rem.* ; *double indication* of the *plur.*, § 91, 3. — (*ult.*), תָּחַח, ver. 7, (9) ; with *verbal suff.* (*accus.*), § 103, 1, *Rem.* 3.

V. 22. (1), בָּרָה, § 75, *Remarks*, 3, *a.* — לְאִשָּׁה ; לְ, lex. A, 2 ; § 96, אִשָּׁה. — וַיְבִיאָהּ (ver. 19), *Hiph. Impf.*, *full form* with

suff. (§ 60, *Rem.* 5); verbal *suff.* § 58, *table*, with union-vowel *e*, No. 3, *b*, taking the *tone*, § 59, 2; hence the shortening of *pre-tonic* Qamets; אָ defect. written.

V. 23. (3), § 34. — (4), פָּעַם, Parad. VI, *d*, lex. 3, *a*; *art.* § 109, 2d ¶. — אָפָּם, Parad. VI, *a*. — בָּשָׂר, Parad. IV. — אָרְרָא (*Niph. Impf.*); *masc.* with *fem.* subject, § 147, *a*; *to this one, shall be called woman* = this shall be named woman. — מְאִישׁ, § 96, אִישׁ. — (*penult.*), לָקַח, *Pual*; קָ, with *Chateph Qamets*, § 10, 2, *Rem.* 3d ¶; (in *Theile's* ed., erroneously, קָ, with *Dagh.*). — (*ult.*), with *euphonic Dagħ.*, § 20, 2, *a*.

V. 24. (1 & 2), lex. בָּן, near the end. — (3), יָעוֹב (Parad. D), § 27, 1. — אָבִיו, § 96, אָב (אָבִי with *suff.*, § 91, 1, *table, Rem.* *a.*) — אָפוֹ; אָם, Parad. VIII. — וְרָבַק (a verb middle *A & E*, § 43, 1, with *Impf. A*, § 47, *Rem.* 2); § 126, 6, *a*. — בְּאִשְׁתּוֹ; § 96, אָשָׁה, § 95, *Expl.* 3, *Rem.* — (*penult.*), ver. 23, (7); לָ, lex. *A*, 2.

V. 25. (2), § 97, *Rem.* 2, at the end. — (3), lex. עָרוֹם, Parad. VIII; וְ shortened to וּ, § 27, *Remarks*, 1; the *asterisk* (§ 17) refers to the marginal note, "*Daghesh after Shureq*;" for וּ in a *sharpened* syllable (§ 26, 6), see § 27, *Remarks*, 1. — (*ult.*), בָּרַשׁ, Parad. M (mid. *O*), § 72, *Remarks*, 1; unusual, *reflexive* conj. *Hithpolel* (passive, *Hithpolal*), § 55, 2, and § 72, 7; *tone* shifted to the *penultimate* half-syllable, for a better *cadence*, § 29, 4, *b*; the original — restored and lengthened in *pause* (*ibidem*). *Impf.* used of past time, in the expression of what is *continued* from time to time, or is *habitual*, § 127, 4, *b*; place of לָא, § 145, 1.

III.

TEMPTATION AND FALL OF MAN.

Genesis, ch. iii.

V. 1. (1), נָהַשׁ, Parad. IV. Copula *expressed*, § 144, 2d ¶. — (3), Parad. III. Comp. Mat. x. 16. — (4), בָּן, § 119, 1. — עָשָׂה; *position*, § 145, 1, *a*. — אָהָה; lex. אָהָה (I), and (near the end) פִּי אָהָה, 1; *uttered* interrogatively (§ 153, 1), *is it added that* = is it *even so*, that; implying, is there *so grievous* a prohibition laid upon you. — לָא with *Impf.* expressing *absolute prohibition*; § 127, 3, *c*, comp. § 152, 1, and 2d ¶. — מְכַל, § 111,

3d ¶; *ye shall not eat of any tree* = *ye shall eat of no tree* (§ 152, 1, 2d ¶). The answer (in ver. 2), corresponds to the question in this form.

V. 2. (5), see i. 11, (10). — (*ult.*), ii. 16 (*ult.*). — V. 3. (4), i. 6, (5). — מִמֶּנִּי, ii. 17. — תִּגְעַר (נִגְעַר); with *prep.* § 140. — פָּךְ, lex. פָּךְ (II), 1; § 152, 1, at the end. — (*ult.*), ii. 17 (*ult.*); with *original* plur. ending (§ 44, 1, at the end, and *Rem.* 4, at the end, and spec. § 47, *Rem.* 4), which takes the *tone* (§ 72, 6), and shortens *pretonic Qamets* (*Remarks*, 4, 2d ¶). — (*last clause*), place of לֹא, § 131, 3, *Rem.* 1, at the end. It is here prefixed to the phrase in ii. 17, as *negating* that assertion.

V. 5. (1), *for*, lex. B, 2, a, mid.; § 155, e, 3d ¶, c. — (2), יָדַע, Parad. D, *Kal Part.*; *syntax* § 134, 2, a, § 146, 2, § 145, 1, a. — כִּי *that*, lex. B, 1; § 155, e, 3d ¶, b. — *In the day of your eating* (§ 61, 1, *Rem.* 2; comp. on ii. 17) = in the day that ye eat. — וְנִפְתְּחוּ וְנִפְתְּחָה, *Niph. Perf.*, with *Vav consec.* § 126, 6, a, and *Rem.* 1; וְ then, before the *apodosis*, § 155, 1, a, 3d ¶. Lit. *then are opened*, *for*, will be opened. Order of words, § 145, 1, a. — עֲרִיכֶם (עִירָה, Parad. VI, h; *Dual* with *suff.* § 91, 2). — וְהִיחֶם (comp. i. 6, (7)), § 63, *Remarks*, 6 (§ 28, 1). — (*fol. word*), כָּאֵל for כָּאֵל, § 23, 2. — יָדַעַי, § 135, 2.

V. 6. (1), רָאָה, § 75, *Remarks*, 3, b. — מֵאֵתֶּךָ, of the form No. 14, § 84; Parad. II. — תִּאָּדָרָה (§ 85, V, 27); Parad. A, of p. 175. — הוּא, § 121, 2; following word, לְ for לָהּ, § 102, 2, b. — נִחְמָד (Parad. D), *Niph. Part.*; *hard* combination, § 63, 2, 2d ¶; *syntax* § 134, 1, *desirable*, or *pleasant*. — שֶׁכֶּל (*Hiph. Inf.* with לְ); lex. Hiph. 1 (or 5, as some translate). *And (= for) pleasant was the tree to look upon*, is the remark of the narrator; and *desirable the tree to make (one) wise*, would be a continuation of the reflections ascribed to the woman. — וְתִקַּח, § 66, *Rem.* 2; (following word), Parad. VI, i. — וְיָתֵן; נָתַן, Parad. H, § 66, 2, a. — עִמָּהּ, with *herself* (§ 124, 1, b), to share with her. — (*ult.*), shortened *Impf.* with *Vav consec.*, § 128, 2, d; comp. § 29, 4, c, 3d ¶.

V. 7. (1), Parad. F, *Niph. Impf.*, plur. 3 fem. — (6), עִירֹם, Parad. VIII; tone-long *ō* shortened to *ū*, § 27, *table*, and No. 1, at the end. — נִיחֹסְרֵי תִפְרֵי, *Kal Impf.* — עֵלָה; עֵלָה, Parad. IX, *the leaf*, collectively for *leaves*. — תִּאָּדָרָה, fem. of the

form קָטַל, No. 13, § 84; Parad. A, p. 175. — (*penult.*), § 124, 1, *b*. — (*ult.*), הַגּוֹרֵחַ; *fem.* of the form קָטוּל, No. 13, § 84; Parad. A, p. 175.

V. 8. מִתְהַלֵּךְ, *Hithp.* § 54, *c*. — לָרִיחַ; לְ, § 154, 3, *e*, 2d ¶; רִיחַ, lex. 1, *c*. *At the breeze of the day* = at evening. — נִיחָהוּבָא, *Hithp.* § 54, 3, *a*; agreeing with the nearest subject, § 148, 2, *mid.* — מִפְּנֵי, lex. פָּנָה (i. 2), F. — (*penult.*), collect. *trees*.

V. 9. (*ult.*), *where art thou?* lex. אַי, 1; § 150, 5, and § 154, 1, 4th ¶ (treated as a noun of Parad. VIII); with *verbal suff.* מִפְּנֵי (p. 107, *Rem.* 1), § 100, 5.

V. 10. (3), emphatic position, § 145, 1, *c*. — נֶאֱרָא, § 49, 2, *a*; נָרָא, Parads. K & O, § 76, 2, *d*; *Kal Impf.* § 69, 1, bottom of the page. — *Naked (am) I*; omission of *copula*, § 144, § 121, 1. — (*ult.*), Parads. D & O, *Niph. Impf. (reflexive)*, § 51, 2, *a*), with *Vav consec.*

V. 11. (2), § 37, 1. — (3), נָנַד, Parad. H, *Hiph.* — הִבְחַן; הָ, § 154, 2. — אֲשֶׁר, *as to which*. — לְבִלְתִּי, § 152, 1, last ¶ but one. — אֶקַּל, tone-long *ō* shortened (§ 27, 1) in a closed syll. when the tone is removed by *Maqqeph*, § 16, 1. — (*ult.*), קַ, — lengthened in *pause*, § 29, 4, *a*.

V. 12. נִחָהוּ, § 66, *Rem.* 3, and § 44, *Rem.* 4, 4th line. — עֲמַדִּי, § 103, *Rem.* 2. — הָרָא (ii. 12); *emphatic*, § 137, 3, *Rem.* 2. — לִי, *euphonic Dagh*. — (*ult.*), Parad. I, *Kal Impf.*, 1st *pers.* (radical א dropped, § 68, 2), with *Vav consec.*

V. 13. *What is this thou hast done!* expression of surprise and displeasure. *Why hast thou done this* (§ 126, 1, lex. עָשָׂה, 3), is less pertinent, and less suited to the order of the words. — (*penult.*), נִשָּׂא (Parads. H & O, § 76, 2, *a*), *Hiph. Perf.* with *suff.* § 58, 3, *b*; *tone*, § 59, 2.

V. 14. דָּאָח, *euph. Dagh*. — אָרַר, *Kal Part. pass.*, Parad. G. — מְכַל, § 119, 1. — גְּחֹקֶךָ; גְּחֹךְ (form No. 3, § 84), Parad. III. — תִּבְחֶךָ; from תִּבְחֶךָ (§ 69, *Rem.* 8), *Kal Impf.* — עָפַר, Parad. IV; comp. Mic. vii. 17, Is. lxxv. 25. — (*penult.*), § 96, יוֹם. — (*ult.*), see ii. 9, (13).

V. 15. (1), *fem.* of form No. 13, § 84 (אִיבָה, *contr.* אִיבָה), Parad. A. — (2), שִׁיר, (*Ayin Yodh verb*, Parad. N, § 73, 1), *Kal*

Impf. 1st pers. — וּבֵין... בֵּין *between*; see the *origin* of this usage, i. 4. — וְשֹׂרֵקָה; שֹׂרֵקָה, Parad. M, *Kal Impf.* with *suff.* (*pretonic* vowel shortened, *Sect. V, Rule 11*); *second accus.* (on the head), § 139, last ¶. — (*penult.*), with strengthened *suff.* (*demonstrative Nun*), § 58, 4. — (*ult.*), Parad. IV, *Expl.* 4, 2d ¶. — For the letter ס in the open space, see the *Clavis*, 'ס, 3, b, in *Theile*, and 'ס, - 3, β), in *Hahn*.

V. 16. הִרְבָּה (רָבָה, Parad. P and D), *Hiph. Inf. absol.*; see § 75, *Remarks*, 14, where by the *pleonastic Inf.* is meant (more properly speaking) its *intensive* use in § 131, 3; *I will with multiplying multiply* = I will greatly multiply. — עֲצָבוֹן, of the form No. 15, § 83; Parad. III. — הִרְוֹן (comp. § 83, 15); Parad. I. — *Thy pain and thy conception* (*hendiadys*, § 155, 1, a, 2d ¶) = *thy pains of conception*, i. e. consequent upon it. — עָצַב, Parad. VI, a; lex. 3. — תִּלְרִי; יִלְדַּ, Parad. K, § 69, 1. — בָּרִים, § 96, בָּן. — תִּשְׁרָקָה (§ 85, IV, 27), Parad. A; *desire* (or, *resort*), indicating dependence. — (*penult.*), שָׁל, *shöl*, without the tone, § 16, 1, § 27, 1. — (*ult.*), § 103, 2, *table*, a; בָּ, § 140.

V. 17. אֲרִוּרָה, *fem.* (see *masc.* in ver. 14), § 94, 1, III; *position*, § 145, 1, b. — בְּעִבְרִיָּוָה (בְּ for רָ, § 29, 4, b, *extr.*), see lex. עָבִיר, A, 2. Another solution: עָבִיר the act of *passing* or of *being passed* (from one to another); with ב pretii (lex. בָּ, B, 3), עָבִיר for the exchange of = in exchange for; then, more generally, *on account of*. — תִּאֲכַלְנָה; *suff.* § 58, 4; *prosodially long* vowel shortened, *Sect. V, Rule vi*; בָּ, comp. p. 34, at the top, b.

V. 18. דְּרִדֵּר, a *Pilpel* form, § 85, II, at the end. — לָךְ (in *pause*), § 103, 2, *table*, a), 2, m; *dative* of the one affected.

V. 19. (1), זָעָה, Parad. A; of the form No. 10, § 85, III. (So lex.; *Fürst* (concordance), of the form No. 2, § 85, IV; but partially retracted in his hebr. u. chald. Handwörterbuch.) — (2), see ii. 7, (10). — (3), with retracted tone (as shown by the accent), § 29, 3, b. — לָחֵם, p. 170, last ¶. — שֹׂרֵקָה, Parad. M; § 132, 1. — פִּי; see lex. פִּי (I), A, (*whence thou wast taken*, § 123, 1); but the signif. *for* (lex. B, 2, a, mid.) is equally pertinent. — V. 20. (*ult.*), lex. A, 1.

V. 21. (1), see i. 7, (1). — כְּתוּבוֹת (*köth*); lex. כְּתוּבָתָהּ, nearly as Parad. D, b; see the forms in the lex. The *plur. constr.*

takes in the first syllable a shortening of the radical vowel sound; comp. § 61, 1. — (*ult.*), **לָבַט**, *Hiph. Impf.* with *Vav consec.*, and *suff.* **בַּ**— § 58, 1, *table*.

V. 22. (4), lex. **הָן** (II). — **פָּן**, ver. 3, (*penult.*). — **וְהָרִי**; **וְהָרִי**, Parad. G, *Kal Perf.* with *Vav consec.*, as also the two preceding verbs. — (*ult.*), Parad. II.

Behold, the man is become as one of us, to know good and evil; as one of us in respect to this. To know for himself, is the meaning; to decide for himself, what is good and what is evil, and to make his own choice irrespective of his Creator's will. In this respect, man had become as God to himself, his own will being now his supreme law.

V. 23. (1), **שָׁלַח**, *Piël Impf.*, with *Vav consec.* and *suff.*; prop. **וְשָׁלַח** (§ 65, 1, c), *tone-long* vowel shortened before *suff.*, *Sect. V, Rule vi*; on the contrary, *Kal Impf.* **יִשְׁלַח** (short —), with *suff.* **וְיִשְׁלַח**, *Rule i*; **וְ**, therefore, analogous to the case in § 129, 2, *Rem. a.* — (*ult.*), see ii. 10; with the sign of relation, § 123, 1.

V. 24. (1), Parad. E, *Piël*; **לְ**, § 22, 1, and 5, a. — **מִקְדָּם לְ**, at the east of (or simply, before); lex. **קָדָם**, 2 *init.*; lit. *part of the east* = on the east; **לְ** of, § 115, 2. — **וְרִיב**, Parad. I. — **לְחַט**, § 106, *Rem. 1*; *the glittering sword*, art. § 111, 1. The use of the article here, and with the preceding noun, shows that these terms represented well known and familiar conceptions. — **וְהִפְקֶה**, to turn; *Hithp. Part.* (with *fem.* ending, § 94, 2, b), *reflexive*, § 54, 3; art. § 109, 2d ¶, 2. — *Way to the tree*, § 114, 2, near the end.

IV.

DEATH OF ABEL: IMMEDIATE DESCENDANTS OF CAIN.

Genesis, ch. iv.

V. 1. **וַתְּהַר**; **וְהָרָה**, § 75, 3, d. — **וַתֵּלֶד**, iii. 16, (9). — **קַנְיָתִי**, Parad. P. — **אִישׁ**, lex. 1. — **אִתָּה**, *prep.*, with, lex. **אִתָּה** (II), 2.

V. 2. (1), **וַיִּסַּף**, Parad. K, *Hiph. Impf. apoc.*; § 78, *table*, with the following *Inf.* as its complement, § 142, 2. — (2), **וַיִּלֶּד**, § 69, 1, *Inf.*; with **לְ**, § 102, 2, *Rems. c, α.* — **וַיִּזְרַח**, § 96. —

רָשָׁה, Parad. IX, *constr. state of Kal Part.* Parad. P; *syntax* § 135, 2. — צָאן, § 108, 1. — V 3. מָקָץ; lex. מָן, 4, c, and קָץ (§ 85, II, 2, Parad. VIII), 2. — *Days = some days*, § 124, *Rem.* 5. — (*penult.*), Parad. A. — (*ult.*), § 102, last ¶. — In this sentence, one qualifying circumstance (of time) is placed *before* the verb, and another (of material) *after* it; compare § 145, 1.

V. 4. מִבְּרִיחַ; מָן, § 154, 3, c, lex. 1, b. — *And of their fat*; מִן־ for מִן־, *suff.* to a *plur.* noun defectively written, § 91, 2, *Rem.* 1. The *suff.* refers to בְּרִיחַ; and the noun is plural, because the fat of more than one is meant, as in Levit. ix. 19. It has been rendered *fallings of them*, i. e. of the flock (צֹאן), but improperly. — שָׁעָה, *Kal Impf.*

V. 5. וַיִּחַר, lex. חָרָה, 1, b; § 75, *Remarks*, 3, d; *syntax* § 137, 2. — (*penult.*), נָסַל. — (*ult.*), 'i. 2, (7); ם *hardened*, though preceded by a vowel-sound, being separated from it in pronunciation (§ 21, 1, and *Sect.* III, p. 11).

Observe the prevalence of the *physical*, in the ideas and imagery of these early records: here, e. g. the *burning flush* of the countenance in anger; the *downcast look* of sullen discontent, in contrast (ver. 7) with an *elevated* cheerful aspect.

V. 6. לָמְדָה, § 102, 2, d. — (*ult.*), ם *softened* by the preceding vowel-sound, § 21, 1, at the end.

V. 7. (1), *nonne? is there not?* הֲ, iii. 11, (8). — (3), רָטַב, Parad. L, *Hiph. Impf.*; *syntax* § 127, 2. — (4), נָשָׂא (§ 76, 2, a), *Kal Inf.*, for נָשָׂא (comp. § 74, *Rem.* 3, and § 94, *Rem.* 1); *a lifting up*, viz. of the countenance, lex. 1, c. — לָפְתוֹחַ (לְ, חַ); *at the door* (viz. of the tent) *is sin, crouching down*, i. e. lying in wait. Or better, perhaps: *at the door is sin, a lurker*, i. e. a lurking beast of prey. In the former case, the Part. (*masc.*) is construed *ad sensum* with a *fem.* noun (§ 146, 1st ¶); in the latter, it is used substantively, in apposition with it (§ 147, *Rem.* 2; lex. רָבַץ, a. — וְאַלֶּיָּהּ (*accents*, i. 2, (3)), § 103, 3; (foll. word), Parad. A; *masc. suff.* construed *ad sensum*, or with the Part. taken as a noun. *But thou* (§ 137, 3, *Rem.* 2) *shalt rule over him*. This is said, either imperatively (§ 127, 3, c), = *do thou rule over him* (that he may not over thee), or as a promise of victory, should the warning be heeded.

This is the most simple, grammatical construction of the words. Another could be defended, on more general grounds; but they would be out of place here.

V. 8. (1 & 2), and Cain said (it), = told (it); omission of the object, § 121, 6, Rem. 2. — (7), Sect. VI, No. 27. — וַיִּקָּם, § 72, Remarks, 4. — אָל, lex. אָל (III), A, 3. — (ult.), and slew him; Sect. VI, No. 29.

V. 9. אַי, iii. 9, (ult.); here, in the constr. state, the where of thy brother? = where is thy brother? — וַיִּדְעָתִי, § 126, 3. — (ult.), § 29, 4, c.

V. 10. מָדָה, § 37, 1, c. — דָּם (Parad. II); see lex. plur. 1. — V. 11. בָּן, § 143. — מִיָּדָה; § 96, מָדָה. — לְקָחוּ; לְקָחוּ (see ii. 15, (1)), Kal Inf.; with לָ, § 102, 2, c, α. — (ult.); a new penultimate syllable for the sake of the cadence, § 29, 4, b.

V. 12. בֵּי, lex. 4. — (6), comp. ver. 2, (1). — תָּתָה; תָּתָה, § 66, 1, and Rem. 3. — בְּתוֹה; בְּתוֹה, Parad. I, lex. 1, c. — קָע and נָךְ, Kal Parts. of נִעַע (lex. 2), and נִיד (lex. 2), comp. i. 2, (3 & 4).

V. 13. (penult.), עָוֹן, § 8, 2, 3d ¶. — (ult.), בָּן (§ 119, 1), נְשׂוֹא, Kal Inf. (full form, § 66, Rem. 1), of נְשָׂא, lex. 2, b; *my sin is greater than can be forgiven* = too great to be forgiven. But עָוֹן may be understood as in lex. c, and נְשָׂא as in lex. 4, (Engl. version, *my punishment is greater than I can bear*); which accords better with the spirit of Cain, and with what follows.

V. 14. (2), אָ, comp. iii. 24, (1). — (3), see on i. 17, (2). — הַיּוֹם, § 109, 2d ¶. — מַעַל, i. 7. — וַהֲזִירָתִי, § 126, 6; tone; § 49, 3, Rem. b. — וַהֲזִירָה, comp. § 126, Rem. 2. — (penult.), Kal Part., Parad. VII; § 135, 2. — (ult.), comp. Section VI, No. 29.

V. 15. (4), lex. בָּן (I), 'with Preps., c'. — שְׂבַעֲתָיִם, § 97, 3, Rem. 1. — יִקָּם; נָקָם, Hoph. Impf. (§ 53, 3, Rem. 9), shall be punished; or (impersonally, § 137, 2), it shall be avenged, the preceding Part. construed absolutely, § 145, 2, Rem. — נִיָּשָׁם, see on ii. 8, (7). — לְבִלְתִּי, see on iii. 11. — הַבּוֹרָה; נָחָה, Pe Nun, and Lamedh He (trace the peculiarities of each class, in Parads. H and P); Hiph. Inf. For its subject and object, see § 133, 3, and Rem. — (ult.), ver. 14 (penult.).

V. 16. (1), see on i. 12; *Kal Impf.* (*feeble form*, § 69, 1). — (3), lex. פָּנָה, 'with Preps., E'. — (*penult.*), on the east of = eastward of, § 118, 1, b.

V. 17. (5), ver. 1, (6). — בָּנָה, Parad. P, *Kal Part.*; with הִיָּה, as a periphrasis for the *finite verb*, § 134, 2, c, 2d ¶; comp. i. 6, (7 & 8). — (*penult.*), § 96, בָּן.

V. 18. (1), *Niph. Impf.* § 69, 2; *passive*, § 51, 2, d; with the *accus. of the object*, § 143, 1, a.

V. 19. שְׁתַּי, Gram. p. 179, Note *. — נָשִׁים, § 96, אֲשֶׁה. — (*penult.*), *fem. ordinal*, § 98.

V. 20. אָבִי, § 96, אָב; here, *ancestor*, the first who followed this mode of life. — (*last clause*), lex. יָשַׁב, 3, mid.; see also § 138, 3, c. *The dweller in the tent*, sing. used collectively.

V. 22. הָיָא, see on ii. 12, (3). אָרוּחַ, § 96. נִחַשְׁתָּ, § 139, 2, 2d ¶.

V. 23. שָׁמַעַן, § 46, *Rem.* 3. — הִיאָזְנָה; § 38, 2, c, and § 53, 2, 3d ¶; radical נ expressed by doubling that of the *sufformative*, § 20, 1, a. — אָמְרָה, Parad. C, b. — לְשַׁעַר־יָרֵי, לְשַׁעַר־יָרֵי; *suffix used objectively*, § 121, 5; for *my wound*, i. e. a wound inflicted on me. — (*ult.*), *my*, as before.

V. 24. (2), see on ver. 15. — *Should Cain be avenged*, § 127, 5. — (*penult.*), § 97, 3. The *order*, usual in the earlier writers (*ibidem*), is reversed in order to give *seventy* the emphatic position.

The oldest specimen of the *poetical form* of composition. It is the language of one glorying in an act of revenge; and boasting that the sevenfold vengeance, promised to Cain, should be light compared with what he would inflict. It seems to have been preserved as an expression of the spirit of the time.

V. 25. עוֹדֵי, § 100, 2, b. — שֶׁ, see on iii. 15, (2). — כִּי, relative pronoun, giving a relative sense to the following *suff.* (§ 123, 1); see lex. כִּי (I), A, mid. But if we take this clause as the explanation of the *narrator*, the signif. *for* is appropriate.

V. 26. (*first clause*), § 121, 3, *extr.* — הִחַל; הִחַל, Parad. G, *Hophal*, impersonally (§ 137, 2), *it was begun, caeptum est*, = men began. This case is distinguished, by the nature of the act, from the one in § 127, 3, d. — לְקָרָא; lex. קָרָא (I), 2, g, β.

It is not intended to make any further allusion, except in special cases, to the numerous points already explained by reference to the grammar; and the student should, therefore, carefully review them all, before he proceeds. This will be an easy task, if the passages referred to have been marked in the grammar, as recommended.

V.

ACCOUNT OF THE FLOOD.

Genesis, chs. vi.—viii.

Ch. vi resumes the account of the two lines of descent from Adam, through *Cain* (ch. iv), and through *Seth* (ch. v), and describes the effect of their union by intermarriages, in the universal corruption of the human race.

V. 1. (3), see iv. 26, (11). — לָרֵב; רָבָה, *Kal Inf.*; § 142, 2. — בָּנוּת, § 96, בָּרָא.

V. 2. (1), נָ that; § 129, 2, Note *. — *Sons of God*; his worshippers, lex. בָּנָי, 9, c (not *angels*, letter a; an opinion based on a false theory of the passage). The descendants of *Seth* are meant; among whom, as a people, the worship of the true God had thus far been maintained. — *Daughters of man*, is the appropriate designation for the females of the other race, who were not worshippers of the true God. — טָבוֹת; lex. טָבוֹב, 1, a, α; observe the prevalence of the *scriptio defectiva*, throughout these earliest specimens of Hebrew writing. — וַיִּקְחוּ, ii. 15, (1); קָ, § 20, 3, b. — *Of all whom they chose*, probably indicates the abuse of the marriage relation, by the introduction of *polygamy*, among the descendants of *Seth*; which is the most natural, though not the necessary, meaning of the words.

V. 3. דִּוּן (comp. § 72, *Remarks*, 2, and 4), from דִּוּן or דִּוּן = דִּוּן, § 73, 2. See lex. דִּוּן, 2, and letter a. Here it means, to act the part of a judge, or magistrate, in *reproving* and *punishing*. — רִיבָה, lex. 4, the last two offices there ascribed to it. — בְּשִׁגְגָם, for their transgressing; בָּ, lex. B, 5, b; שָׁגַג (lex. 2), *Parad. G.*, *Kal Inf.* § 67, *Remarks*, 3; suff. מִן. Compare John xvi. 8, and 2 Peter ii. 5. The meaning is: this course of probationary and punitive discipline shall not continue on without end. — בְּשִׁרָה; his *frailty* and *mortality* are meant; comp. lex.

2 and 3. — הָרִיר, § 126, 4. — *A hundred and twenty years*; this period shall still be allowed him, for repentance and reformation; comp. 1 Peter iii. 20.

V. 4. (1), see lex. נָשִׂיל, at the end; the literal meaning is given in the ancient Gr. version of *Aquila* (οἱ ἐπιπίπτοντες), and the sense in that of *Symmachus* (οἱ βυῖνοι), as there quoted. *Men of violence*, the article denoting a known and dreaded class; comp. also § 109, 2. — הָרָהֵם, § 122, 1. — וְגַם *and also*, lex. 2 (not 3). — *After* (it was) *so that* = *after that*; see lex. אַחֲרַי, *Plur.*, 4, and אֲשֶׁר, B, 1. — רַבָּאֵי, § 76, 6; comp. on ii. 19. *Then they bore to them* = bore them sons, the verb used absolutely; ך before the *apodosis*, § 155, a, 3d ¶. — הַמְּצָה, § 122, 1, 2d ¶; (*ult.*), § 111, 1. — *The mighty men*, — *the men of name* = *men of renown* (lex. שָׁם, 2, a, mid.); the *predicate* here requires the art., as a particular and well known class of men are designated.

V. 7. *From—to*, lex. מֵן, 3, a.

V. 8. (*penult.*), עֵיךְ, *Parad.* VI, h.

Here begins one of the *greater* sections in the Jewish division of the text, marked by the *triple* ם (see *Clavis Not. Masoret.*, letter ם, 3, in *Hahn*, and פִּרְשׁוּה in *Theile*), and followed by the number *two* (2 ב), being the second in order; the *third* begins with the twelfth chapter.

V. 9. (2), comp. on ii. 4, (2). — (6), *adj.*, as an *epithet*, placed *after* the subst. (§ 112, 1, and *Rem.* 1); (7), as *predicate*, is placed first in the clause; *perfect was he*. — אָרָא, lex. אָרָא (II), 2. — הַלֵּכֶה, *Hithp.* 2. — V. 10. (3), § 97, 1, § 120, 1, b.

V. 11. (3), lex. מְנַה, “*with preps.*,” D, 1, b, 2d ¶, b. — (*ult.*), the second *actus.* after the *Pass.* of a verb governing two (§ 143, 1, § 139, 2). — V. 12. (6), for the new, *penultimate* syllable. see § 29, 4, b; comp. ii. 25, (*ult.*). — דִּרְבֹּי; דִּרְבֹּי, *Parad.* VI, a.

V. 13. בָּא, *ver.* 4, (10). — *Before me*; see *ver.* 11, (3), — here as in b, 1st ¶, at the end. — *Is full of*, with the *accus.*, § 138, 3, b. — מַסְפִּירֵם, lex. F, 2. — הַנִּגְרִי, § 98, 5. — *About to destroy*, § 134, 1.

V. 14. (4), עָץ, § 108, 4, *Rem.* 1, and lex. 2, *Plur.* — קַיִם; for the construction, see עֲשֶׂה, 2, a, *extr.* (§ 139, 2); but also, § 118, 3, *with cells shalt thou make the ark*. — מְבִירָה; lex. בִּירָה, 7. — (*penult.*), חִרָץ, 2, c. — (*ult.*), § 109, 3, *Rem.* b.

. 15. אַמְסָה, § 118, 3; *three hundreds, by the cubit*; i. e. the cubit as the unit of measure. — (רִתֵּב) רְחֻבָּה.

V. 16. (1, 5, & 6), see lex. צִוְּהוּ. — (6), ii. 2, (1); § 58, 4. — מִלְמַעְלָה; lex. מַעַל (II), 4. — בְּצִדָּה (צד, § 93, *Expl.* 8, last ¶, § 27, *Rem.* 3). — תַּחְתָּיִם and the two foll. words; § 86, 5, § 93, *Expl.* 8, 3, *syntax* § 118, 3; *with lower, second, and third (stories) shalt thou make it* (or, with a different construction, § 139, 2).

V: 17. (1), § 145, 2, contrasted with ver. 21, (1). — (2), הַיָּד, § 100, 5, § 75, *Remarks*, 19, § 20, 3, *b*; lex. 2d ¶, mid. — מִיָּם, the *adverbial accus.*, § 118, 3, at the end. — מִתַּחַת; see on i. 7 and 9. — (*ult.*), § 72, *Remarks*, 10.

V. 18. (1); *tone*, § 49, 3; comp. § 126, 6, *Rem.* 1. — אֶתֶּךָ, § 103, 1, *Rem.* 1.

V. 19. (2); *art.* with ׀, comp. § 35, 2, A, a. The asterisk refers to the marginal note ('the He with Qamets'); *Clavis*, letter ה, 1 and 2. — כֹּל followed by *art.* § 111, 3d ¶. *And of all the living of all flesh, two of all shalt thou bring.* — לְהַחֲיִיתָ; הָיָה, *Parad.* P; לְ, § 45, 3.

V. 20. (1); בָּן, § 102, 1, *Rem.* b; הָ, § 35, 2, B, a. — V. 21. (1), contrasted with ver. 17, (1). — (2), § 66, *Rem.* 2. — יִאֲבֹל, § 127, 3, d. — *And collect*, § 126, 6, c. — (*ult.*); לְ, lex. A, 2. — V. 22. *And Noah did (it)*; § 121, 6, *Rem.* 2. — (*second clause*); arrangement of words, § 145, 1, a, at the end.

CH. VII. V. 1. *Thee*, § 145, 1, c, § 121, 3, *Rem.* — *Before me*, lex. D, 1. — V. 2. (3), *adj.* with *art.* § 111, 2. — *Seven, seven (= by sevens)*, distributively (§ 120, 5) for seven of each. — *A male and its mate*, lex. אִישׁ, 1. — *Which not clean (is) it = which is not clean*, § 121, 2.

V. 4. *For unto days yet seven* (that being the limit of time, at which the act should take place) = in seven days; comp. lex. לְ, B, 2, c. — יָמִים (in the *sing.*), § 120, 2. — הַיָּקִיָּם; *art.* § 35, 1, at the end. — מִעַל, § 154, 2. — V. 5. (*penult.*), with *suff.* הָיָה, § 75, *Rem.* 19.

V. 6. בָּן, § 106, 2, c. — שָׁנָה; the object numbered is conceived as the *accusative* (§ 120, 1, b), *six hundreds by the year* (§ 118, 3), viz. as the unit of measure. — *And the flood was*

(= when the flood came); *waters upon the earth*, מַיִם being in apposition with רַגְמֵיבַיִל.

V. 7. (1), § 148, 2. — *From before* (with the idea of *fleeing* or *escaping* implied); lex. פָּנָה, F, 1.

V. 8. אֲשֶׁר gives a relative sense to the following *suff. pron.*, § 123, 1. — אֵינָנֶה, § 100, 5. — V. 9. (1 & 2), § 120, 5. — V. 10. לְשִׁבְעָה (§ 97, 1), *to the seven of days* (= a week), viz. the one named in ver. 4; hence the art., § 120, 4, *Rem.* 1; for לְ, comp. on ver. 4, (2). Observe the *septimal* division of time, throughout this account of the flood. — וַיָּמִי; ך, § 155, a, 3d ¶.

V. 11. *In the year of six hundred years*, i. e. in the year that completed that number of years; but comp. § 120, 4. — *Of the life of Noah*; לְ, § 115, 2, b. — לַחַיִּים; לְ, § 115, 2, c.

V. 12. (2), the heavy rain just before referred to, by the opening of the windows of heaven; hence the art. § 109, 3d ¶.

V. 13. (1), § 124, *Rem.* 3, mid. — V. 14. (*ult.*), *of every wing* (§ 106, 1), i. e. of every species. — V. 15. *In which was the breath of life*; lex. רִיחַ, 1, b.

V. 16. (1), § 109, 2d ¶, § 145, 2, *a male and a female, of all flesh, came they*. — (*ult.*), lex. 2, mid.

V. 17. וַיִּשְׂאֵהוּ; נִשְׂאָה (§ 76, 2, a), שׂ without *Dagh*. § 20, 3, b. — וַיִּתְרַם; רִים (lex. 1), *Kal Impf. apoc.* with tone retracted by *Vav consec.*, § 72, *Remarks*, 4, mid.

V. 19. וַיִּכְסֵהוּ; כָּסָה, *Pual Impf.* — הָרָה, הַהָרִים (׀ר, Parad. VIII); art. § 35, 2, B, a. — V. 21. וַיַּעֲרֹךְ; lex. עָרַךְ, 2, c.

V. 22. אֲשֶׁר gives a relative sense (§ 123, 1) to the *suff.* in אֶפְרִיחַ (see on ii. 7); נִשְׂמָחָה, lex. 2; *in whose nostrils was the breath of the spirit of life*, i. e. the breath that sustains the spirit of life, the vital principle. — (*penult.*), ך, § 102, 2, b; art. § 35, 2, B, b. — (*ult.*), § 72, *Remarks*, 1.

V. 23. (1), מְקוּדָה, *Niph. Impf. apoc.*, § 75, *Remarks*, 8; *syn-tax* § 143, 1, a. — V. 24. (*penult.*), § 120, 1, *Rem.*

CH. VIII. V. 1. (*penult.*); שָׁכַן, Parad. G, *Kal Impf.* — V. 3. וַיִּלְכְּדוּהוּ; lex. לָכַד, § 131, 3, *Rem.* 3.

V. 4. (1), נִיחַ, *Kal Impf. apoc.*, § 72, *Remarks*, 4, at the end. — V. 5. וַיִּלְכְּדוּהוּ; lex. לָכַד, § 131, 3, *Rem.* 3; here in the *accus.* used

adverbially (see No. 2 of that §), and with the *subst. verb* expressing state or condition,—*were continually decreasing*.

V. 6. *The window*; art., as in Engl. and other languages. — V. 7. *The raven*, with the art. as the name of a class or species. — *Went forth, with going forth and with returning* (§ 131, 3, *b*), i. e. continued to go out from the ark and to return to it, till the drying up of the waters. — יִבְשָׁה (יִבֵּשׁ), § 69, *Rem.* 1, at the end.

V. 8. *The dove*; art. as in ver. 7. — הִקְלֵי; קָלֵל, *Kal Perf.*, lex. 3. — V. 9. יִקְחֶהָ; with *suff.* הָ, *Sect. V, Rule vi*.

V. 10. (1), from הוּל and הוּל (§ 73, 2, mid.), *Parad. N, Kal Impf. apoc.*, with retracted tone; for signif. see lex. No. 6. — נִיָּסָה, see § 78, נִיָּסָה. — V. 11. (4), ל, § 154, 3, *e*, 2d ¶; lex. B, 2. — בְּשִׁיחָה, see § 96, פָּה; all the forms are given in the lex.

V. 12. (1), from יחל, *Niph. Impf.* (with tone retracted); see § 69, *Rem.* 5. — V. 13. בְּרֵאשִׁית, *on the first* (§ 98), viz. month. — וַיִּסֶּר; סִיר, *Hiph. Impf. apoc.*, § 72, *Remarks*, III, N. B.

V. 17. הוֹצֵא, *Hiph. Imp.*; the points belong to the marginal reading (§ 17), comp. § 70, 2; the pointing of the text would be הוֹצֵא. — וַיִּשְׂרְצוּ, *Kal Perf.* with the force of the *Imp.*, § 126, 6, *c*; and *let them swarm in the earth*, i. e. scatter abroad and occupy it. — *And let them be fruitful, and let them multiply on the earth*; פָּרָה and רָבָה, in *Kal Perf.* with *Imper.* sense, as before; *tone* (of the second word), § 49, 3.

V. 20. (1), בָּנָה, § 75, *Remarks*, 3, *a*. — (3), *Parad. VII, Expl.* 7, *a*. — (4), § 102, last ¶. — וַיַּעַל; עָלָה, *Hiph. Impf. apoc.* — עָלָה; lex. עָלָה, 2.

V. 21. (1), רִיחָה, *Hiph. Impf. apoc.*, § 72, *Remarks*, III, N. B. — נִיחֹחַ, noun of *Parad. I*; art., § 111, 1; *the sweet fragrance*, namely of the sacrifice just mentioned. — אִסָּה (*script. defect.*, § 8, 4, *Rem. b*); see ver. 10. — קָלֵל, *Piél Inf.*; comp. § 67, 1, at the end. — בְּעֵבֶר; comp. on iii. 17. — נְעָרָיו (עַ — עַ, p. 29, 9, *b*), § 108, 2, *a*. — לְהַכּוֹת (נָכָה, *Parads. H & P*); § 142, 2.

V. 22. (1), lex. עוֹד, 3; *yet all the days of the earth* (*accus.* of time *how long*, § 118, 2, *b*), i. e. so long as they continue. — The succeeding words are grouped thus, by the accents (*day*

and *night* distinguished from the *seasons* by a greater pause): *seed-time, and harvest, and cold and heat, and summer and winter,—and day and night,—shall not cease.* — שָׁרֵץ, lex. a. — לִיָּלָה (old *accus.* form used as *nominative*), p. 144, Note *, 3. — שָׁבַת, lex. 2.

VI.

JOTHAM'S PARABLE.

Judges, ch. ix. 1-21.

V. 1. (1), *Vav consec.* § 129, 2. — שָׁבַתָּה (lex. שָׁבַת, 3); *accus. local*, § 90, 2, a (lex., erroneously, שָׁבַתָּה; comp. *Rödiger*, *Thes.* p. 1408). — אֲחָי, § 96, אָח; *kindred*, lex. 2. — *And to all the family of his mother's ancestral house*, i. e. to which it belonged; see lex. בְּיַחַד, 11, and מִשְׁפָּחָהּ, 3.

V. 2. נָא, p. 192, Note, a, § 130, 2d ¶. — בָּעַל, lex. 3. — הַמִּשְׁלָּה; הָ, § 100, 4, *Rem.* 2 (*Dagh.* omitted, § 20, 3, b); אִם—הָ, *utrum—an*, § 153, 2. Comp. § 133, 2, at the end. — *And remember*, § 126, 6, c. — (*ult.*), § 29, 4, b, at the end.

V. 3. עָלַי (§ 103, 3), lex. עָל, 2, e. — וַיִּשָּׂא; נָטָה (§ 76, 2, b), *Kal Impf. apoc.*; final vowel lengthened, § 20, 3, a; see lex. 3, at the end. — V. 4. (1), נֶזֶד, — *Seventy, &c.*, § 120, 4, *Rem.* 2. — *House* = temple; lex. 4. — בָּעַל, lex. 5, a.

V. 5. עִפְרָתָה (*to Ophra*) *accus. local*, § 90, 2, a. — אֶחָת (in *pause*; see § 96, אֶחָד); construed as an adjective, § 97, 1. — יָחַד, *Niph. Impf.* — *The youngest*, § 119, 2. — (*ult.*), *Niph. Perf., reflexive*, § 51, 2, a.

V. 6. (1), *Niph. Impf.* — מְלֹכָה, lex. b. — *Made A. king*, here with לְמַלְכָּה, pleonastically; lex. מְלִיכָה, *Hiph. mid.* — עַם, *by*, lex. 2. *The oak, &c.*, lex. מִצֵּבָה. — V. 7. (1), נִגְדָה; § 137, 3, b. — נִשָּׂא, lex. 1, e. — *That God may hearken*; נָ, § 155, 1, e, § 128, 1, c. — V. 8. (1), § 131, 3, a. — (*penult.*), is pointed for the marginal reading; see § 46, *Rem.* 2, and § 48, 5. The form in the text is not noted in the grammar; see p. 50, on v. 8.

V. 9. *Do I leave* = can I be persuaded to leave; הֲרֵל (lex. 2, b), *Kal Perf.* with *interrog.* הָ (§ 100, 4, *Rem.* 4). The pointing of the verb (הָ) is irregular. — יִכְבְּרוּ; lex. (*Piël*, 2, c), “*which in me both God and men do honor* ;” rather: *I with whom* (i. e.

with whose precious fruit, the oil I yield), *they honor God and men*.—the former in oblations, the latter in acts of consecration by anointing, &c. — אֲשֶׁר־בִּי, as in § 123, 1, *Rem.* 1, the pron. of the 1st pers. taking a *relative* sense, = *I with whom*, the nearest expression of it in English. — נִיַּע, lex. 1, c.

V. 10. לְכִי (הִלֵּךְ), § 69, *Remarks*, 8. — (*penult.*), § 46, *Rem.* 2. — *My sweetness and my goodly increase (hendiadys, § 155, 1, a, 2d ¶) = the sweetness of my goodly fruit.* — V. 13. הִמְשִׁיחַ, *Piël Part.*, with *art.* (§ 20, 3, b), § 109, 2d ¶. — V. 14. מְלִיךָ, comp. § 47, *Rem.* 1, and letter b. — V. 15. *If in good faith ye will anoint me king over you*; *Part.*, § 134, 1. — חָסַד, 1. — עַל, *Parad.* VIII; § 93, *Expl.* 8, last ¶. — הִצִּיא, *Jussive.* — (*ult.*), *art.* § 109, 3.

V. 16. (1), *and now = now then.* — *And have made king = in that ye have made king.* — *According to the desert (בְּמִדְבָּר) of his hands,*—the benefits which his hands have wrought.

V. 17. אֲשֶׁר... עָלֶיכֶם (§ 123, 1, *Rem.* 1), *ye for whom my father fought, and cast his life from him*; see § 154, 3, b, *mid.*; lex. נָגַד, B, 3, a, and שָׁלַח, *Hiph.* 2d ¶, a. — וַיִּצֹל, *Hiph.* (lex. 3), *Impf. apoc.* — V. 18. *But ye have risen up against, &c.—and have slain, &c.* — *Seventy men* (§ 120, 2), including the intended murder of himself.

V. 19. The two preceding verses, 17 and 18, intervene between the apodosis and the *conditional* clauses (in ver. 16), which are summarily repeated in this verse, and followed by the apodosis. — וְאִם, *and if = if then.*

V. 21. (1), נִס, § 72, *Remarks*, 4, § 128, 2, d. — בְּאַרְצָה, *accus. local*, § 90, 2, a.

VII.

THE RAISING OF SAMUEL.

1 Samuel, ch. xxviii. 3-25.

V. 3. (2), מִדְּבַר, verb *middle E*, § 72, *Remarks*, 1. — *In Ramah*; *art.* § 109, 3. — *Even his own city*; נָ, § 155, 1, a, 2d ¶, lex. 1, c. — הִסִּיר (סִיר), *Hiph. Perf.* — אֲבוֹת, lex. אֹב, 2. — (*penult.*), יִדְעֵנִי. — V. 4. *And encamped*; lex. הִקֵּה, 2. — (*ult.*), *art.*, as before.

V. 5. וַיֵּרָא ; וַיֵּרָא , p. 123, at the bottom. — V. 6. (3), בָּ , § 154, 3, a, 2, mid.; § 102, last ¶. — עָבְדִי , with *suff.* § 75, *Remarks*, 19. — נָם , lex. 2, at the end.

V. 7. אָשֶׁת , *constr. state* in place of simple *apposition*, § 110, 5. — בְּעֵלָה , § 106, 2, b, lex. בְּעַל , 4. — *That I may go*, § 128, 1, c. — (*penult.*), lex. עֵינַי , 2, c. — V. 8. לַיְלָה , *accus. of time when* (§ 118, 2, a); see p. 44, Note *, 3. — קָטְמִי (marg. note, *Vav is superfluous*); the pointing is for קָטְמִי (*qō-s^c-mî*), with the final *o* sound partially preserved (p. 34, 2d ¶), the corresponding short vowel being supplied before it, as in *Parad. E.* For the form in the text (final vowel retained), comp. the analogous case in § 47, *Rem.* 1, c. — אָשֶׁר , § 123, 2, at the end. — אָמַר , § 68, 2.

V. 9. The second אָשֶׁר is a relative conj. *that* (lex. B, 1). — הַיְדִלְעִנִי , *art.*, § 109, 1. — אָתָּה , § 134, 2, a. — חִי , lex. A, 1, mid. אָם , § 155, 2, f, 2d ¶. — יִקְרָה (קָרָה), *Kal Impf.*, with *suff.* § 75, *Rem.* 19; the *Dagh.* (ק) is *euphonic*, § 20, 2, b; marg. note, *the p dagheshed*. — V. 12. (1), § 75, *Remarks*, 3, c. — *For thou art Saul*; הִי , § 155, 1, c.

Her terror indicates the actual appearance of the prophet, and unexpectedly to herself. The suggestion (Thenius *in loc.*) that she feigned terror, in order the more effectually to deceive Saul, is an assumption merely, and is contradicted by the whole passage. From the well known relation of the two parties, thus confronted again by a divine power, she inferred the person and rank of her visitor.

V. 13. אָל , § 127, 3, c. — אֱלֹהִים , lex. B, 5, “a godlike form.” Strictly: *I see a god ascending out of the earth* (i. e. a being superhuman, in her view accounted a god). — עֲלֶיהָ ; עָלָה , *Kal Part.* עִילָה , *Parad. IX.* — תּוֹאֵר , *Parad. VI, f.* — עָטָה , see lex. 2. — וַיִּקֶּד ; lex. קָנַד (II); *with the face earthward.* — (*ult.*), see § 75, *Remarks*, 18.

V. 15. צָר ; צָרַר (lex. 2, c), *Perf.* 3d sing., used impersonally. § 137, 2. — וַיֵּאֱלֹהִים ; וָא , § 23, 2. — מַעֲלִי ; see lex. עָל , C, מַעֲלִי (II), 2, at the end. — וַיִּקְרָא (הִי , § 49, 2, a), *Kal Impf.*, *cohortative form* (with הִי for הֵי), § 48, 3, *Rem.*; *syntax* § 128, 1, e. — יָדַע ; with *suff.* § 61, 1. — V. 16. הִתְשַׂאֵל , with *suff.*, *Sect. V, Rule vi.* *Why then shouldst thou ask me, when Jehovah has turned away from thee, and is become thine enemy?*

V. 17. דָּבַר, § 52, *Rem.* 1, at the end. — וַיִּתֵּן, with *suff.* (tone-long vowel shortened, *Sect. V, Rule vi*). In the words, *hath done to him*, David is naturally implied; but some prefer the reading לָהּ, for which there is some authority. — V. 18. (1), *because*; see פָּאֲשֶׁר, 1, c, in the *lex.* after the article בְּ. — *His fierce anger*; the *suff.* belongs to the complex idea, § 121, 6.

V. 20. (1), § 64, 3. — (1 & 3), § 142, 3, *a.* — מִלֵּא, *lex.* 1, mid. — *On account of the words of* —; מִן, *lex.* 2, f. — V. 22. וַיִּשְׁמָהּ, and let me set, § 128, 1, *b.* — וַיְהִי (joined to an *Imp.*), and let there be = that there may be, § 128, 2, *a.* — פֵּי, that thou mayest go, &c.; that thou mayest have strength to go on thy way. — V. 23. פָּרַח, *lex.* 3, *b.* — אֵל, *lex.* B.

V. 24. (1); לְ, denoting *possession*, *lex.* 3, d, § 115, 2; *the woman had.* — וַתֵּלֶשׂ (לִישׁ). — (*penult.*); אָפָה, *Kal Impf.* (א omitted, § 68, 2, *Rem.*), with *suff.* as accusative of material (§ 139, 2, 2d ¶); and baked of it unleavened cakes.

VIII.

NATHAN'S PARABLE.

2 Samuel, ch. xii. 1-14.

V. 1. אָחַז, comp. above (VI), on Judg. ix. 5. — רָאשׁ, *Kal Part.* of רִישׁ; here written *fully*, comp. § 7, 2, end, § 8, 3, and *Rem.*, § 9, 1, 1, and spec. § 23, 3, *Rem.* 1, § 25, 2; marg. note, א is *superfluous*.

V. 2. (1), לְ; comp. above (VII), on 1 Sam. xxiii. 24. — (*penult.*), § 75, *Remarks*, 14, and § 131, 2. — V. 3. (2), עֵינַי, *constr. state*; *nothing of all* = not any thing, nothing. — כִּי אִם, *except*; *lex.* B, 2 (after the article כִּי). — קָטְנָה, *Parad.* VIII; § 93, *Expl.* 8, *Rem.* 4, case 21. — יִהְיֶה, § 121, *Rem.* 4. — פָּתָה (above, VII, ver. 22), *Parad.* VIII, *Expl.* last ¶. — תֹּאכַל, *was wont to eat*, § 127, 4, *b.* Marg. note: *Qamets, with Zaqeph-qaton.*

V. 4. (4), art. with adj. only, § 111, 2, *Rem.* a. — לְקַחַהּ (קָחַהּ § 66, *Rem.* 2, לְ § 102, 2, c, α), § 142, 2, and *Rem.* — לְעִשׂוֹתָהּ (lex. 2, e), a *gerundial* form, § 45, 3. — אָרַח, see *lex.* אָרַח (I), *Kal Part.*

V. 5. בִּי, lex. B, 1, a. — בָּךְ, § 106, 2, c. — V. 6. *Fourfold*, § 97, *Rem.* 1. — עָקַב, lex. 2, and § 104, 1, c. — עַל אֲשֶׁר; lex. עַל, A, 2, d, and אֲשֶׁר, B, 9.

V. 7. *House*; lex. 3. — *Thy master*; for the *plur.* see § 108, 2, b, end, and lex. *Plur.* — *House of Israel, &c.*, as descended from one common parent, and in this sense forming one household or family; comp. lex. 9. — *Lit., and if little* (if not enough), *then would I add* (§ 127, 5); the lengthened *Impf.* used emphatically. — הִזְעִירָה, lex. 1, end; = *so, and so.*

V. 9. (1), § 99, 3. — V. 11. *And I will take, &c.*, § 126, 6, and *Rem.* 1, last clause. — *In secret*; lex. סֵתֶר, 3, end. — V. 13. לִיחִינָה; לֵי, lex. 8.

The circle (*Clavis*, סֵפֶר), refers to the marg. note: *space in the midst of the verse*; the space indicating an important division of the sense, within the verse.

V. 14. (1 & 2), lex. סָפַר, B, 4. — פָּאֵר, *Piël Inf.* with *i*, for the sake of the *paranomasia* (so *Maurer* and *Thenius*); *syntax* § 131, 3, a.

SELECTIONS IN POETRY.

THE form of Hebrew poetry, as distinguished from that of prose, is not a proper *metre*, based on the quantity and accentuation of syllables. All the attempts to define and establish the laws of such a versification in Hebrew, have failed. The language has every where indeed, even in its prose, a measured movement (§ 29, 3, Note), a kind of Iambic rhythm, which is better adapted to poetic expression than the less regular accentuation of our Western languages.

The external characteristics of Hebrew poetry were pointed out by *Louth* (Lect. on the Sacred Poetry of the Hebrews, and afterwards more fully in the Prelim. Diss. to his Trans. of Isaiah); and his suggestions may still be read with profit by the student, as an introduction to the subject. A more complete view will be found in *Dr. Torrey's* elegant translation of *De Wette's* Introduction to the Psalms, Biblical Repository, vol. iii. pp. 479-508. The poetic *parallelism* is well treated by *Rödiger*, in *Ersch and Gruber's* Encyclop. Sect. III. Th. 11, art. *Parallelismus Membrorum*.

I. The chief characteristic of the poetic form in Hebrew, is a measured adjustment, or rhythmical proportion, of the successive members in a sentence, technically called the *parallelism of members*. The corresponding terms are called *parallel terms*. Its most perfect forms have been arranged in the three following classes:

1. THE SYNONYMOUS PARALLELISM; in which the parallel members express the same, or nearly the same, sense in different words. E. g.

- | | |
|--------------|---|
| Ps. viii. 5. | What is man, that thou art mindful of him,
and the son of man, that thou visitest him! |
| xxi. 8. | Thine hand shall find out all thine enemies;
thy right hand shall find out those that hate thee. |

Some variety is given to this otherwise monotonous form,—

1) By *inversion*, in the second member: e. g.

- | | |
|-------------|---|
| Ps. xix. 2. | The heavens declare the glory of God,
and the work of his hands showeth the firmament. |
| xcI. 14. | Because he hath set his love upon me, therefore will I deliver him;
I will place him on high, because he hath known my name. |

2) By repeating only a part of the first in the second member: e. g.

- | | |
|--------------|--|
| Ps. viii. 4. | When I consider the heavens, the work of thy fingers,
the moon and the stars, which thou hast ordained. |
| lxxii. 12. | For he shall deliver the needy, when he crieth,
the poor also, and him that hath no helper. |

There are many similar variations of this form of parallelism, which is frequent, and without such change would weary the ear by its monotony. The above instances will suffice for illustration.

2. THE SYNTHETIC PARALLELISM (or, *Constructive Parallelism*); in which the construction of the sentences is the same, or very similar, but with more or less variation of the sense. E. g.

Ps. xix. 7-10. The law of the Lord is perfect, converting the soul;
the testimony of the Lord is sure, making wise the simple;
The statutes of the Lord are right, rejoicing the heart;
the commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring forever;
the judgments of the Lord are true, and righteous altogether.

This form is varied like the preceding one.

3. THE ANTITHETIC PARALLELISM; in which the correspondence consists in an *opposition* or *contrast* of sentiment and of the terms employed. This form is most frequent in the book of Proverbs. E. g.

Ps. xx. 8. They are bowed down, and fallen;
but we are risen, and stand upright.
PROV. xxvii. 7. The full soul loatheth the honeycomb
but to the hungry soul, every bitter thing is sweet.
xiv. 18. The simple inherit folly;
but the prudent are crowned with knowledge.
ver. 34. Righteousness exalteth a nation;
but sin is a reproach to any people.

The form of parallelism is most perfect, when both members contain the same number of words of about equal length. This is not unfrequent, especially in the book of Job, e. g. vi. 7, 9, 14, 16, 17, 18, 25, 26, 28; viii. 2, 7, 9, 11, 12, 22; xxiii. 2, 4, 8, 9, 12, 14.—But the freer forms of parallelism (see below), often exhibit great variety in the length of parallel members.

The above examples consist of *bimembral* parallelisms, or *distichs*. This form is the most usual one in Job, Proverbs, and many of the Psalms. But in the later books, and still oftener in the prophetic diction, occur *compound* parallelisms, of three, four, and sometimes of still more members. E. g.

Ps. i. 1. Blessed is the man,
that walketh not in the counsel of the wicked,
nor standeth in the way of sinners,
nor sitteth in the seat of scornors.

A compound stanza of four members may contain two simple parallels: e. g.

Job vii. 13, 14. When I say, my bed shall comfort me,
my couch shall ease my complaint;
Then thou scarest me with dreams,
and terrifiest me by visions.

Or the first member may answer to the third, and the second to the fourth: e. g.

Ps. ciii. 11, 12. For as the heaven is high above the earth,
so great is his mercy towards them that fear him;
as far as the east is from the west,
so far hath he removed our transgressions from us.

A stanza of five lines is similarly constructed, by inserting an isolated member between two parallelisms: e. g.

- Is. i. 10. Who is among you, that fears Jehovah,
 that hearkens to the voice of his servants,
 who walks in darkness and has no light?
 Let him trust in the name of Jehovah,
 and stay himself upon his God.

There is sometimes an antithesis of the two parallel members: e. g.

- Is. i. 8. The ox knoweth his owner,
 and the ass his master's crib;
 but Israel doth not know,
 my people do not consider.
Iv. 40. For the mountains shall depart,
 and the hills be overthrown;
 but my kindness shall not depart from thee,
 nor shall my covenant of peace be removed.

An elegant stanza is formed of five lines, when the odd member either closes the stanza after two complete distichs, or is inserted between them: e. g.

- Is. xlii. 26. Who establishes the word of his servant,
 and performs the counsel of his messengers:
 who saith to Jerusalem, thou shalt be inhabited,
 and to the cities of Judah, ye shall be built;
 and her desolated places will I restore.
Joel iii. 16. The Lord also shall roar out of Zion,
(Hab. iv. 14.) and utter his voice from Jerusalem;
 and the heavens and the earth shall shake:
 but the Lord will be the hope of his people,
 and the strength of the sons of Israel.

These are the most regular and perfect forms of parallelism. But there are others, more imperfect, in which there is a less exact correspondence of the sense and grammatical construction, both being often continued from one member to the next, and even from one distich to another: e. g.

- Ps. lxxviii. 7, 8. O God, when thou wentest forth before thy people,
 where thou didst march through the desert;
 The earth shook, yea the heavens dropped, before God,
 that Sinai, before God the God of Israel.

In the prophetic style, especially, the construction is often continued through a series of parallelisms, of which there is a fine example in Hab. iii. 17, 18.

In many passages of the Psalms, and especially in the prophets, the poetical form differs from that of prose, only by the uniform division of the sentence into members of nearly equal length, which have no special correspondence in sense or construction, forming a mere *rhythmical* parallelism; (comp. Ps. cxv. 1-8.) But with these are intermingled the more perfect forms, giving a higher poetical effect to the whole. It is the interchange of these numerous varieties of parallelism, that constitutes the principal charm in the external form of Hebrew poetry.

II. An occasional peculiarity, not essential to the form of Hebrew poetry, is *assonance*, or the recurrence of the same sound in the initial or final syllables of words. It abounds in Hebrew, the structure of the language being favorable to it. E. g.

GEN. ix. 7. וַאֲהָם פָּרִי יִרְבֵּי
שָׂרְצוּ בָאָרֶץ וּרְבוּ-בָהֶם;

Gräter (in *Ersch and Gruber's Encyclop.* Sect. I. Th. 6, art. *Assonanz*), has attempted an investigation of some of the laws of the initial assonance. But the usage is manifestly arbitrary, and regulated by no fixed laws. As a trait of poetic diction, it is most striking, when the assonance occurs at the beginning or the end of successive lines. Of the former, there are examples in Num. xxi. 14, 15, Ps. civ. 28, 29, ix. 2, 3. Of the final assonance, or *rhyme*, the instances are more numerous; see, e. g. Gen. iv. 23, Num. xxi. 27, 28, Ps. vi. 2, viii. 5, xxv. 4, lxxxv. 4, cvii. 4, 5, cxii. 9.

III. Of the *poetic diction* the chief peculiarities are the following. 1) Poetical words and significations of words, and poetical forms and constructions. See examples in the grammar, p. 10 and p. 194; also, *a*) the use of וַיִּהְיֶה for וַאֲשֶׁר; *b*) *ellipsis*, especially of prepositions and the particles of negation in the second member of a parallelism (§ 152, 3, § 154, 4), and of other parts of speech. 2) *Paranomasia*, or the union of words similar in sound. It is frequent in Hebrew, especially in proverbial forms; e. g. Gen. i. 2, תָּהוּ וְנֹהוּ; xviii. 27, עָפָר וְאָפָר. But it abounds in the poetic diction; e. g. Nah. ii. 11, בִּיבֹקֶה וּמִבֹּקֶה; sometimes with intervening words, either in the same or a parallel member, as Hos. viii. 7, צֶמֶח (the stalk) yields no meal; Is. v. 7, he looked לְמִשְׁפָּט (for equity) and behold מִשְׁפָּח (bloodshedding), for זָרְקָה (righteousness) and behold צָעֲקָה (a cry). 3) *Play on words*; viz. *a*) on words similar in sound but differing in signification (Joel i. 15, Micah i. 8); *b*) on different meanings of the same word (Eccl. vii. 6, Judg. x. 4); *c*) on the etymological meaning and the sound of proper names. Of the last case, the most remarkable example is Mic. i. 10-15.

IV. Peculiarities of *structure*, in some poems, are the following. 1) The *acrostic*, or alphabetic form. Of these there are twelve: viz. Lam. i-iv, Prov. xxxi. 10-31, Ps. xxv, xxxiv, xxxvii, cxi, and cxii (these two the simplest examples of this form), cxix, cxlv. Lam. iii is a fine example of it, containing twenty-two stanzas of three lines, each line beginning with the initial letter of the stanza.—Ps. cxix is constructed with equal regularity, in twenty-two stanzas of eight parallelisms, the first line in each parallelism beginning with the initial letter of the stanza.—Prov. xxxi. 10-31, is a poem consisting of acrostic stanzas of two lines, the first line of each commencing with the initial letter of the stanza. Lam. iv is a poem of the same form.—Lam. i and ii contain each a poem of acrostic stanzas of three lines, only the first line in each having the initial letter of the stanza. 2) The *gradational* form, where the closing expression in each parallelism is resumed in the following one; e. g. Ps. cxxi, Is. xxvi. 3-15. 3) The *strophic* form; e. g. Ps. cvii, where the divisions are made at vs.

8, 15, 21, 31; Ps. xlii and xliii, evidently one psalm as in many Mss., and divided into three nearly equal portions by the *refrain* in xlii. 6, 12, xliii. 5; Ps. lvii, divided into two equal parts by the refrain in vs. 6, 12; Ps. lxxx, divided into four strophes, at vs. 4, 8, 15, 16, 20. Another fine example is found in Is. ix. 8—x. 4. 4) The *choral* form; e. g. Ps. cxxxv; see an analysis of it, in Prof. Stowe's ed. of Lowth's Lect. on Heb. Poetry. Note to Lect. xix. Ps. xxiv is a still more remarkable example; see the arrangement of it in *Herder's* Spirit of Heb. Poetry, vol. ii. p. 234 of the excellent translation by Prof. Marsh.

The parallel members are, in general, correctly indicated by the accents. The division is made in the simple parallelism, usually by *Athnach* (—), sometimes by *Merka-mahpakh* (—). In the compound parallelism, they mark the principal division, and the minor ones are made usually by *Zagph-qaton* (—) and *Rebhia* (—). See, e. g. Joel iv. 16, Is. xlv. 26, l. 10.—The subordination of *Athnach* to *Merka-mahpakh* (§ 15, 1, 3, and *Gesenius*, hebr. Leseb. 7d ed. by *De Wette*, p. 81), is not so certain.*

* The Book of Psalms has been recently published, from the Leipzig edition, by *Rudolph Garrigue*, 178 Fulton-street, New York; which is recommended to the student as a beautiful and accurate copy of the Psalms, metrically arranged.

IX.

CHARGE TO THE NIGHT-WATCH IN THE TEMPLE, AND THEIR RESPONSE.

Psalm cxxxiv.

V. 1. (2), prop. *ascents* or *ascensions*; also (from *a step*, or *stair*), *gradations*, *degrees*; see lex. מַעְלָה, 4, and remarks below. — הִנֵּה, the common form for awakening and directing attention; here used for incitement and exhortation, lex. 1st ה, end. — *Bless*, is applied (lex. 1) to every act of religious adoration, in which God is worshipped. The exhortation was specially suited to the occasion, that the service of guarding the sacred edifice, by night, might not become a merely secular one. — *Those who stand*, &c. (art. § 109, 2d ה, 2), i. e. who have an office and a service there by night; comp. lex. עָמַד, 1, γ, and the reference to Dan. i. 4. — (ult.), לַיְלָה, Parad. VI, h, § 87, 4; lit. *in the nights* = during the night, by night.

V. 2. (1), נִשְׂא, see lex. 1, a, "in prayer," &c.; marg. note: *other copies*, מִשְׂאָה (i. e. with *Methegh* on the final syllable). — שָׁמַיְמָה, *towards the sanctuary*; here, for the inner sanctuary, or *most holy place* (lex. 3, end); *accus.* of direction, § 118, 1, a.

V. 3. Response of the watch. (1), § 64; *Rem.* 4. — *Out of Zion*; a common formula for the place consecrated by Jehovah's presence and worship, from which his power went forth to save or to destroy. *Zion* is used with special reference to the part (see lex.) on which the temple stood; and the whole phrase has here the same meaning as "*out of his holy hill*" (i. e. from his temple) in Ps. iii. 4. — *Maker of*; § 105, 2.

This Psalm belongs to a collection, fifteen in number (Ps. cxx—cxxxiv); to each of which is prefixed the title שִׁיר הַמַּעְלֹת. The different interpretations of this title are given in *Gesenius' Lexicon*. The one proposed by him (and approved by *De Wette*, *Bib. Repos.* vol. iii. p. 477), fails unless it is applicable to every psalm in the collection; for why should any other be reckoned a *psalm of gradations* in that sense, a name founded solely on the structure of the psalm?

There is more probability in the suggestion, Lex. 4, a, β, viz. that this was a collection, made from psalms already in use, of such as were

adapted for the devotions of those who went up to the annual feasts, both while on their way and during their stay at Jerusalem. On this supposition, it is not necessary that every one of the number should have a direct and specific reference to the occasion, as if written expressly for it; it is enough, if the devotional spirit of the psalm is in harmony with it.—They may properly be called *Pilgrim Songs*.

X.

PROFESSION OF HUMILITY.

Psalm cxxxi.

V. 1. לְרֹגֵר ; לְ (Lamedh auctoris), § 115, 2, a, end. — נְבִיהָ § 75, 3d ¶. — רָמַי (רים), lex. 1, a. — הִלֵּף (lex. Piël, 1), to go about in = to concern one's self with. — In great matters; fem. as neut., § 107, 3, and letter b. — (penult.), פָּלָא, Niph. Part.; lex. Niph. 2. — (ult.), § 103, 2, c; מִן, § 119, 1, and lex. 5, b; too difficult for me.

V. 2. (1 & 2); § 155, 2, f, 2d ¶. — (3), § 72, Remarks, 10. — (4); דָּמַם, Poël, § 55, 1. — נָמַל (lex. נָמַל, II, 1), Kal Part. pass. As one weaned (as a weaned child) upon its mother,—or, with its mother (lex. עָל, 3, d); as a weaned child is my spirit within me (letter e).

V. 3. (1), יְהוֹל, Piël Imp.; hope, O Israel! — אָל, indicating the direction of hope, to the source of the expected blessing.

XI.

PRECIOUSNESS OF FRATERNAL UNION.

Psalm cxxxiii.

V. 1. שֶׁבֶת (יִשָּׁב), Kal Inf.), § 133, 2. — נָם, makes the following word emphatic (§ 155, 2, a); in union. — V. 2. As the precious ointment; see the description and use of this "holy anointing oil," in Ex. xxx. 23-33. The second member should close with אֲהַרְןָ, as indicated by Athnach and required by the sense. — שִׁירָד ; שִׁ for אֲשֶׁר, § 36. — פִּי ; lex. פִּה, 2, mid. — מִדָּה, lex. 2.

V. 3. Second member: שִׁירָד ; פִּי is here implied from the

preceding member (§ 154, 4), the pronoun including antecedent and relative (§ 123, 2); *as that which descends*. — הָרַר, Parad. IV, plur. constr.

XII.

A GENERAL PSALM OF THANKSGIVING.

Psalm cxxxvi.

The Psalm consists of three parts; in which God is praised, 1) as the Supreme God and Creator (vs. 1-9), 2) for national blessings (vs. 10-25), 3) for his universal bounty (ver. 25).

V. 1. (1), יָרָה, *Hiph. Imp.* — *For good* (is he); see on Gen. i. 4. — V. 3. (2); marg. note: א movable (*mobilis*, p. 26, note *), in distinction from לְאַרְיֵי, § 23, 2, at the end. — V. 4. (2), see lex. פָּלַא, *Niph.* 3. — לְבָרֶךְ, see on Gen. ii. 18.

V. 6. (1), *Kal Part. constr.* § 65, 1, c, *Rem.* — V. 8. *For dominion over the day*; —(ver. 9) in the plur., referring to the separate dominion of the moon and of the stars.

V. 10. (1), נָטָה (§ 76, 2, b), *Hiph. Part.*, Parad. IX. — (3), נָ, lex. B, 5. — V. 11. (1), transition from the *Part.* to the finite verb, § 134, *Rem.* 2. — (3), נָתַן (Gen. i. 6), נָ. — V. 12. (4), נָטָה, *Kal Part. pass. fem.* — V. 13. (4), לָ, lex. A, 2. — V. 14. (1), as in ver. 11.

V. 15. (1), (lex. נָצַר, II), *Piël Perf.*, § 64, 3; *shake out*, as one shakes out the contents of the lap; see Neh. v. 13. — V. 16. (1), § 69, *Rem.* 8. — V. 18. (1), as in ver. 11.

V. 19. (1), לָ, § 154, 3, e, end; lex. A, 3, g. — (3), § 109, 1. — V. 21. (1), *And he gave* (or *made*), begins a new construction. — (3), לָ, lex. A, 2. — V. 22. (2), לָ, sign of the *dative* (§ 117, 1) with the first signif. of נָתַן, —or of the gen. (§ 115, 2) with the second.

V. 23. (1), שָׁפַל, § 36, ב, שָׁפַל Parad. VI, b, *suff.* נִי; *who, in our humiliation*; viz. under the Babylonian power. — (3), § 103, 2, a; לָ, as in ver. 19. — V. 24. (1), שָׁרַק, *Kal Impf.* with *suff.*; tone-long vowel shortened, *Sect. V, Rule vi*; § 129, 1. — (2), צַר, lex. B, 1, Parad. VIII. — V. 25. (1), *giving* = *who giveth—the giver of*.

XIII.

THE CAPTIVITY: A COMMEMORATIVE PSALM.

Psalm cxxxvii.

V. 1. (1), § 154, 3, *b*, lex. 3, *a*. — בְּבָל, the *province* (lex.): through which the captives were dispersed. — בְּצִדְרֵי; § 61, 1, § 132, 2. — V. 2. (2), lex. עֵרֶב II. — *In her midst*; for the *fem.* see § 107, 4, *a*. — (*ult.*), *masc.* with *fem. plur.* ending, § 87, 4.

The *weeping willow* is here meant, which grew by the *water-courses* (Is. xlv. 4, xv. 7, Job xl. 22, and Lev. xxiii. 40). The last reference suggests the particular occasion of the incident alluded to in the following verses; viz. the great *feast of tents* after the harvest, the festival of thanksgiving for the fruits of the earth, and also of commemoration for the deliverance from Egypt (Lev. xxiii. 39–43), when *willows of the brook* (ver. 40) were gathered as a part of the joyful pageant. This season of festivity was now turned to mourning; and the *willow*, so associated with it, need not be taken (as by *Lengerke* and others) for an ideal symbol. Such a season of mourning seems alluded to in Ezek. iii. 15, compared with Lev. xxiii. 41.

V. 3. (3), שָׂאֵל; see § 64, *Rem.* 1, and comp. § 59, 2, *table, plur. 3d com.*; with two accusatives, § 139, 2. The first member of this verse should end with this word. — (4); שְׁבָה, *Kal Part.*, Parad. IX, with the *nominal suff.* (§ 135, last ¶); *our captors* — הוֹלֵל; and *our oppressors*. — מַשִּׁיר; בָּן, lex. 1, *b, β*.

V. 5. (3); proper pointing, יְרִי־שָׁלֹם; see lex. 2d ¶, at the end. — *Let my right hand forget*, i. e. become forgetful, — lose its skill. — V. 6. (3), יָדָה, Parad. VIII. — אֲזַכְרֵכִי; *suff.* (unusual form) § 91, 1, *Rem.* 2. — אֲעֲלֶה, *Hiph. Impf.*; *cause to ascend over* = place above. — רֵאשׁ, lex. 2, *d*; *chief of joy* (§ 106, 1, *Rem.* 1) = chief joy; with *suff.* (§ 121, 6), *my chief joy*.

V. 7. (3); לְ, sign of the dative; *to the sons of E.*, i. e. against them. — *The day of J.* (of its capture and destruction), lex. יוֹם, 1, *b*. — *They who said* (§ 109, 2d ¶); comp. Obad. vs. 1–14, Ez. xxv. 12 (comp. ver. 3). — עָרָה; עָרָה, *Piël Imp.*; retraction of the tone in *pause*, § 29, 4, *b*, at the end.

V. 8. (1), poetical personification of a city or country, § 107, 3, *d*, lex. 5, at the end. — (3), שָׁדַד, *Kal Part. pass.* = Lat.

Part. in *-ndus* (§ 134, 1), *vastanda*, *vastationi devota*; but see lex. *Kal*, at the end. — (4), see lex. *אָפֶּר*, Parad. VI, a. The genitive here, is the antecedent implied in the foll. *אָפֶּר* (§ 123, 2); *O the happiness of him, who* = happy he, who, &c. — (5), *פֶּלַם*, *Piël*, e; final vowel, § 27, 1. — *נִמְלֵךְ*, &c. see lex. *נִמְלֵךְ*, *Kal*, at the end.

V. 9. (2), *אָפֶּר* and *יִאֲחֶז*; § 68, 1. — (3), *נִמְצָךְ*, *Piël Perf.*, § 126, 6, a. — (*ult.*), *the stone*, referring to the well known manner of immolating the infants of a captured city; compare 2 K. viii. 12, Is. xiii. 16, Nah. iii. 10.

XIV.

REWARDS OF PIETY.

Psalm cxxviii.

V. 1. (1), comp. above (XIII) ver. 9. — (3), § 135, 1st ¶, 2. — (*penult.*), § 109, 2d ¶. — V. 2. *כִּי*, inserted, like *enim*, after other words in the clause, lex. B, 2, a, end of 1st ¶. — (5), *happiness of thee!* = happy thou! — *טוֹב*, lex. B, 2. — V. 3. (1), § 95, *Expl. 3, Rem.* It has *Seghol* with *Aleph* only in this instance. — (3), *פָּרָה*, *Kal Part. fem.*, § 75, *Remarks, 5.* — (4), *יִרְכָּה*, Parad. B, c, *Dual constr.*, lex. 2. — *Olive-plants*, § 106, 1. — *In the circuit of* = around; lex. *סָבִיב*, 1, mid.; *לְ*, § 115, 2.

V. 4. Lit. *Behold, that thus*, &c. = Mark well, that thus, &c. — *נִבְרָךְ*, § 29, 4, a; marg. note, *Qamets without Athnach and Soph-pasuq.* — V. 5. *And see thou* = and thou shalt see, in the sense of a promise; § 130, 1, a. — *בְּ*, lex. B, 4, a; § 154, *בְּ*, 2, end.

XV.

ASSERTION OF JEHOVAH'S SUPREMACY: SECURITY OF THOSE WHO TRUST IN HIM.

Psalm cxv.

V. 1. (2), § 103, 2, a. — *כִּי*, Gram. p. 272, d; lex. 3, a. — *הֵן*, § 66, *Rem. 3.* — *עַל*, lex. 2, d. — The first minor division is made by *Merka-mahpakh.* — V. 2. *נָא*, comp. Gram. p. 192, Note, and lex. 5; here tauntingly used: *where now, pray!*

V. 3. (1), ך adversative (§ 155, 1, *b*, lex. 2), *and yet, but yet, but*; i. e. notwithstanding the adverse circumstances, on which this reproach is founded; our God is still supreme over all, and has done his own pleasure in our humiliation.

V. 4. (1), lex. עָצַב.

V. 6. (*ult.*); רָרִיחַ, *Hiph. Impf.*, the original full form, § 47, *Rem.* 4. — V. 7. (1), absolutely,—*as for their hands*. For the use of ך after an absol. subst., see § 145, 2, at the end. — V. 8. (1), § 103, 2, and *table, b*. — (3), § 135, 2. — V. 9. (*penult.*), רָרִיחַ, *Parad.* VII.

V. 12. Divided first by *Merka-mahpakh*, and then by *Athnach*. — V. 13. (2); אָרַרְתָּ, *plur. constr.*; p. 60, mid. — V. 14. (1), § 78, אָרַרְתָּ, *add upon* = make additions to; *Jussive form: Jehovah increase!* — V. 15. (3), אָרַרְתָּ, § 143, 2. — V. 16. The heaven, heaven, is Jehovah's (אָרַרְתָּ, § 113, 2), emphatic repetition; or, as it may be construed, *The heavens are Jehovah's heavens*, which is favored by the omission of the art.

V. 17. (3), p. 10, at the top, § 20, 3, *c*, end of 2d ¶. — אָרַרְתָּ, poetic form; see lex. — (*ult.*), § 118, 1, *a*.

XVI.

GOD'S EXALTATION ABOVE ALL, AND HIS CARE FOR THE
LOWLY.

Psalm cxiii.

V. 2. (1), *Jussive*. — (4), § 64, 3, end, § 27, *table*. — V. 3. *Praised (be) the name of Jehovah*, אָרַרְתָּ; Part. of the *regular conj. Pual*, § 67, *Rem.* 10.

V. 5. *Like Jehovah*, viz. both in his majesty and in his care for the lowliest; the construction, in the following verses, shows that both ideas are included here. — (4), *Hiph. Part.* of אָרַרְתָּ, § 75, 3d ¶, § 90, 3, and letter *a*, followed by a prep. (*ibid.* and § 116, 1); *he who sits* (enthroned, lex. אָרַרְתָּ, 1, *b*) *on high*; *he who*, § 109, 2d ¶; *sits on high*, § 142, 4, *Rem.* 1. — (*ult.*), § 29, 4, *a*.

V. 6. *He who looks far down, on the heavens and on the earth*; lit. *makes low in seeing*, references as before. — V. 7.

(1), § 90, 3, *a*, comp. § 116, 1. — (*penult.*), § 134, *Rem.* 2. — V. 8. (1), the *Inf.*, as a verbal noun (§ 45), takes the ending ׀; references as above. — V. 9. (1), ׀, as before. — (2 & 3), *the barren (one) of the house*,—as required by the *constr. state* and the accentuation; only the proper mistress of the house, can be meant by such a form. — *Causes . . . to sit, the rejoicing mother of children*; the verb *to sit* is the appropriate one here, expressing the quiet contentment of her now favored lot.

XVII.

THE WORTH OF WISDOM.

Proverbs iii. 13–24.

V. 13. (1), comp. above (XIII), ver. 9. *Who findeth, . . . who getteth* (lex. פִּיֵּק (II), *Hiph.*), *Perf.* and *Impf.* used indifferently in the sphere of the *abstract present* (§ 126, 3, 2d ¶); omission of the *relative*, § 123, 3, *a*. — V. 14. See lex. סִּחֵר; and הִרְרִיץ, 1, b. — בָּקָה, § 119, 1. — V. 15. (3), pointed for the margin; see lex. פִּתְיָיִם. — (5), lex. הִפְעֵץ, 2. — V. 16. (4); *quadrilateral*, § 30, 3; see lex., Note.

V. 18. (*ult.*), אֲשֶׁר, *Pual Part.*; *sing.* with *plur.* subject, § 146, 4. — V. 19. כִּוֵּן; כִּוֵּן, *Pil. Perf.* — V. 20. (3), lex. בָּקַעַת, *Niph.* 2. — (4), שִׁחֵק, *Parad.* VI, d. — (*penult.*), § 138, 1, *Rem.* 2.

V. 21. (3); *let them not depart from thine eyes* (i. e. keep them ever in view),—the *masc.* form, though referring to subjects which are both *fem.* (§ 137, 1, comp. § 147, *Rem.* 1). — (5); (lex. נָצַר, 2, *mid.*), § 66, *Rem.* 1. — (*penult.*), lex. 3. — (*ult.*), lex. 3. — V. 22. (1), *masc.* as before; *and they shall be life to thy soul, and grace to thy neck*,—an inward life, and an outward ornament. *To thy neck*; where precious metals and jewels were worn, for ornament, and as a badge of honor and dignity; see ch. i. 9, Gen. xli. 42, Dan. v. 7.

V. 23. (1), § 127, 4, *a*, Note *. — (3), לָ, B, 3; § 102, 2, *c*, *γ*. — (*ult.*), נָנָה, 3. — V. 24. (1), *if thou shalt lie down* = when thou liest down. — (5), ׀ *intensive* (lex. 1, *cc*),—*yea, thou shalt lie down* (§ 126, 6, *a*). — (*penult.*), lex. עָרַב (IV), 1; *and sweet shall be thy sleep*.

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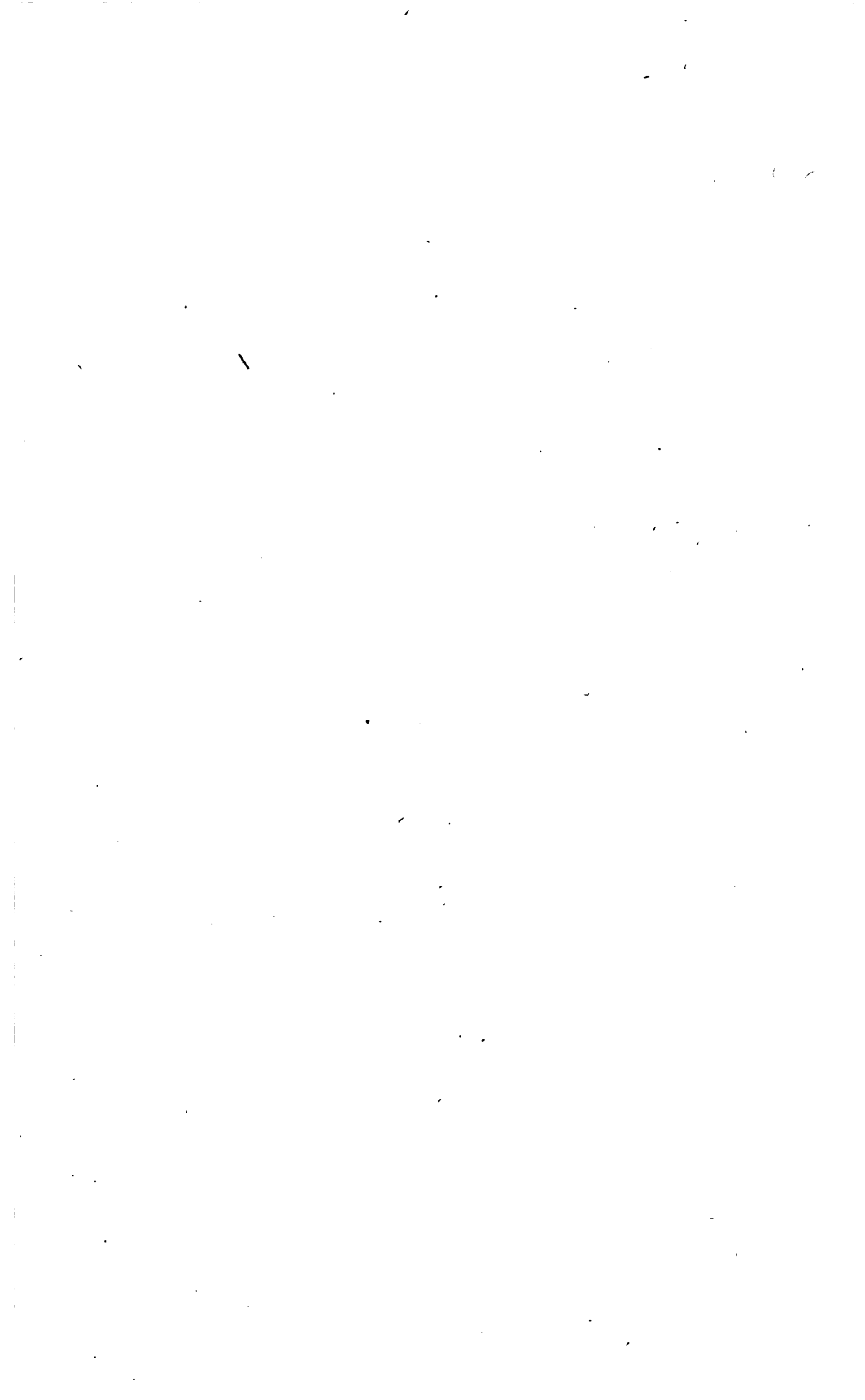
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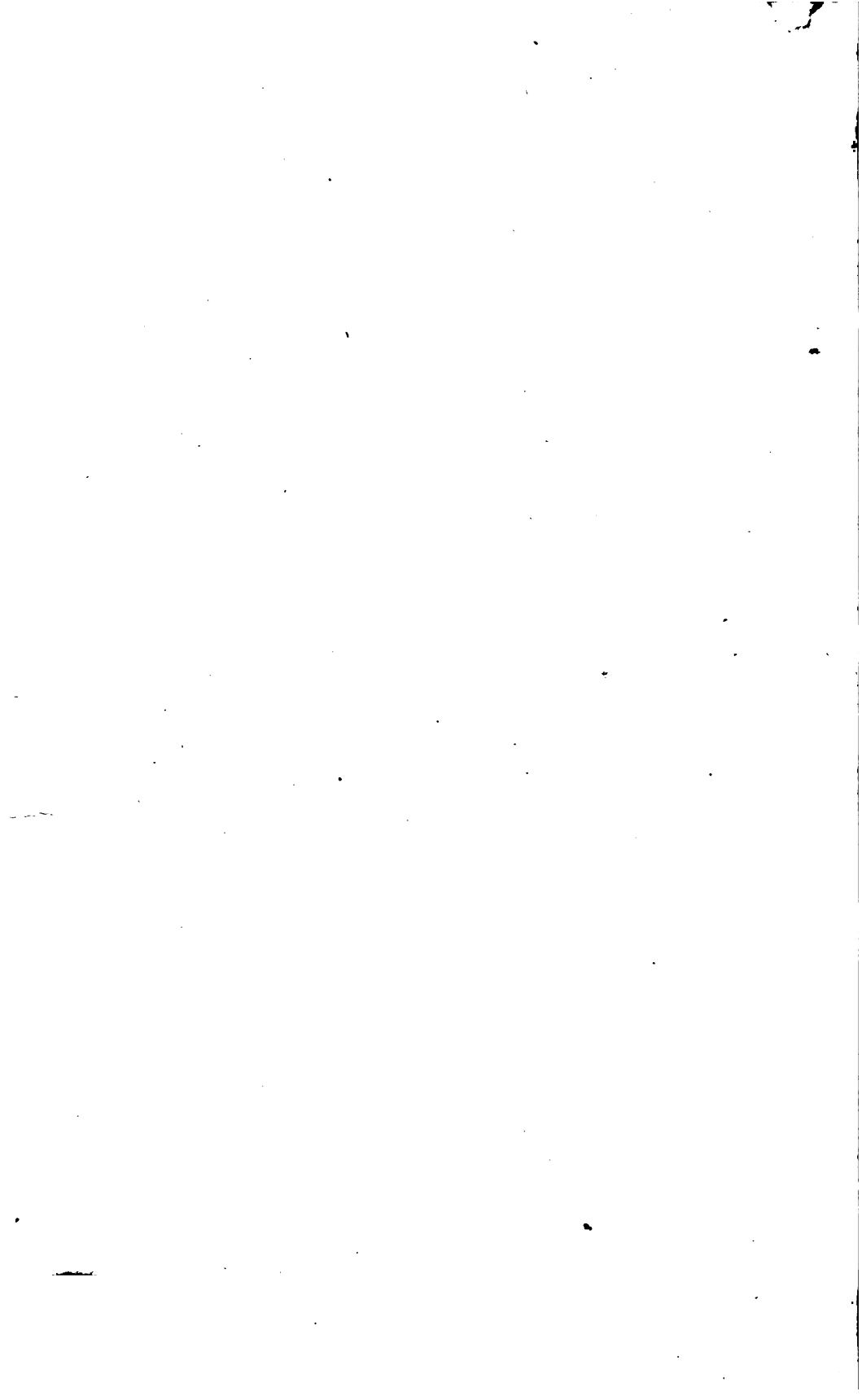
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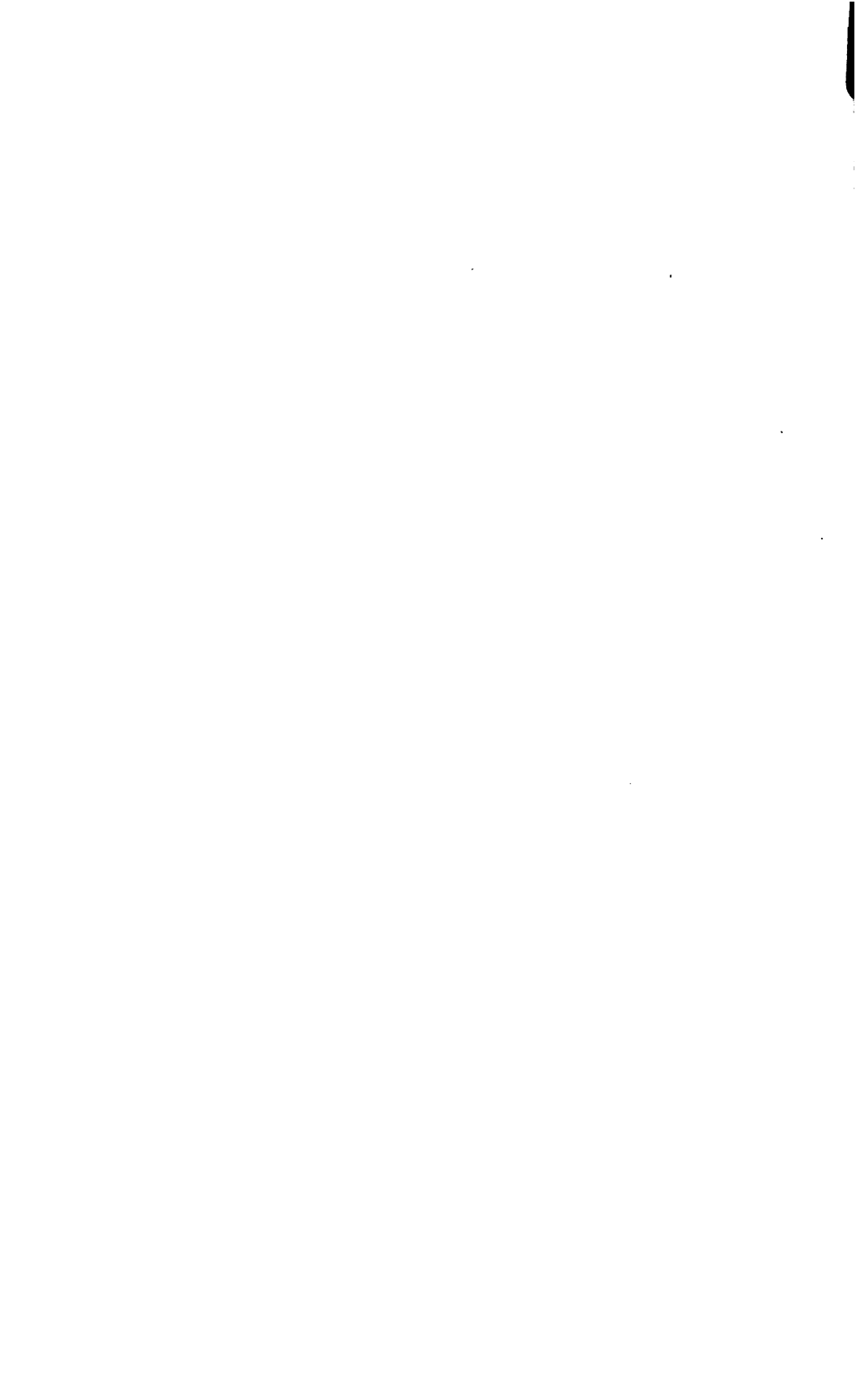
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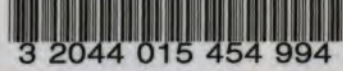


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